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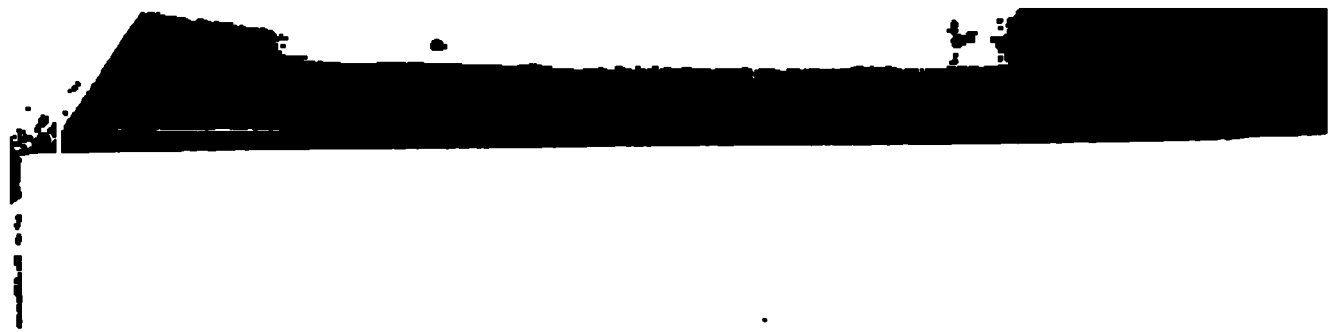
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Nelson Smith.

Oct. 11th 1879

ALLEZ A LIT



Par la sainte Eglise

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ST. JOSEPH'S MANUAL:

CONTAINING

A SELECTION OF PRAYERS

FOR

PUBLIC AND PRIVATE DEVOTION;

WITH

**EPISTLES AND GOSPELS FOR SUNDAYS
AND HOLYDAYS.**

COMPILED FROM APPROVED SOURCES.

By REV. JAMES FITTON.

**BOSTON:
THOMAS B. NOONAN AND COMPANY.
1877.**

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St. Joseph's Manual

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Nov. 10. 1877.

NECESSITY OF PRAYER.

IT is of faith, (writes the pious author of "Animi Divota,") that man, without the grace of God cannot do the least thing towards his eternal salvation. In the natural order, man can, by his natural faculties and powers, acquire a certain proficiency, and even arrive at some degree of perfection. But not so in the supernatural order; for every thing bearing reference to eternal life is above his natural power, and consequently requires the aid of divine grace. "Without me," says our blessed Lord, "you can do nothing." Let the action be ever so insignificant, says St. Augustine, it is impossible to perform it without the help of Him without whom nothing can be done.

Now, if it be certain that the help of divine grace is absolutely necessary to enable a man to perform any good work towards obtaining eternal life, it is equally certain that the ordinary means by which the grace of God is to be attained is that of prayer; for prayer is the key, as the holy fathers call it, of the divine treasures, and, generally speaking, God confers his supernatural blessings only on those who pray for them. The earth gives its fruits only when tilled and cultivated according to the appointment of Providence; and, that we may succeed in human arts and sciences, it is requisite to employ

NECESSITY OF PRAYER.

such means as are ordained by God for the attainment of that end; and so, that we may obtain from Almighty God that aid and assistance which we stand in need of to secure our eternal salvation, we must have recourse to prayer, that means which he has appointed for us to obtain his supernatural blessings. "Ask," says your blessed Lord, "and you shall receive; seek, and you shall find; knock, and it shall be opened unto you." He, therefore, says St. Teresa, "who does not ask shall not receive; he who does not seek shall not find; and to him who does knock it shall not be opened." This saint compares the man who neglects the important duty of prayer to a paralytic, who has hands, but cannot use them, and feet, but cannot move them. So the person who neglects prayer is afflicted with a spiritual palsy; for, although he has a will and understanding, yet he cannot make use of them, nor guide them towards the attainment of eternal life.

The necessity of prayer is so great that nothing else can supply its omission. The want of actual baptism may be supplied by martyrdom, as it was in case of the holy innocents; the want of the sacrament of penance may be supplied by perfect contrition; those who are unable to fast may make up for this by almsdeeds; and those whose poverty prevents them from relieving the poor may supply this deficiency by bearing patiently the crosses and afflictions which God sends them; but the omission of prayer can be supplied by nothing else, because the person who neglects prayer thereby cuts away the channel of divine blessing; for prayer is, in the ordinary course of Providence, the means through which they are bestowed. "You have not," says St. James, "because you ask not." Hence the angelic doctor, St. Thomas, writes thus: "Every man is bound to pray, by the very reason of his being obliged to

procure for himself spiritual blessings, which can only be obtained from God by the means of prayer."

This doctrine is confirmed by the teaching and practice of all the saints, who evince in the strongest terms their belief in the necessity of prayer. Some compare the man who neglects prayer to a tree without roots, which quickly withers and dies, and is only fit to be cast into the fire; others compare him to a fortress without walls, which is continually exposed to the attacks of the enemy. Some say that a man without prayer is like a fish out of water, that dies immediately; others say that he is like a body without a soul — a corpse, deprived of life and motion.

Since, then, prayer is absolutely necessary for the attainment of eternal life, apply yourself with all diligence, O Christian soul, to this holy exercise, and take all possible care to perform it with fervor and devotion. Whatever your condition may be, — whether you are in honor or abjection, in abundance or poverty, — "Let nothing hinder you from praying always; and be not afraid to be justified even to death." * "Pray without ceasing. In all things give thanks; for this is the will of God concerning you." † "Take unto you the helmet of salvation, and the sword of the Spirit, which is the word of God, by all prayer and supplication, praying at all times in the Spirit." ‡

* Eccles. xviii. 22.

† 1 Thess. v. 17, 18.

‡ Ephes. vi. 17, 18.



DECORUM IN CHURCH.

WHEN you enter the church, go to your place as quietly as possible. Some people make a great deal of noise in getting to their seats. This is calculated to disturb the congregation, and is exceedingly unbecoming. The church is the temple of the living God, not merely because it is dedicated to his service, but because he dwells therein. The very walls of it are sanctified. It is at all times holy, and is therefore always to be entered with the respect due to the house of God. "The Lord is in his holy temple; let all the earth keep silence before him." Do not walk up the aisles with an air of pride, such as the people of the world may put on in a ballroom. You may be regarded by the world as rich, intelligent, and accomplished; in the church, you are a poor, blind, and sinful being, and should come in all humility to implore the grace and mercy of God.

It is still more necessary to observe these rules, if you enter the church after Mass has commenced. If you happen to enter during the elevation or communion, kneel by the door, and remain there during those more solemn parts of the Mass; you can afterwards retire quietly to your place.

You should assist with attention at the holy Sacrifice. When you are not reading your prayer-book, keep your eyes fixed on the altar on which that adorable Sacrifice is offered, and never gaze around in the church.

Do not leave the church until the priest is retiring from the altar to the sacristy. Those who are the last to come to it, and the first to rush out of the church, seldom derive any benefit from Mass, and often do not hear it properly. The practice of all pious Catholics is, to spend some time after Mass in thanksgiving.

Do not remain standing before the church, as if you had no other object in coming than to see and be seen. If you have time before Mass, say the Rosary, the Stations of the Cross ; employ the time in spiritual reading, or in adoring Jesus Christ in the Blessed Sacrament.

Remember what those who have gone before you in the faith endured that they might be present at the holy Sacrifice of the Mass, and reflect with what attention and piety they must have assisted at it. During the early persecutions, no churches could be built. The divine mysteries could not be celebrated anywhere in public. The faithful were compelled to go into subterranean vaults, called catacombs, where Mass was offered on the tombs of the martyrs. The candles we burn on our altars remind us of those days, and of the brightness of faith that made them days, not of mourning, but of joy.

To assist properly at Mass is one of the most important acts of the Christian life ; and hence the Church declares it to be a mortal sin to neglect to hear Mass on Sundays or Holydays.



TABLE OF MOVABLE FEASTS.

The Year of Our Lord.	Ash Wednes- day.	Easter Sunday.	Ascension Day.	Pentecost Sunday.	Corpus Christi.	Sun. after Pentecost.	First Sun. of Advent.
1877	Feb. 14	April 1	May 10	May 20	May 31	27	Dec. 2
1878	Mar. 6	April 21	May 30	June 9	June 20	24	Dec. 1
1879	Feb. 26	April 13	May 22	June 1	June 12	25	Nov. 30
1880	Feb. 11	Mar. 28	May 6	May 16	May 27	27	Nov. 28
1881	Mar. 2	April 17	May 26	June 5	June 16	24	Nov. 27
1882	Feb. 22	April 9	May 18	May 28	June 8	26	Dec. 3
1883	Feb. 7	Mar. 25	May 3	May 13	May 24	28	Dec. 2
1884	Feb. 27	April 13	May 22	June 1	June 12	25	Nov. 30
1885	Feb. 18	April 5	May 14	May 24	June 4	26	Nov. 29
1886	Mar. 10	April 25	June 3	June 13	June 24	23	Nov. 28
1887	Feb. 23	April 10	May 19	May 29	June 9	25	Nov. 27
1888	Feb. 15	April 1	May 10	May 20	May 31	27	Dec. 2
1889	Mar. 6	April 21	May 30	June 9	June 20	24	Dec. 1
1890	Feb. 19	April 6	May 15	May 25	June 5	26	Nov. 30
1891	Feb. 11	Mar. 29	May 7	May 17	May 28	27	Nov. 29
1892	Mar. 2	April 17	May 26	June 5	June 16	24	Nov. 27
1893	Feb. 15	April 2	May 11	May 21	June 1	27	Dec. 3
1894	Feb. 7	Mar. 25	May 3	May 13	May 24	28	Dec. 2
1895	Feb. 27	April 14	May 23	June 2	June 13	25	Dec. 1
1896	Feb. 19	April 5	May 14	May 24	June 4	26	Nov. 29
1897	Mar. 3	April 18	May 27	June 6	June 17	24	Nov. 28
1898	Feb. 23	April 10	May 19	May 29	June 9	25	Nov. 27
1899	Feb. 15	April 2	May 11	May 21	June 1	27	Dec. 3
1900	Feb. 28	April 15	May 24	June 3	June 14	25	Dec. 2
1901	Feb. 20	April 7	May 16	May 26	June 6	26	Dec. 1
1902	Feb. 12	Mar. 30	May 8	May 18	May 29	27	Nov. 30
1903	Feb. 25	April 12	May 21	May 31	June 11	25	Nov. 29
1904	Feb. 16	April 3	May 12	May 22	June 2	26	Nov. 27
1905	Mar. 8	April 23	June 1	June 11	June 22	24	Dec. 3
1906	Feb. 21	April 8	May 17	May 27	June 7	28	Dec. 2
1907	Feb. 13	Mar. 31	May 9	May 19	May 30	27	Dec. 1
1908	Mar. 4	April 19	May 28	June 7	June 18	24	Nov. 29
1909	Feb. 24	April 11	May 20	May 30	June 10	25	Nov. 28

JANUARY.

1	A	CIRCUMCISION OF OUR LORD.
2	b	S. Fulgentius, Bishop and Confessor.
3	c	S. Genevieve, Virgin.
4	d	S. Titus, Bishop of Crete.
5	e	S. Telesphorus, Pope and Martyr.
6	f	EPIPHANY OF OUR LORD.
7	g	S. Lucian, Priest and Martyr.
8	A	S. Severinus, Bishop of Naples.
9	b	SS. Julian and Basilla, Martyrs.
10	c	S. William, Archbishop of Bourges.
11	d	S. Hyginus, Pope and Martyr.
12	e	S. Tatiana, Martyr.
13	f	S. Veronica, of Milan, Virgin.
14	g	S. Hilary, Bishop of Poitiers.
15	A	S. Paul, first Hermit.
16	b	S. Marcellus, Pope and Martyr.
17	c	S. Anthony, Abbot.
18	d	Chair of St. Peter, at Rome.
19	e	S. Canute, King of Denmark, Martyr.
20	f	SS. Fabian and Sebastian, Martyrs.
21	g	S. Agnes, Virgin and Martyr.
22	A	SS. Vincent and Anastasius, Martyrs.
23	b	S. Raymond, of Pennafort, Confessor.
24	c	S. Timothy, Bishop and Martyr.
25	d	Conversion of St. Paul, the Apostle.
26	e	S. Polycarp, Bishop and Martyr.
27	f	S. John Chrysostom, Bishop and Doctor.
28	g	S. Flavian, Martyr.
29	A	S. Francis of Sales, Bishop.
30	b	S. Martina, Virgin and Martyr.
31	c	S. Peter Nolasco, Confessor.

On the second Sunday after Epiphany, the MOST HOLY
NAME OF JESUS.

FEBRUARY.

1	d	S. Ignatius, Bishop and Martyr.
2	e	PURIFICATION OF THE BLESSED VIRGIN MARY.
3	f	S. Blase, Bishop and Martyr.
4	g	S. Andrew Corsini, Bishop.
5	A	S. Agatha, Virgin and Martyr.
6	b	S. Dorothy, Virgin and Martyr.
7	c	S. Romuald, Abbot.
8	d	S. John of Matha, Confessor.
9	e	S. Apollonia, Virgin and Martyr.
10	f	S. Scholastica, Virgin.
11	g	SS. Saturninus and his companions, Martyrs.
12	A	S. Meletius, Bishop of Antioch, Confessor.
13	b	S. Catharine, of Ricci, Virgin.
14	c	S. Valentine, Priest and Martyr.
15	d	SS. Faustinus and Jovita, Martyrs.
16	e	S. Onesimus, Bishop of Ephesus, Martyr.
17	f	S. Theodulus, Martyr.
18	g	S. Simeon, Bishop of Jerusalem, and Martyr.
19	A	S. Mansuetus, Bishop of Milan, and Confessor
20	b	S. Eucherius, Bishop and Confessor.
21	c	S. Severianus, Bishop and Martyr.
22	d	Chair of St. Peter, at Antioch.
23	e	(Vigil.) S. Peter Damian, Bishop and Doctor.
24	f	S. Matthias, Apostle, <i>in leap years on the 25th.</i>
25	g	S. Felix, Pope and Confessor.
26	A	S. Alexander, Bish. of Alexandria, Confessor.
27	b	S. Leander, Bishop of Seville, Confessor.
28	c	S. Romanus, Abbot.
29	d	S. Oswald, Bishop of Worcester, Confessor.



MARCH.

1	d	S. Albinus, Bishop and Confessor.
2	e	S. Simplicius, Pope and Confessor.
3	f	S. Cunegundes, Virgin.
4	g	S. Casimir, Confessor.
5	A	S. Phocas, Martyr.
6	b	SS. Victor and companions, Martyrs.
7	c	S. Thomas, of Aquino, Confessor and Doctor.
8	d	S. John of God, Confessor.
9	e	S. Frances, Widow.
10	f	The Forty Martyrs of Sebaste.
11	g	S. Eulogius, Priest and Martyr.
12	A	S. Gregory the Great, Pope and Doctor.
13	b	S. Euphrasia, Virgin.
14	c	S. Mathilda, Widow.
15	d	S. Longinus, Martyr.
16	e	S. Abraham, Hermit.
17	f	S. Patrick, Bishop, Apostle of Ireland.
18	g	S. Edward, King of England, Martyr.
19	A	S. JOSEPH, SPOUSE OF THE B. V. MARY.
20	b	S. Cuthbert, Bishop and Confessor.
21	c	S. Benedict, Abbot.
22	d	S. Basil, Priest and Martyr.
23	e	S. Turibius, Bishop of Lima, Confessor.
24	f	S. Gabriel, Archangel.
25	g	ANNUNCIATION OF THE B. V. MARY.
26	A	S. Ludger, Bishop and Confessor.
27	b	S. John, Hermit.
28	c	S. Guntran, King and Confessor.
29	d	S. Cyrillus, Deacon and Martyr.
30	e	S. John Climacus, Abbot.
31	f	S. Balbina, Virgin.

On Friday before Palm Sunday, the Feast of the COMPASSION OF THE BLESSED VIRGIN MARY.

APRIL.

1	g	S. Hugh, Bishop of Grenoble, Confessor.
2	A	S. Francis, of Paula, Confessor.
3	b	S. Richard, Bishop and Confessor.
4	c	S. Isidore, Bishop of Seville, and Doctor.
5	d	S. Vincent Ferrer, Confessor.
6	e	S. Celestine I., Pope and Confessor.
7	f	S. Hegesippus, Confessor.
8	g	S. Dionysius, Bishop of Corinth.
9	A	S. Mary Cleophas, Sister of the B. V. Mary.
10	b	S. Macarius, Bishop of Antioch, Confessor.
11	c	S. Leo the Great, Pope and Doctor.
12	d	S. Victor, Martyr.
13	e	S. Hermenegild, Martyr.
14	f	SS. Tiburtius, Valerian, and Maximus, MM.
15	g	SS. Basilissa and Anastasia, Martyrs.
16	A	S. Lambert, Martyr.
17	b	S. Anicetus, Pope and Martyr.
18	c	S. Perfectus, Priest and Martyr.
19	d	S. Timon, Deacon and Martyr.
20	e	S. Agnes, Virgin.
21	f	S. Anselm, Bishop of Canterbury, and Doctor.
22	g	SS. Soter and Caius, Popes and Martyrs.
23	A	S. George, Martyr.
24	b	S. Fidelis, Martyr.
25	c	S. MARK THE EVANGELIST.
26	d	SS. Cletus and Marcellinus, Popes and MM.
27	e	S. John, Abbot and Confessor.
28	f	S. Vitalis, Martyr.
29	g	S. Peter, Martyr.
30	A	S. Catharine, of Sienna, Virgin.

On the third Sunday after Easter, PATRONAGE OF ST. JOSEPH.

MAY.

1	b	SS. PHILIP AND JAMES, APOSTLES.
2	c	S. Athanasius, Bishop of Alexandria, Doctor.
3	d	FINDING OF THE HOLY CROSS.
4	e	S. Monica, Widow.
5	f	S. Pius V., Pope and Confessor.
6	g	S. John the Apostle, before the Latin Gate.
7	A	S. Stanislaus, Bishop and Martyr.
8	b	Apparition of S. Michael, the Archangel.
9	c	S. Gregory Nazianzen, Bishop and Doctor.
10	d	S. Antoninus, Bishop of Florence.
11	e	S. Mamertus, Bishop of Vienna, Confessor.
12	f	SS. Nereus and Achilleus, Martyrs.
13	g	S. John the Silent, Hermit.
14	A	S. Boniface, Martyr.
15	b	SS. Torquatus and his companions, Martyrs.
16	c	S. Ubaldo, Bishop.
17	d	S. Paschal, Confessor.
18	e	S. Venandus, Martyr.
19	f	S. Peter Celestine, Pope.
20	g	S. Bernardin of Sienna, Confessor.
21	A	S. Valens, Bishop and Martyr.
22	b	S. John Nepomucen, Martyr.
23	c	S. Desiderius, Bishop and Martyr.
24	d	Feast of B. V. Mary, as Help of Christians.
25	e	S. Gregory VII., Pope and Confessor.
26	f	S. Philip of Neri, Confessor.
27	g	S. Mary Magdalen, of Pazzi, Virgin.
28	A	S. Germanus, Bishop of Paris, Confessor.
29	b	S. Maximus, Bishop of Trier, Confessor.
30	c	S. Felix, Pope and Martyr. S. Emily.
31	d	S. Petronilla, Virgin.

On Friday next to the Octave of Corpus Christi, the Feast of the SACRED HEART OF JESUS.

JUNE.

1	e	S. Pamphilus, Priest and Martyr.
2	f	SS. Marcellus and Peter, Martyrs.
3	g	S. Clotildis, Queen of France.
4	A	S. Francis Caracciolo, Confessor.
5	b	S. Boniface, Bishop, Apostle of Germa
6	c	S. Norbert, Bishop of Magdeburg.
7	d	S. Robert, Abbot.
8	e	S. Medardus, Bishop and Confessor.
9	f	SS. Prinus and Felicianus, Martyrs.
10	g	S. Margaret, Queen of Scotland.
11	A	S. Barnabas, Apostle.
12	b	S. John, A. S. Facundo, Confessor.
13	c	S. Anthony, of Padua, Confessor.
14	d	S. Basil the Great, Bishop and Doctor.
15	e	SS. Vitus, Modestus, and Crescentia, Ma
16	f	S. John Francis Regis, Confessor.
17	g	S. Avitus, Priest and Confessor.
18	A	SS. Marcus and Marcellianus, Martyrs
19	b	S. Juliana of Falconieri, Virgin.
20	c	S. Silverius, Pope and Martyr.
21	d	S. Aloysius Gonzaga, Confessor.
22	e	S. Paulinus, Bishop of Nola.
23	f	S. Agrippina, Virgin and Martyr.
24	g	NATIVITY OF SAINT JOHN THE BAPTIST.
25	A	S. William, Abbot.
26	b	SS. John and Paul, Martyrs.
27	c	S. Crescent, Bishop and Martyr.
28	d	S. Leo II., Pope and Confessor. Vigil
29	e	SS. PETER AND PAUL, APOSTLES.
30	f	Commemoration of St. Paul.

JULY.

1	g	Octave of S. John the Baptist.
2	A	VISITATION OF THE BLESSED VIRGIN MARY.
3	b	SS. Eulogius and his companions, Martyrs.
4	c	S. Flavian, Bishop of Antioch.
5	d	S. Athanasius, Deacon, Martyr.
6	e	Octave of SS. Peter and Paul.
7	f	S. Benedict XI., Pope and Confessor.
8	g	S. Elizabeth, Queen of Portugal.
9	A	S. Cyrillus, Bishop of Gortyna, Martyr.
10	b	The Seven Brethren, Martyrs.
11	c	S. Pius I., Pope and Martyr.
12	d	S. John Gualbert, Abbot.
13	e	S. Anacletus, Pope and Martyr.
14	f	S. Bonaventure, Bishop and Doctor.
15	g	S. Henry, Emperor, Confessor.
16	A	B. VIRGIN MARY, OF MOUNT CARMEL.
17	b	S. Alexius, Confessor.
18	c	S. Camillus, of Lellis, Confessor.
19	d	S. VINCENT OF PAUL, CONFESSOR.
20	e	S. Jerom Æmilian, Confessor.
21	f	S. Praxedes, Virgin.
22	g	S. Mary Magdalen.
23	A	S. Apollinaris, Bishop and Martyr.
24	b	S. Christina, Virgin and Martyr.
25	c	S. JAMES THE APOSTLE.
26	d	S. Ann, Mother of the Blessed Virgin.
27	e	S. Pantaleon. Martyr.
28	f	SS. Nazarius, Celsus, and others, Martyrs.
29	g	S. Martha, Virgin.
30	A	SS. Abdon and Sennen. Martyrs.
31	b	S. Ignatius, Founder of the Society of Jesus.



AUGUST.

1	c	S. Peter's Chains.
2	d	S. Alphonsus M. Liguori, Bishop.
3	e	Finding of the relics of S. Stephen, first Martyr
4	f	S. Dominick, Confessor.
5	g	Dedication of S. Mary, <i>ad Nives</i> .
6	A	TRANSFIGURATION OF OUR LORD.
7	b	S. Cajetan, Confessor.
8	c	SS. Cyriacus, Largus, and Smaragdus, Mar-
9	d	S. Romanus, Martyr. [tyrs.
10	e	S. Lawrence, Martyr.
11	f	SS. Tiburtius and Susanna, Martyrs.
12	g	S. Clara, Virgin.
13	A	SS. Hippolytus and Cassianus, Martyrs.
14	b	S. Eusebius, Confessor. Vigil with Fast.
15	c	ASSUMPTION OF THE B. V. MARY.
16	d	S. Hyacinthus, Confessor.
17	e	Octave of S. Lawrence.
18	f	S. Helen, Mother of Constantine the Great.
19	g	S. Lewis, Bishop of Toulouse, Confessor.
20	A	S. Bernard, Abbot and Doctor.
21	b	S. Jane Frances de Chantal, Widow.
22	c	Octave of the Assumption.
23	d	S. Philip Beniti, Confessor.
24	e	S. BARTHOLOMEW, APOSTLE.
25	f	S. Lewis, King of France, Confessor.
26	g	S. Zephyrinus, Pope and Martyr.
27	A	S. Joseph Calasanctius, Confessor.
28	b	S. Augustine, Bishop and Doctor.
29	c	Beheading of S. John the Baptist.
30	d	S. Rose of Lima, Virgin.
31	e	S. Raymund Nonnatus, Confessor.

On the Sunday within the Octave of the Assumption, the
Feast of S. JOACHIM, the Father of the Blessed Virgin
Mary.

SEPTEMBER.

1	f	S. Giles, Abbot.
2	g	S. Stephen, King of Hungary, Confessor.
3	A	S. Simeon Stylites, Confessor.
4	b	S. Rosalia, Virgin.
5	c	S. Lawrence Justinian, Bishop of Venice.
6	d	S. Onesiphorus, Martyr.
7	e	S. Regina, Virgin and Martyr.
8	f	NATIVITY OF THE BLESSED VIRGIN MARY.
9	g	S. Gorgonius, Martyr.
10	A	S. Nicholas Tolentine, Confessor.
11	b	SS. Protus and Hyacinthus, Martyrs.
12	c	S. Juventius, Bishop and Doctor.
13	d	S. Amatus, Abbot.
14	e	EXALTATION OF THE HOLY CROSS.
15	f	S. Nicodemus, Martyr.
16	g	SS. Cornelius and Cyprian, Bishops and MM.
17	A	Stigmata of S. Francis.
18	b	S. Joseph of Cupertino, Confessor.
19	c	SS. Januarius, Bishop, and companions, MM.
20	d	SS. Eustachius and his companions, Martyrs.
21	e	S. MATTHEW, APOSTLE.
22	f	S. Thomas of Villanova, Confessor.
23	g	S. Linus, Pope and Martyr.
24	A	Festival of the B. Virgin Mary, <i>de Mercede</i> .
25	b	S. Cleophas, Martyr.
26	c	SS. Cyprian and Justina, Martyrs.
27	d	SS. Cosmas and Damian, Martyrs.
28	e	S. Wenceslaus, Duke of Bohemia, Martyr.
29	f	S. MICHAEL THE ARCHANGEL.
30	g	S. Jerom, Priest and Doctor.

On the Sunday within the Octave of the Nativity, the Feast of the HOLY NAME OF MARY; and the Sunday following, the Feast of the SEVEN DOLORS.

OCTOBER.

1	A	S. Remigius, Bishop of Rheims.
2	b	THE HOLY GUARDIAN ANGELS.
3	c	S. Candidus, Martyr.
4	d	S. Francis, of Assisium, Confessor.
5	e	SS. Placidus and companions, Martyrs.
6	f	S. Bruno, Confessor.
7	g	S. Mark, Pope and Confessor.
8	A	S. Bridget, Widow.
9	b	S. Dionysius and companions, Martyrs.
10	c	S. Francis Borgia, Confessor.
11	d	S. Germanus, Bishop and Martyr.
12	e	S. Wilfred, Bishop and Confessor.
13	f	S. Edward, King of England, Confessor.
14	g	S. Callistus, Pope and Martyr.
15	A	S. Teresa, Virgin.
16	b	S. Lullus, Bishop of Mentz.
17	c	S. Hedwiges, Widow.
18	d	S. LUKE THE EVANGELIST.
19	e	S. Peter of Alcantara, Confessor.
20	f	S. John Cantius, Confessor.
21	g	S. Hilarion, Abbot.
22	A	S. Mark, Bishop of Jerusalem, Martyr.
23	b	S. Ignatius, Bishop of Constantinople, Martyr.
24	c	S. Raphael, the Archangel.
25	d	SS. Chrysanthus and Daria, Martyrs.
26	e	S. Evaristus, Pope and Martyr.
27	f	S. Flarentinus, Martyr.
28	g	SS. SIMON AND JUDE, APOSTLES.
29	A	S. Theodorus, Abbot.
30	b	S. Serapion, Bishop and Confessor.
31	c	SS. Nemisius and Lucillus, MM. Vigil. Fast.

The first Sunday of October, the Feast of the HOLY
ROSAEY OF THE BLESSED VIRGIN MARY.

NOVEMBER.

1	d	FEAST OF ALL SAINTS.
2	e	COMMEMORATION OF ALL SOULS.
3	f	S. Malachy, Bishop of Armagh.
4	g	S. Charles Borromeo, Bishop and Confessor.
5	A	S. Elizabeth, Mother of S. John the Baptist.
6	b	S. Leonard, Hermit.
7	c	S. Engelbert, Bishop and Martyr.
8	d	Octave of all Saints.
9	e	Dedication of the Lateran Church.
10	f	S. Andrew Avellino, Confessor.
11	g	S. Martin, Bishop of Tours.
12	A	S. Martin, Pope and Martyr.
13	b	S. Didacus, Confessor.
14	c	S. Stanislaus Kostka, Confessor.
15	d	S. Gertrude, Virgin.
16	e	S. Edmund, Bishop and Confessor.
17	f	S. Gregory Thaumaturgus, Bishop.
18	g	Dedication of Churches of SS. Peter and Paul.
19	A	S. Elizabeth of Hungary, Widow.
20	b	S. Felix of Valois, Confessor.
21	c	PRESENTATION OF THE B. VIRGIN MARY.
22	d	S. Cæcilia, Virgin and Martyr.
23	e	S. Clement, Pope and Martyr.
24	f	S. John of the Cross, Confessor.
25	g	S. Catharine, Virgin and Martyr.
26	A	S. Peter, Bishop of Alexandria.
27	b	S. Severinus, Hermit.
28	c	S. Gregory III., Pope and Confessor.
29	d	S. Saturninus, Martyr.
30	e	S. ANDREW THE APOSTLE.

The first Sunday of Advent is the next after the 26th day of November.

DECEMBER.

1	f	S. Eligius, Bishop and Confessor.
2	g	S. Bibiana, Virgin and Martyr.
3	A	S. Francis Xavier, Confessor.
4	b	S. Peter Chrysologus, Bishop and Doctor.
5	c	S. Sabbas, Abbot.
6	d	S. Nicholas, Bishop of Myra.
7	e	S. Ambrose, Bishop of Milan, Doctor.
8	f	Conception of the Blessed Virgin Mary.*
9	g	S. Leodegaria, Virgin and Martyr.
10	A	S. Melchisedes, Pope and Martyr.
11	b	S. Damasus, Pope and Martyr.
12	c	S. Synesius, Martyr.
13	d	S. Lucy, Virgin and Martyr.
14	e	S. Spicilion, Bishop and Confessor.
15	f	Octave of the Conception of the B. V. Mary.
16	g	S. Eusebius, Bishop and Martyr.
17	A	S. Olympias, Widow.
18	b	Expectation of the Delivery of the B. V. Mary
19	c	S. Timothy, Deacon and Martyr.
20	d	S. Dominick, Abbot.
21	e	S. THOMAS THE APOSTLE.
22	f	S. Ischirion, Martyr.
23	g	S. Victoria, Virgin and Martyr.
24	A	Vigil with Fast.
25	b	NATIVITY OF OUR LORD. S. Eugenia.
26	c	S. STEPHEN, FIRST MARTYR.
27	d	S. JOHN, APOSTLE AND EVANGELIST.
28	e	Holy Innocents.
29	f	S. Thomas, Bishop of Canterbury, Martyr.
30	g	S. Sabina, Bishop, and companions, Martyrs
31	A	S. Sylvester, Pope and Confessor.

* The BLESSED VIRGIN MARY, "conceived without sin," is the patroness of the United States.

HOLYDAYS, ETC.

HOLYDAYS OF OBLIGATION IN THE UNITED STATES.

ALL the Sundays of the year.
The Circumcision of our Lord.
The Epiphany.
The Annunciation of the Blessed Virgin Mary.
The Ascension of our Lord.
Corpus Christi.
The Assumption of the Blessed Virgin Mary.
All Saints.
Immaculate Conception of the Blessed Virgin Mary.
Nativity of our Lord, or Christmas.
N. B. — Feasts which fall on Sunday are not included in this enumeration.
(In some Western Dioceses the Circumcision, Epiphany, Annunciation, and Corpus Christi are not holydays of obligation.)

FASTING DAYS.

FRIDAYS in Advent.
Every day in Lent, Sundays excepted.
The Ember-Days (see below).
The Vigil of Whitsunday or Pentecost, of the Assumption, of All Saints, and of Christmas.
N. B. — 1. When a feast falls on Monday, the vigil is kept on the Saturday preceding. To fast consists in abstaining from flesh-meat and eating but one full meal in the day, not before 12 o'clock M. Besides

this, a collation, or about the one fourth of a meal, is allowed in the evening. All who have completed their twenty-first year are obliged to observe the fasts of the Church, unless exempted for some legitimate cause.

2. In some dioceses, the Friday of the Ember-Days is the only Friday in Advent on which there is an obligation to fast.

3. It has been directed by the Sacred Congregation *de Propaganda Fide*, that the feast of SS. Peter and Paul be solemnly celebrated in the United States on the Sunday immediately after the 29th of June, and it is the wish of the Sacred Congregation that the Bishops exhort the faithful under their charge to keep fast on the Saturday preceding that solemn celebration.

DAYS OF ABSTINENCE.

ALL Fridays. When Christmas falls on a Friday, abstinence is not of precept. Abstinence on Saturday has been dispensed with for the faithful of the United States, except when a fast falls on that day. Soldiers and sailors in the service of the United States, even in barracks, garrisons, &c., are dispensed by the indult of Pope Pius IX. from the rule of abstinence, except on six days in each year, namely, Ash Wednesday, Thursday, Friday, and Saturday in Holy Week, the Vigil of the Assumption, and Christmas Eve.

EMBER-DAYS.

THE Ember-Days are the Wednesdays, Fridays, and Saturdays which occur, 1st, in winter, immediately after the third Sunday of Advent; 2d, in the spring, immediately after the first Sunday in Lent; 3d, in the summer, during Whitsun-Week; 4th,

in the autumn, immediately after the 14th of September. They are days of fasting, and of great antiquity in the Church. The object of their observance is to consecrate to God the four seasons of the year, by penance ; to obtain his blessing on the fruits of the earth, and to beg of him worthy ministers of the Church. The ordination of clergymen generally takes place on Ember-Saturday.

THE TEN COMMANDMENTS.

1. **I** AM the Lord thy God, who brought thee out of the land of Egypt, out of the house of bondage. Thou shalt not have strange gods before me. Thou shalt not make to thyself a graven thing, nor the likeness of any thing that is in heaven above, or in the earth beneath, nor of those things that are in the waters under the earth. Thou shalt not adore them nor serve them.

2. Thou shalt not take the name of the Lord thy God in vain.

3. Remember that thou keep holy the Sabbath day.

4. Honor thy father and thy mother.

5. Thou shalt not kill.

6. Thou shalt not commit adultery.

7. Thou shalt not steal.

8. Thou shalt not bear false witness against thy neighbor.

9. Thou shalt not covet thy neighbor's wife.

10. Thou shalt not covet thy neighbor's goods.

COMMANDMENTS OF THE CHURCH.

1. **T**HE Catholic Church commands her children, on Sundays and Holydays of obligation, to be present at the holy Sacrifice of Mass, to rest from servile work on those days, and to keep them holy.

2. She commands them to abstain from flesh on all days of fasting and abstinence, and on fast-days to eat but one meal.

3. She commands them to confess their sins to their pastor at least once a year.

4. She commands them to receive the Blessed Sacrament at least once a year, and that at Easter, or during the paschal time, which begins on the first Sunday of Lent, and ends on Trinity Sunday, inclusively.

5. To contribute to the support of our pastors.

6. Not to marry within the fourth degree of kindred, nor privately without witnesses; nor to *solemnize* marriage at certain prohibited times.

N. B. — 1. The fourth council of **LATERAN**, *Can.* 21, ordains, “That every one of the faithful, of both sexes, after they come to the years of discretion, shall, in private, faithfully confess all their sins, at least once a year, to their own pastor, and take care to fulfil, to the best of their power, the penance enjoined them; receiving reverently, at least at **EASTER**, the sacrament of the Eucharist, unless, perhaps, by the counsel of their own pastor, for some reasonable cause, they judge proper to abstain from it for a time: otherwise let them be excluded out of the Church whilst living, and when they die, be deprived of Christian burial.”

2. The solemnizing of marriage is forbidden from the first Sunday of Advent till after Twelfth Day, and from the beginning of Lent till Low Sunday.

N. B. — No one can be admitted to the Sacraments of the Church who enters a Secret Society, or takes the oath of any.

EXPOSITION

OF

THE CATHOLIC RELIGION.

AS there is but one God, one faith, one baptism, one Christ, the Messiah, so there can be but **ONE RELIGION**; for God, who is alone the Author of all true religion, cannot reveal several without contradicting himself. Consequently that only can be the true Church in which this true religion is practised.

THE CHURCH.

Q. **H**OW is it proved that Christ has always a **TRUE CHURCH** upon earth?

A. From many plain texts of Scripture, in which it is promised, or foretold, that the Church, or kingdom established by Christ, should stand until the end of the world. “Thou art Peter, (that is, a rock,) and upon this rock I will build my Church, and the gates of hell shall not prevail against it.” (Matt. xvi. 18.) “Go ye, therefore, and teach all nations, baptizing them, &c., teaching them to observe all things whatsoever I have commanded you; and, behold, I am with you all days, even to the consummation of the world.” (Matt. xxviii. 19, 20.) “He shall continue with the sun, and before the moon throughout all generations. In his days (that is, after the coming of Christ) shall justice spring up, and abundance

of peace, until the moon be taken away." (Ps. lxxii. 5, 7.) It is also clearly proved from the following texts: St. John xiv. 16, 17; Ps. lxxxviii. 3, 4, 29, 36, 37; Is. ix. 7, lx. 15, 18; 1 Tim. iii. 15; John x. 16; Col. i. 18; Eph. v. 25, 29.

Q. How is it proved that the Church of Christ is always visible?

A. From Is. ii. 1, 2, &c., Mic. iv. 1, 2, where the Church of Christ is described as "a mountain upon the top of mountains, exposed to the view of all nations flowing into it;" and as "a great mountain filling the whole earth," (Dan. ii. 35;) as "a city set on a hill which cannot be hid," (Matt. v. 14;) as "a city, whose gates shall be open continually, and shall not be shut day or night, that men may bring thither the forces of the Gentiles, and that their kings may be brought . . . upon the walls of which city God has set watchmen, which shall never hold their peace day nor night." (Is. lx. 11, 12, and lxii. 6.)

UNITY OF THE CHURCH.

Q. **H**OW is it proved that Christ's Church upon earth can be but one?

A. From many texts of Scripture. "My dove, my undefiled, is but one . . . fair as the moon, clear as the sun, terrible as an army set in array." (Solomon's Canticles, vi.) "Other sheep I have which are not of this fold, (viz., the Gentiles, who were then divided from the Jews;) them also I must bring, and they shall hear my voice, and there shall be one fold and one shepherd." (John x. 16.) "There is one body and one spirit, as you are called in one hope of your calling, one Lord, one faith, one baptism." (Eph. iv. 4, 15.) In fine, as we have seen already, the Church of Christ is a kingdom which shall stand forever, and therefore must be always one. For "every

kingdom divided against itself shall be made desolate, and every city or house divided against itself shall not stand." (Matt. xii. 25.)

Q. May not a person be saved in any religion?

A. No; for St. Paul tells us that "without faith it is impossible to please God." (Heb. xi. 6.) And St. Peter assures us that "there is no other name under heaven given to men, by which we can be saved, but the name of Jesus." (Acts iv. 12.) And Christ himself tells us, "He that believeth not, shall be condemned." (Mark xvi. 16.) So that it is manifest from the Holy Scripture that true faith is necessary to salvation. Now, true faith, in order to please God and save our souls, must be entire — that is to say, we must believe, without exception, all such articles as by God and his Church are proposed to be believed; and he that voluntarily and obstinately disbelieves any one of these articles is no less void of true saving faith than he that disbelieves them all; as St. James tells us, with regard to practical duties, "Who-soever shall keep the whole law, yet offend in one point, he is guilty of all," (ii. 10.) Hence St. Paul reckons heresies (that is, false religions) among those works of the flesh of which he pronounces, "that they who do such things shall not inherit the kingdom of God." (Gal. v. 20.) And God himself tells his Church, "The nation and kingdom that will not serve thee shall perish." (Is. lx. 12.)

Q. Can any one be out of the way of salvation without the guilt of mortal sin?

A. No; only such as, through obstinacy, negligence, or indifference to matters of religion, will not hear the true Church and her pastors, are guilty of mortal sin against faith. "If he will not hear the Church, let him be to thee as the heathen and the publican." (Matt. xviii. 17.) "He that heareth you (the pastors of the Church) heareth me; and he that

despiseth you despiseth me ; and he that despiseth me despiseth him that sent me." (Luke x. 16.)

Q. What is to be said of those whose CONSCIENCE persuades them that they are in the true Church?

A. If this error of theirs proceeds from invincible ignorance, they may be excused from the sin of heresy, provided that, in the sincere disposition of their hearts, they would gladly embrace the truth, if they could find it out, in spite of all opposition of interest, passion, &c. But if this error of their conscience be not invincible, but such as they might discover, if they were in earnest, in a matter of so great consequence, their conscience will not excuse them, no more than St. Paul's, whilst, out of blind zeal, he persecuted the Church, or the mistaken conscience of the Jews, when, putting the disciples of Christ to death, they thought they did a service to God. (John xvi. 2.) For "there is a way that seemeth to a man right ; and the end thereof leads to death." (Prov. vi. 25.)

Q. But does not the Scripture say that a REMNANT of all religions shall be saved?

A. No ; though such words are often used, they are nowhere to be found in Scripture. What has given occasion to the mistake must have been the words of St. Paul, (Rom. ix. 27,) where, quoting Is. x. 22, he tells us, "Though the number of the children of Israel be as the sand of the sea, a remnant (that is, a small part of them only) shall be saved." Which remnant the apostle himself explains (Rom. xi. 5) of such of the Jewish nation as, at that time, by entering into the Church, were saved by God's grace.

SANCTITY OF THE CHURCH.

Q. **H**OW is it proved that the Church is holy in her doctrine and terms of communion?

A. 1st. Because, as we have seen above from Matt. xvi. 18, our Lord Jesus Christ, who cannot deceive us, has promised that his Church should be built upon a rock, proof against all floods and storms, like the house of the wise builder of whom he speaks, (Matt. vii. 25,) and that the gates of hell (that is, the powers of darkness) should never prevail against it. Therefore the Church of Christ could never cease to be holy in her doctrine; could never fall into idolatry, superstition, or any errors whatever.

2d. Because Christ, who is the way, the truth, and the life, (John xiv. 6,) has promised to the pastors and teachers of his Church to be with them all days, even to the consummation of the world. (Matt. xxviii. 19, 20.) Therefore they could never stray into pernicious errors. For how could they go out of the right way of truth and life, who are assured to have always in their company, for their guide, him who is the way, the truth, and the life?

3d. Because our Lord has promised to the same teachers, (John xiv. 16, 17,) "I will ask the Father, and he shall give you another Paraclete, that he may abide with you forever, even the Spirit of truth;" and (ver. 26) he assures them that this Spirit of truth "will teach them all things," and (xvi. 13) that he "shall guide them into all truth." How, then, could it be possible that the whole body of these pastors and teachers of the Church, who, by virtue of these promises, were to be forever guided into all truth by the Spirit of truth, could at any time fall from the truth by errors in faith?

4th. Because (Is. lix. 20, 21) God has made a solemn covenant that, after the coming of our Re-

deemer, his Spirit and his words (that is, the whole doctrine which this Redeemer was to teach) should be forever maintained by his Church, through all generations. "The Redeemer shall come to Sion," &c. "This is my covenant with them, saith the Lord: my Spirit that is in thee, and my words that I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and forever."

5th. Because the Church of Christ is represented (Is. xxxv. 8) as a highway, a way of holiness, a way so plain and secure that even fools should not err therein. How, then, could it ever be possible that the Church itself should err?

6th. Because pernicious errors in faith and morals must needs be such as to provoke God's indignation. Now, God Almighty has promised to his Church, (Is. liv. 9, 10,) "As I have sworn that the waters of Noah should no more go over the earth, so have I sworn not to be angry with thee, and not to rebuke thee; for the mountains shall be moved, and the hills shall tremble, but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord, that hath mercy on thee." So that, as we are assured that there shall not be a second flood, so we are that the Church of Christ shall never draw upon herself the wrath of God, by teaching errors contrary to faith.

In fine, the Church is called by St. Paul "the pillar and ground of truth," (1 Tim. iii. 15;) therefore she cannot uphold pernicious errors. From all which it is manifest that the Church of Christ is infallible in all matters relating to faith, so that she can neither add nor retrench from what Christ taught.

CATHOLICITY OR UNIVERSALITY OF THE CHURCH.

Q. **W**HAT is to be understood by the catholicity of the Church?

A. Not only that the Church of Christ shall always be known by the name of Catholic, by which she is called in the Apostles' Creed, but that she shall also be truly catholic or universal, by being the Church of all ages and of all nations.

Q. How is it proved that the true Church of Christ must be the Church of all ages?

A. Because the true Church of Christ must be that which had its beginning from Christ, and, as he promised, was to continue until the consummation of the world.

Q. How is it proved that the true Church of Christ must be the Church of all nations?

A. From many texts of Scripture, in which the true Church of Christ is always represented as a numerous congregation spread through the world. "In thy seed shall all the nations of the earth be blessed." (Gen. xxii. 18.) "Ask of me, and I will give thee the Gentiles for thine inheritance, and the utmost parts of the earth for thy possession." (Ps. ii. 8.) "And the ends of the earth shall remember, and shall be converted to the Lord; and all the kindreds of the Gentiles shall adore in his sight." (Ps. xxi. 28.) "It is a small thing that thou shouldest be my servant to raise up the tribes of Jacob. I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the ends of the earth." (Is. xlix. 6.) "Give praise, O thou barren, that bearest not; sing forth praise, and make a joyful noise, thou that didst not travail with child; for many are the children of the desolate, more than of her that hath a husband, saith the Lord. Enlarge the place of thy tent, and stretch out the skins of thy

APOSTOLICITY OF THE CHURCH.

HOW is it proved that the Church is and should be apostolical?

1st. Because only those that can derive their authority from the apostles are the heirs of the apostles. Consequently, they alone can claim a right to succeed them in the administration of the Sacraments, and share in the pastoral ministry. It is this inheritance, which they have received from the apostles, and the apostles from Christ. "As the Father hath sent me, I also send you." (John xx. 21.) Because Christ promised to the apostles and their successors "that he would be with them even to the consummation of the world." (Matt. xxviii. 20,) "and that the Holy Ghost of truth, should abide with them forever." (John xix. 16.)

INFALLIBILITY OF THE CHURCH.

HOW is it proved that the Catholic Church is infallible?

gates of hell should not prevail against her.” (Matt. xvi. 18.) “She is the kingdom of Christ, which shall never be destroyed.” (Dan. ii. 44.) Therefore the true Church of Christ can be no other than the Catholic, which alone has always had a visible being in the world ever since Christ’s time ; not the Protestant, nor any other modern sect, which only came into the world since the year 1500. For those sects that came into the world fifteen hundred years after Christ came into the world fifteen hundred years too late to be the religion or Church of Christ.

2d. The true Church of Christ, in virtue of the promises both of the Old and New Testament, was to continue pure and holy in all ages, even to the end of the world, as we have seen, and, consequently, could never stand in need of a reformation. Therefore that which was of the old true Church of Christ must still be so ; and it is in vain to seek for the true Church amongst any of the sects or pretenders to reformation, because they all build upon a wrong foundation—that is, upon the supposition that the Church of Christ was for many ages gone astray.

3d. The true Church of Christ must be catholic or universal. She must not only be the Church of all ages, but also more or less the Church of all nations, as has also been seen. She must be apostolical by a succession and mission derived from the apostles, as has been proved already. Now, these characters cannot agree to any of the modern sects, but only to the old religion, which alone is the Church of all ages, and more or less of all nations, and which descends in an uninterrupted succession, continued in the same communion, from the apostles down to our days. Therefore the old religion alone is the true Church of Christ, which can be but ONE, and in ONE communion.

SCRIPTURE AND TRADITION.

Q. **W**HAT is to be believed concerning the Scripture?

A. That it is to be received by Christians as the infallible word of God.

Q. Is the Scripture clear and plain in all necessary points—that is, in all such points wherein our salvation is so far concerned that the misunderstanding and misrepresenting of it may not endanger our eternal welfare?

A. No; because St. Peter assures us “that in St. Paul’s Epistles there are some things hard to be understood, which the unlearned and unstable wrest, as also the other scriptures, to their own perdition.” (2 Pet. iii. 16.)

Q. How, then, is this danger to be avoided?

A. By taking the meaning and interpretation of the Scripture from the same hand from which we received the book itself—that is, from the Church.

Q. Why may not every particular Christian have liberty to interpret the Scripture according to his own private judgment, without regard to the interpretation of the Church?

A. 1st. Because “no prophecy of the Scripture is of private interpretation.” (2 Pet. i. 20.) 2d. Because, as men’s judgments are as different as their faces, such liberty as this must needs produce as many religions almost as men. 3d. Because Christ has left his Church and her pastors and teachers to be our guides in all controversies relating to religion, and consequently in the understanding of Holy Writ. “He gave some apostles, and some prophets, and others evangelists, and others pastors and teachers, for the perfection of the saints, for the work of the ministry, unto the edification of the body of Christ, until we all meet in the unity of faith, and of the

knowledge of the Son of God unto a perfect man, unto the measure of the age of the fulness of Christ; that we may not now be children tossed to and fro, and carried about with every wind of doctrine, in the wickedness of men, in craftiness, by which they lie in wait to deceive, but, performing the truth in charity, we may in all things grow up in him who is the Head, Christ." (Eph. iv. 11, &c.) Hence St. John, in his First Epistle, (iv. 5, 6,) gives us this rule for the trying of spirits: "He that knoweth God heareth us, (the pastors of the Church;) he that is not of God heareth us not; by this we know the spirit of truth and the spirit of error." From such clear texts of Scripture, it is evident that it belongs to the pastors of the Church to instruct unto edification, and explain the Scriptures after that manner as the Holy Spirit directs; as it is also the duty of the faithful to receive such interpretation as the Holy Spirit dictates.

APOSTOLICAL AND ECCLESIASTICAL TRADITIONS.

Q. WHAT is meant by apostolical traditions?

A. All such points of faith or Church discipline which were taught or established by the apostles, and have carefully been preserved in the Church ever since.

Q. What difference is there between apostolical and ecclesiastical traditions?

A. The difference is this — that apostolical traditions are those which had their origin or institution from the apostles, such as the Lord's day, receiving the sacrament, fasting, &c.; ecclesiastical traditions are such as had their institution from the Church, as Holydays and fasts ordained by the Church.

Q. How are we to know what traditions are truly apostolical, and what are not?

A. In the same manner, and by the same authority,

by which we know what Scriptures are apostolical, and what are not—that is, by the authority of the apostolic Church, guided by the unerring Spirit of God.

Q. But why should not the Scripture alone be the rule of faith, without having recourse to apostolical traditions?

A. 1st. Because, without the help of apostolical traditions, no one can so much as tell what is Scripture, and what is not. 2d. Because several necessary articles are either not at all contained in Scripture, or, at least, are not plain in Scripture without the help of tradition.

Q. What texts of Scripture are there in favor of tradition?

A. “Therefore, brethren, stand firm, and hold the traditions which you have learned, whether by word or by our epistle.” (2 Thess. ii. 14.) “Ask thy father, and he will declare to thee; thy elders, and they will tell thee.” (Deut. xxxii. 7.) See 1 Cor. xi. 2; 2 Thess. iii. 6; 2 Tim. i. 13, ii. 2, iii. 14.

ORDINANCES AND CONSTITUTIONS OF THE CHURCH.

Q. **W**HYY do Christians make profession of admitting and embracing all the ordinances and constitutions of the Church?

A. Because Christ has commanded, “He that heareth you heareth me, and he that despiseth you despiseth me.” (Luke x. 16.) “As the Father hath sent me, I also send you.” (John xx. 21.) Hence St. Paul tells us, “Obey your prelates, and be subject to them.” (Heb. xiii. 17.)

Q. Why does the Church command Holydays to be kept? Is it not enough to keep the Sunday holy?

A. God, in the old law, did not ordain it enough to appoint the weekly Sabbath, which was Saturday,

but also ordained several other festivals, as that of the Passover, in memory of the delivery of the people from the Egyptian bondage; that of the week or Pentecost; that of Tabernacles, &c.; and the Church has done the same in the new law, to celebrate the memory of the chief mysteries of our redemption and to bless God in his saints. And our civil authorities act wisely in appointing certain days in the year for public thanksgiving, public fast, &c.

Q. Is it not said in the law, "Six days shalt thou labor and do all thy work," &c.? (Exod. xx. 9) Why then should the Church derogate from this part of the commandment?

A. This was to be understood in case no Holyday came in the week; otherwise the law would contradict itself, when, in the 23d chapter of Leviticus, it appoints so many other Holydays besides the Sabbath, with command to abstain from all servile works on them.

Q. What is the intention of fasting?

A. 1. The chief intent of fasting, the ground and principle of it, is to do penance for our sins, and by that means avert the wrath of God from us, as the Ninevites and many others did, mentioned in holy writ. 2. To mortify the flesh, the better to overcome sin, and vanquish the temptations of the devil, according to the words of our Saviour: "This kind of devil cannot be cast out otherwise than by prayer and fasting." (St. Mark ix. 28.) Hence it is easy to conceive that fasting is no superstition, as some erroneously pretend; for we do not abstain from flesh and meat, as if we believed it to be unclean more on one day than another, but because it is more nourishing than other things, and therefore we fast from it to mortify and chastise our bodies, after the example of St. Paul, to bring them into subjection. Nor are we so superstitious as, with the Pharisees, to think that

the flesh meat, that goes into the mouth on a fasting day, is the thing that defiles the soul : but as disobedience in eating the forbidden fruit defiled Adam and all his posterity, and turned both out of paradise, so our disobedience in regaling our appetite with dainty dishes of flesh meat in Lent and other fasts, when it is forbidden by God and his Church, is a sin that proceeds from the heart, and will turn us out of the kingdom of heaven. In vain do some reply, that to fast from sin is the only fast commanded in Scripture ; for, although this is an essential and principal fast, without which no other fast can avail, yet it is certain we shall not long fast from sin, unless we fast from meat and drink too, at certain times, in order to subdue our corrupt nature, that we may more easily abstain from sin ; and therefore the Scripture teaches us to join both these fasts together ; and this is what all the Scripture penitents and saints did ; as Moses, Elias, Daniel, Josaphat, David, the Rechabites, and Ninevites, in the old law ; and in the new, Anne, the prophetess, St. John Baptist, St. Paul : they fasted from meat and drink, that they might more easily overcome sin. Did not our Saviour infinitely abhor sin all his life ? Yet he fasted literally, so as to bring extreme hunger upon himself : and what did he fast for, but for our sins, and for our example ?

Great have been the virtue and power of fasting, so as to save the wicked often from destruction, as in the Ninevites and others ; and so as even to cast out devils, as our Saviour teaches. Fasting, therefore, being an eminent good work, so meritorious, and even essential, in a spiritual life, hence the Church, who is more careful of us than we are of ourselves, hath judged well to compel all the faithful, by precept, to fast and do penance, from time to time, throughout the whole year ; lest, if we were left to our own discretion, we should be apt to forget what we owe both to God and to our own souls.

THE SACRAMENTS.

Q. WHAT is a Sacrament?

A. It is an institution of Christ, consisting of some outward sign or ceremony, by which grace is given to the soul of the worthy receiver.

Q. How many such sacraments are there found in Scripture?

A. These seven : Baptism, Confirmation, Holy Eucharist, Penance, Extreme Unction, Holy Orders, and Matrimony.

Q. What scripture is there for Baptism?

A. "Unless a man be born again of water and the Holy Ghost, he cannot enter into the kingdom of God." (John iii. 5.) "Go teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." (Matt. xxviii. 19.)

Q. How is it proved that this commission is to be understood of baptism administered in water?

A. From the belief and practice of the Church of Christ in all ages, and of the apostles themselves, who administered baptism in water : "See, here is water," said the eunuch to St. Philip ; "what hindereth me from being baptized? And they both went down into the water. Philip and the eunuch ; and he baptized him." (Acts viii. 36, 38.) "Can any man forbid water," said St. Peter, "that these should not be baptized who have received the Holy Ghost as well as we? And he commanded them to be baptized in the name of the Lord Jesus Christ." (Acts x. 47, 48.)

Q. What is Confirmation?

A. Confirmation is a sacrament, wherein, by the invocation of the Holy Ghost, and imposition of the bishop's hands, with unction of holy chrism, a person receives the grace of the Holy Ghost, and strength in order to the profession of his faith.

Q: What scripture is there for Confirmation?

A. Where Sts. Peter and John confirmed the Samaritans: "They prayed for them that they might receive the Holy Ghost. Then they laid their hands upon them, and they received the Holy Ghost." (Acts viii. 15, 16.)

Q. What scripture is there for the Holy Eucharist, or Lord's supper?

A. The whole history of its institution, which is set down at large in Matt. xxvi., Mark xiv., Luke xx., 1 Cor. xi. And that this sacrament was to be continued in the Church till the Lord comes, that is, till the day of judgment, is evident from St. Paul, 1 Cor. xi. 26.

Q. What is meant by the sacrament of Penance?

A. The confession of sins with a sincere repentance, and the priest's absolution.

Q. What scripture is there to prove that the bishops and priests of the Church have power to absolve sinners who confess their sins with a sincere repentance?

A. "Receive ye the Holy Ghost: whose sins you shall forgive, they are forgiven them; and whose sins you shall retain, they are retained." (John xx. 22, 23.) "Amen, I say to you, Whatsoever you shall bind upon earth shall be bound also in heaven; and whatsoever you shall loose upon earth shall be loosed also in heaven." (Matt. xxviii. 18.)

Q. How is it proved, from the texts quoted, that the faithful should confess their sins to the pastors of the Church, in order to obtain absolution and remission of them?

A. Because, in the text above quoted, Christ has made the pastors of the Church his judges in the court of conscience, with commission and authority to *bind* or to *loose*, to *forgive* or to *retain* sins, according to the merits of the case, and the disposition of the penitents. Now, as no judge can pass sen-

tence without having a full knowledge of the case, — which cannot be had in this kind of cases which regard men's consciences, but by their own confession, — it clearly follows, that he who has made the pastors of his Church the judges of men's consciences, has also laid an obligation upon the faithful, to lay open the state of their consciences to them, if they hope to have their sins remitted. Nor would our Lord have given to his Church the power of retaining sins, much less the keys of the kingdom of heaven, (Matt. xvi. 19,) if such sins as exclude men from the kingdom of heaven might be remitted independently of the keys of the Church.

Q. Are there any other texts of Scripture which favor the doctrine and practice of confession?

A. Yes; it is found in the old law, which was a figure of the law of Christ, that such as were infected with the leprosy, which was a figure of sin, were obliged to show themselves to the priests, and subject themselves to their judgment, (Lev. xiii. and xiv., and Matt. viii. 4,) which, according to the holy fathers, was an emblem of the confession of sins in the sacrament of penance. And in the same law a special confession of sins was expressly prescribed: "When a man or a woman shall have committed any of all the sins that men are wont to commit, and by negligence shall have transgressed the commandment of the Lord, and offended, they shall confess their sin." (Num. v. 6, 7.) The same is prescribed in the New Testament: "Confess your sins one to another." (James v. 16;) that is, to the priests or elders of the Church whom the apostle has ordered to be called for, (v. 14.) And this was evidently the practice of the first Christians: "Many of those who believed came confessing and declaring their deeds." (Acts xix. 18.)

Q. What is meant by Extreme Unction?

A. The full description and proof of it is found in

Scripture: "Is any man sick among you, let him bring in the priests of the Church, and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith shall save the sick man, and the Lord shall raise him up, and if he be in sins they shall be forgiven him." (James v. 14, 15.)

Q. What is Holy Orders?

A. A sacrament instituted by Christ, by which bishops, priests, &c., are consecrated to their respective functions, and receive grace to discharge them well.

Q. When did Christ institute the sacrament of Holy Orders?

A. At his last supper, when he made his apostles priests, by giving them the power of consecrating the bread and wine into his body and blood: "Do this for a commemoration of me." (Luke xxii. 19.) To which he added, after his resurrection, the power of forgiving the sins of the penitent. (John xx. 22, 23.)

Q. Where is it proved in Scripture that Holy Orders confer grace upon those who receive them worthily?

A. The words of St. Paul to Timothy, whom he had ordained priest by the imposition of hands: "Stir up the grace of God, which is in thee by the imposition of my hands." (2 Tim. i. 6, and 1 Tim. iv. 14.) "Neglect not the grace which is in thee, which was given thee by prophecy, with the imposition of the hands of the priesthood."

Q. When was Matrimony instituted?

A. It was first instituted by God Almighty, in the earthly paradise, between our first parents; and this institution was confirmed by Christ in the new law, (Matt. xix. 4-6,) where he concludes, "What God hath joined together let no man put asunder."

Q. How is it proved that Matrimony is a sacrament?

A. Because it is a conjunction made and sanctified by God himself, and not to be dissolved by any power of man ; as being a sacred sign or mysterious union of Christ and his Church : “ For this cause shall a man leave his father and mother, and shall adhere to his wife, and they shall be two in one flesh. This is a great sacrament, but I speak in Christ and in the Church.” (Eph. v. 31, 32.)

Q. Why does not the Church allow of the marriage of the clergy ?

A. Because, upon their entering into holy orders, they make a vow or solemn promise to God and the Church to live continently : now, the breach of such a vow as this would be a great sin ; witness St. Paul, (1 Tim. v. 11, 12,) where, speaking of widows that are for marrying, after having made such a vow as this, he says they “ have damnation, because they have made void their first faith,” — that is, their solemn engagement made to God.

Q. But why does the Church receive none to holy orders but those that make this vow ?

A. Because she does not think it proper that they, who, by their office and functions, ought to be wholly devoted to the service of God and the care of souls, should be diverted from these duties by the distractions of married life : “ He that is without a wife is solicitous for the things that belong to the Lord, how he may please God. But he that is with a wife is solicitous for the things of the world, how he may please his wife.” (1 Cor. vii. 32, 33.)

Q. Why does the Church make use of so many ceremonies in administering the sacraments ?

A. To stir up devotion in the people, and reverence to the sacred mysteries ; to instruct the faithful concerning the effects and graces given by the sacraments ; and to perform those things which relate to God’s honor and the salvation of souls with a becoming decency.

Q. Is there any warrant from Scripture for the use of such ceremonies?

A. Yes; the example of Christ himself, who frequently used the like ceremonies. For instance, in curing the man that was deaf and dumb, (Mark vii. 33, 34;) in curing him that was born blind, (John ix. 6, 7;) in breathing upon his apostles, when he gave them the Holy Ghost, (John xx. 22,) &c.

THE REAL PRESENCE AND TRANSUBSTANTIATION.

Q. **W**HAT is the doctrine of the Christian Church in relation to the real presence and transubstantiation?

A. That in the most holy sacrament of the Eucharist there is truly, really, and substantially the body and blood, together with the soul and divinity, of our Lord Jesus Christ; and that there is a conversion (or change) of the whole substance of the bread into his body, and of the whole substance of the wine into his blood; which conversion (or change) the Church calls transubstantiation.

Q. What Scripture proofs are there for this?

A. 1st. "Whilst they were at supper, Jesus took bread, and blessed, and broke, and gave to his disciples; and said, Take ye and eat: this is my body. And taking the chalice, he gave thanks, and gave to them, saying, Drink ye all of it, for this is my blood of the New Testament, which shall be shed for many for the remission of sins." (Matt. xxvi. 26.) "Take ye; this is my body. This is my blood of the New Testament, which shall be shed for many." (Mark xiv. 22, 24.) "This is my body, which is given for you. Do this for a commemoration of me. This is the chalice, the New Testament in my blood, which shall be shed for you." (Luke xxii. 19, 20.) "Take ye, and eat; this is my body,

which shall be delivered for you. This chalice is the New Testament in my blood." (1 Cor. xi. 24, 25.) Which words of Christ, repeated in so many places, cannot be verified in any other way than by a real change of the bread and wine into his body and blood.

2d. "The chalice of benediction which we bless, is it not the communion of the blood of Christ? And the bread which we break, is it not the partaking of the Lord?" (1 Cor. x. 16.) Which interrogation of the apostle is certainly equivalent to an affirmation, and evidently declares that in the blessed sacrament we really receive the body and blood of Christ.

3d. "Whosoever shall eat this bread or drink the chalice of the Lord unworthily shall be guilty of the body and blood of the Lord. He that eateth and drinketh unworthily eateth and drinketh judgment to himself, not discerning the body of the Lord." (1 Cor. xi. 27, 29.) Now, how could a person be guilty of the body and blood of the Lord by receiving unworthily, if what he received were only bread and wine, and not the body and blood of the Lord? Or where would be the crime of not discerning the body of the Lord, if the body of the Lord were not there?

4th. "The bread which I will give is my flesh, for the life of the world. The Jews therefore debated among themselves, saying, How can this man give us his flesh to eat? Then Jesus said to them, Amen, amen, I say unto you, Unless you eat the flesh of the Son of man, and drink his blood, you shall not have life in you. He that eateth my flesh, and drinketh my blood, hath everlasting life, and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, abideth in

me, and I in him. As the living Father hath sent me, and I live by the Father, so he that eateth me, the same also shall live by me. This is the bread that came down from heaven; not as your fathers did eat manna and died; he that eateth this bread shall live forever." (John vi. 51, &c.)

Q. Are we not commanded (Luke xx. 19) to receive the sacrament in commemoration of Christ?

A. Yes, we are; and St. Paul assures us what it is that is to be the object of our commemoration: "As often as you shall eat this bread, and drink this chalice, you shall show the death of the Lord until he come." (1 Cor. xi. 26.) What point of Christian doctrine can be more clearly proved from the Holy Scriptures than the real presence of Christ in the adorable sacrament of the Eucharist? And how consoling to the devout and pious Christian reverently to approach and receive the cause of all his hope, the subject of all his joy! He is thus inebriated with the love of Him whose celestial presence he longs to enjoy in realms of bliss.

• COMMUNION IN ONE KIND.

Q. **W**HAT is the doctrine of the Church respecting communion in one kind?

A. That under either kind alone Christ is received whole and entire, and a true sacrament.

Q. What proofs are there for this?

A. From what has been said above, where the bread, by consecration, is truly and really changed into the body of Christ, and the wine into his blood. Now, both faith and reason tell us that the living body of the Son of God cannot be without blood, nor his blood without his body, nor his body and blood without his soul and divinity. It is true he shed his blood for us, and his soul at his death was

parted from his body ; but now he is risen from the dead immortal and impassible, and can neither shed his blood nor die any more. “ Christ, rising from the dead,” says the apostle, “ dieth no more ; death shall no more have dominion over him.” (Rom. vi. 9.) Therefore whosoever receives the body of Christ receives Christ himself whole and entire. There is no receiving him by parts.

Q. But does not Christ say, “ Unless you eat the flesh of the Son of man, and drink his blood, you shall not have life in you ” ? (John vi. 54.)

A. Yes ; and, according to the Christian doctrine, we do this, though we receive under one kind alone, because under either kind we receive both the body and blood of Christ ; whereas they who object to it receive neither the one nor the other, but only a little bread and wine.

Q. Are not all Christians commanded to drink of the chalice ? — “ Drink ye all of this.” (Matt. xxvi. 27.)

A. No : that command was only addressed to the twelve apostles, who were all that were then present ; and they all drank of it. (Mark xiv. 33.)

Q. Why does the priest, in the Mass, receive in both kinds ?

A. Because, the Mass being a Sacrifice in which, by the institution of our Lord, the shedding of his blood and his death were to be in a lively manner represented, it is requisite that the priest, who, as the minister of Christ, offers this sacrifice, should, for the more lively representing of the separation of Christ’s blood from his body, consecrate and receive in both kinds as often as he says Mass ; whereas, at other times, neither priest nor bishop, nor the pope himself, even upon their deathbed, receive any otherwise than the rest of the faithful, viz., in one kind only.

Q. Are there any texts of Scripture that favor communion in one kind ?

A. Yes. 1st. All such texts as promise everlasting life to them that receive, though but in one kind. "The bread which I will give is my flesh, which I will give for the life of the world." (John vi. 52.) "He that eateth me, the same also shall live by me." (ver. 58.) "He that eateth this bread shall live forever." (ver. 59.)

2d. All such texts as make mention of the faithful receiving the holy communion under the name of breaking of bread without any mention of the chalice. "They were persevering in the doctrine of the apostles, and in communication of the breaking of bread, and in prayers." (Acts ii. 42.) "Continuing daily with one accord in the temple, and breaking bread from house to house." (ver. 46.) "On the first day of the week, when we assembled to break bread." (Acts xx. 7.) "He took bread and blessed, and brake, and gave to them, and their eyes were opened, and they knew him, and he vanished out of their sight." (Luke xxiv. 30, 31.) "We, being many, are one bread, one body, all that partake of one bread." (1 Cor. x. 17.)

3d. The apostle St. Paul declares that whosoever receives under either kind unworthily is guilty both of the body and blood of Christ. "Whosoever shall eat this bread, or drink the chalice of the Lord, unworthily, shall be guilty of the body and blood of the Lord." (1 Cor. xi. 27.)

THE MASS.

Q. **W**HAT is the Sacrifice of the Mass?

A. It is the consecration and oblation of the body and blood of Jesus Christ under the sacramental veils or appearances of bread and wine. It was instituted by our Lord and Saviour Jesus Christ, at his last supper, where he himself said the first

Mass, and ordained that his apostles and their successors should do the same. "Do this for a commemoration of me." (Luke xxii.)

Q. What has ever been the particular doctrine of the Church regarding the Mass?

A. That in the Mass there is offered to God a true, proper, and propitiatory sacrifice for the living and the dead.

Q. What is meant by a propitiatory sacrifice?

A. It is understood to be a sacrifice for obtaining mercy, or that by which God is moved to mercy.

Q. How is it proved that the Mass is such a sacrifice?

A. Because, in the Mass, Christ himself, as has been proved, is really present, and, by virtue of the consecration, is there exhibited and presented to the eternal Father under the sacramental veils, which, by their separate consecration, represent his death. Now, what can move God to mercy more than the oblation of his only Son, there really present, and, under this figure of death, representing to his Father that death which he suffered for us.

Q. What scripture is there for this?

A. The words of consecration as they are related. "This is my body, which is given for you. This is the chalice, the New Testament in my blood, which shall be shed for you." (Luke xxii. 19, 20.) Now, if his blood was shed for us, (that is, for our sins,) it must needs be propitiatory, at least by applying to us the fruits of the bloody sacrifice of the cross.

Q. What other texts of Scripture do the holy fathers apply to the sacrifice of the Mass?

A. The words of God in the first chapter of the prophet Malachias. 10, 11, where, rejecting the Jewish sacrifices, he declares his acceptance of that sacrifice or pure offering which should be made to him in every place among the Gentiles. 2d. These words of the

Psalmist, "Thou art a priest forever, according to the order of Melchisedech." (Ps. cx. 4.) Why according to the order of Melchisedech, say the holy fathers, but by reason of the sacrifice of the Eucharist, prefigured by the bread and wine offered by Melchisedech? (Gen. xiv. 18.)

Q. Why does the Church celebrate the Mass in the Latin language?

A. 1st. Because it is the ancient language of the Church, used in the public liturgy in all ages, in the western parts of the world. 2d. For a greater uniformity in the public worship; so that a Christian, in whatsoever country he may be, may still find the liturgy performed in the same manner, and in the same language, to which he is accustomed at home. 3d. To avoid the changes which all modern languages are daily exposed to. 4th. Because, the Mass being a sacrifice which the priest, as minister of Christ, is to offer, and the prayers of the Mass being most suited to the end, it is enough that they be in a language which he understands. Nor is this any way injurious to the people, who can accompany him in every part of the sacrifice.

Q. What is the best manner of hearing Mass?

A. The Mass being instituted for a standing memorial of Christ's death and passion, and being, in substance, the same sacrifice as that which Christ offered upon the cross, because both the priest and the victim is the same Jesus Christ, there can be no better manner of hearing Mass than by meditating on the death and passion of Christ there represented, and putting one's self in the same dispositions of faith, hope, charity, repentance, &c., as we should have endeavored to excite in ourselves, had we been present at his passion and death on Mount Calvary.

Q. What are the ends for which this Sacrifice is offered to God?

A. Principally for these four, which both priest and people ought to have in view. 1st. For God's honor and glory. 2d. In thanksgiving for all his blessings, conferred on us through Jesus Christ our Lord. 3d. In satisfaction for our sins through his blood. 4th. For obtaining grace and all necessary blessings from God.

PURGATORY.

Q. **W**HAT is the doctrine of the Church regarding Purgatory?

A. That there is a Purgatory, and that the souls therein detained are helped by the suffrages of the faithful — that is, by their prayers and alms, and principally by the holy sacrifice of the Mass.

Q. What is meant by Purgatory?

A. A middle state of souls, who depart this life in God's grace, yet not without some lesser stains or guilt of punishment, which retards them from entering heaven. But as to the particular place where the souls suffer, or the quality of the torments which they suffer, the Church has decided nothing.

Q. What sort of Christians go to Purgatory?

A. 1st. Such as die guilty of lesser sins, which are commonly called venial; as many Christians do, who, either by sudden death or otherwise, are taken out of this life before they have repented of these ordinary failings. 2d. Such as have been formerly guilty of greater sins, and have not made full satisfaction for them to the divine justice.

Q. Why is it said that they who die guilty of lesser sins go to Purgatory?

A. Because such as depart this life before they have repented for these venial frailties and imperfections cannot be supposed to be condemned to the eternal torments of hell, since the sins of which they

are guilty are but small, which even God's best servants are more or less liable to. Nor can they go straight to heaven in this state, because the Scripture assures us, "There shall not enter into it any thing defiled." (Rev. xxi. 27.) Now, every sin, be it ever so small, certainly defileth the soul. Hence our Saviour assures us that we are to render an account even for every idle word. (Matt. xii. 36.)

Q. What proofs are there for holding to the doctrine of Purgatory?

A. Those proofs drawn from Scripture, tradition, and reason.

Q. How is it proved from Scripture?

A. The Scripture in many places assures us that "God will render to every one according to his works." (Matt. xvi. 27; Rom. ii. 6; Rev. xxii. 12.) Now, this would not be true, if there was no such place as Purgatory; for how would God render to every one according to his works, if such as die in the guilt of any, even the least sin, which they have not taken care to blot out by repentance, would nevertheless go straight to heaven? Again: "Every man's work shall be made manifest; for the day of the Lord shall declare it, because it shall be revealed by fire. And the fire shall try every man's work, of what sort it is. If any man's work abide which he hath built thereupon, (that is, upon the foundation, which is Jesus Christ, ver. 11,) he shall receive a reward. If any man's work burn, he shall suffer loss; but he himself shall be saved, yet so as by fire." (1 Cor. iii. 13, &c.) From which text it appears that such as in their faith, and in the practice of their lives, have adhered to the foundation, which is Christ Jesus, so as not to forfeit his grace by mortal sin, though they have otherwise been guilty of great imperfection, by building wood, hay, and stubble (ver. 12.) upon this foundation — it appears

that such as those, according to the apostle, must pass through a fiery trial at the time that "every man's work shall be made manifest," which is not till the next life, and that they shall be saved indeed, yet so as by fire—that is, by passing through Purgatory.

2d. "Make an agreement with thy adversary quickly, whilst thou art in the way with him, lest perhaps the adversary deliver thee up to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Amen, I say to thee, thou shalt not go out from thence till thou pay the last farthing." (Matt. v. 25, 26.) Which text St. Cyprian, who lived in the second century, understands to be the prison of Purgatory. (Epis. 52 ad Antoninum.)

3d. "Whosoever shall speak against the Holy Ghost, it shall not be forgiven him, neither in this world nor in the world to come." (Matt. xii. 32.) Which words plainly imply that some sins which are not forgiven in this world will be forgiven in the world to come; otherwise, why should our Saviour make any mention of forgiveness in the world to come? Now, if there is forgiveness of sins in the world to come, there must be a Purgatory; for in hell there is no forgiveness, and in heaven no sin.

Besides, a middle place is also implied, where Christ is said by his spirit to have gone and preached to the spirits in prison, which sometime were disobedient, &c. (1 Pet. iii. 18–20.) Which prison could be no other than Purgatory; for as to the spirits that were in the prison of hell, Christ certainly did not preach to them.

Q. How is Purgatory proved by tradition?

A. Because, both the Jewish Church, long before our Saviour's coming, and the Christian Church, from the very beginning, in all ages and in all nations, offered prayers and sacrifice for the repose and relief

of the faithful departed, as appears, in regard to the Jews, from 2 Mach. xii., where this practice is approved of; which books of Machabees the Church, says St. Augustine, accounts canonical. (L. 18 de Civ. Dei.) But here it may be observed, that, even if the books of Machabees were not received as canonical, still they would be regarded as a most faithful history, recording what was done by the Jewish people in behalf of the souls of their departed friends long before the coming of Jesus Christ. As regards this doctrine in the Christian Church, it has ever been most faithfully held, as is very evident from the fathers, the most ancient liturgies, and learned writers in all ages. Now, such prayers evidently imply the belief of a Purgatory; for souls in heaven stand in no need of prayers, and those in hell cannot be bettered by them.

Q. How is the belief of Purgatory proved from reason?

A. Because reason clearly teaches these two things : 1st. That all and every sin, how small soever, deserves punishment. 2d. That some sins are so small, either through the levity of the matter or for want of full deliberation in the action, as not to deserve eternal punishment. From whence it is plain, that besides the place of eternal punishment, which we call hell, there must be also a place of temporal punishment for such as die with little sins, and this we call Purgatory.

VENERATION AND INVOCATION OF ANGELS AND SAINTS.

Q. **W**HAT is the Catholic doctrine regarding the veneration and invocation of angels and saints?

A. 1st. That there is an honor and veneration due to the angels and saints. 2d. That they offer up prayers to God for us. 3d. That it is good and profitable

to invoke them — that is, to have recourse to their intercession and prayers. 4th. That their relics are to be had in veneration.

Q. How is it proved that there is an honor and veneration due to the angels and saints?

A. Because they are God's angels and saints — that is, most faithful servants, and messengers, and favorites of the King of kings, who, having highly honored him, are now highly honored by him, as he has promised, "Whosoever shall glorify me, him will I glorify." (1 Kings, xi. 30.)

2d. Because they have received from their Lord most eminent and supernatural gifts of grace and glory, which make them truly worthy of our honor and veneration; and therefore we give it to them as their due, according to that of the apostle, "Honor to whom honor is due." (Rom. xiii. 7.)

3d. Because the angels of God are our guardians, tutors, and governors, as appears from many texts of Scripture: "He hath given his angels charge over thee to keep thee in all thy ways; in their hands they shall bear thee up, lest thou dash thy foot against a stone." (Ps. xc. 11, 12.) "Take heed that thou despise not one of these little ones; for I say to you that their angels in heaven always see the face of my Father who is in heaven." (Matt. xviii. 19.) "Are they not all ministering spirits, sent to minister for these, who shall receive the inheritance of salvation?" (Heb. i. 14.) It is therefore evidently the will of God that we should have a religious veneration for these heavenly guardians. "Behold, I will send my angel, who shall go before thee, and keep thee in thy journey, and bring thee into the place that I have prepared. Take notice of him, and hear his voice, and do not think him one to be contemned; for he will not forgive when thou hast sinned, and my name is in him." (Ex. xxiii. 20, 21.)

4th. Because God has promised to his saints a power over all nations: "And he that shall overcome, and keep my works unto the end, to him I will give power over the nations; and he shall rule them with a rod of iron, and as the vessel of a potter they shall be broken." (Apoc. ii. 26, 27.) "Thou hast made us to our God a kingdom, and priests; and we shall reign on earth." (Apoc. v. 10.) Therefore all nations ought to honor the saints, as having received from God this kingly power over them.

5th. Because we have instances in Scripture of honor and veneration paid to the angels by the servants of God. See Jos. v. 14, 15.

6th. Because the Church in all ages has paid this honor and veneration to the saints by erecting churches and keeping holydays in their memory.

Q. What is the difference between the honor which is given to God and that which is given to the saints?

A. There is no comparison between the one and the other. God is honored with a sovereign honor, as the supreme Lord and Creator of all things, as our first beginning and our last end; we must believe in him alone, hope in him alone, and love him above all things. To him alone we must pay our homage of divine adoration, praise, and sacrifice. But as for the saints and angels, we are only to reverence them with relative honors, as belonging to him, for his sake, and upon account of the gifts which they have received from him.

Q. Is there not a particular honor given to the Virgin Mary?

A. Yes, there is, by reason of her eminent dignity of mother of God, for which "all generations shall call her blessed." (Luke i. 48.) As also by reason of that fulness of grace which she enjoyed in this life, and the sublime degree of glory to which she is raised in heaven. But still even this honor which is

given to her is infinitely inferior to that which is paid to God, to whom she is indebted for all her dignity, grace, and glory.

SAINTS AND ANGELS PRAY TO GOD FOR US.

Q. **H**OW is it proved that the saints and angels pray to God for us?

A. 1st. Where the prophet heard an angel praying for Jerusalem and the cities of Juda. "The angel of the Lord answered, and said, O Lord of hosts, how long wilt thou not have mercy on Jerusalem, and on the cities of Juda, with whom thou hast been angry? This is now the seventieth year." (Zach. i. 12.)

2d. "The four and twenty ancients fell down before the Lamb, having every one of them harps, and golden vials full of odors, which are the prayers of saints." (Apoc. v. 8.) And "the smoke of the incense of the prayers of the saints ascended up before God from the hand of the angel." (Apoc. viii. 4.) From which texts it is evident that both the saints and angels offer to God the prayers of the saints—that is, of the faithful upon earth.

3d. Because we profess in the Apostles' Creed the communion of saints: and St. Paul, speaking of the children of the Church of Christ, tells the Hebrews (xii.) that they have a fellowship with the saints in heaven. You are come to Mount Sion, and to the city of the living God, the heavenly Jerusalem, and to the company of many thousands of angels; and to the Church of the first-born, who are written in heaven; and to God, the Judge of all; and to the spirits of the just made perfect, and to Jesus the Mediator of the New Testament, &c. Therefore the children of the Church of Christ upon earth are fellow-members with the saints in heaven of the same

Consequently the saints in heaven pray for us.
4th. Because, according to the doctrine of the apostle, (1 Cor. xiii. 8.) it is the property of charity not to be lost in heaven ; for charity, St. Paul, never faileth. On the contrary, charity is perfected in heaven, where, by the face to face, the soul is inflamed with a more perfect love for God, and for his sake loves exceedingly his children, their brethren here below ; how then can the saints in heaven, having so perfect a charity, not pray for us, since the very first thing that naturally prompts a person to do is to seek to succor those whom he loves ?

5th. Because, as we find (Luke xvi. 27) the rich glutton in hell petitioned in favor of his brethren upon earth, how much more are we to believe that the saints in heaven intercede for their brethren here !

6th. Because (Apoc. vi. 10) the souls of the martyrs pray for justice against their persecutors who put them to death, how much more do they pray for mercy for the faithful children of the Church !

INVOCATION OF SAINTS.

Q. WHAT is meant by the invocation of saints?

A. Such petitions or requests as are made to desire their prayers and intercession for us.

Q. Do Catholics pray to saints?

A. If by praying to saints is meant addressing ourselves to them as the authors or dispensers of grace and glory, or in such manner as to suppose they have any power to help us independently of God's good will and pleasure, we do not pray to them; but if by praying to saints is meant no more than desiring them to pray to God for us, in this sense we hold it both good and profitable to supplicate the prayers of the saints.

Q. How is it proved that it is good and profitable to desire the saints and angels in heaven to pray to God for us?

A. Because it is good and profitable to desire the servants of God here upon earth to pray for us: "For the prayer of a just man availeth much." (James v. 16.) Moses by his prayers obtained mercy for the children of Israel, (Ex. xxxii. 11, 14;) and Samuel by his prayers defeated the Philistines, (1 Sam. vii. 8-10.) Hence St. Paul, in almost all his Epistles, desires the faithful to pray for him. (Rom. xv. 30; Eph. vi. 18, 19; 1 Thess. v. 25; Heb. xiii. 18.) And God himself (Job xlii. 8) commanded Eliphaz and his two friends to go to Job, that Job should pray for them, promising to accept of his prayers. Now, if it be acceptable to God, and good and profitable to ourselves, to seek the prayers and intercession of God's servants here on earth, must it not be much more so to seek the prayers and intercession of the saints in heaven; since both their charity for us and their intercession with God is much greater now than when they were here upon earth?

Q. Is there any danger, by acting thus, of giving to the saints the honor which belongs to God alone?

A. No: it is evident that to desire the prayers and intercession of the saints is by no means giving them an honor which belongs to God alone; so far from it, that it would even be a blasphemy to beg of God to pray for us; because whosoever desires any one to pray for him for the obtaining of a grace or blessing supposes the person to whom he thus addresses himself to be inferior and dependent of some other, by whom this grace or blessing is to be bestowed.

Q. Is there any reason to think that the saints and angels have any knowledge of our addresses or petitions made to them?

A. Yes, we have. 1st. Because our Lord assures us "that there is joy before the angels of God upon one sinner doing penance." (Luke xv. 10.) Now, if they rejoice at our repentance, they consequently have a knowledge of our repentance; and if they have a knowledge of our repentance, what reason can we have to doubt of their knowing our petitions also? And what is said of the angels is also to be understood of the saints, of whom our Lord tells us "that they are equal to angels." (Luke xx. 36.)

2d. Because the angels of God are always amongst us, and therefore cannot be ignorant of our requests; especially since, as we have seen from Apoc. v. 8 and viii. 4, both angels and saints offer up our prayers before the throne of God, and therefore must needs know them.

3d. Because it appears from Apoc. xi. 15 and x. 1, 2, that the inhabitants of heaven know what passes upon earth. Hence St. Paul, speaking of himself and his fellow-apostles, saith, "We are made a spectacle to the world, and to angels, and to men." (1 Cor. iv. 9.)

4th. We cannot suppose that the saints and angels,

who enjoy the light of glory, can be ignorant of such things as the prophets and servants of God in this world have often known by the light of grace, and even the very devils by the light of nature alone; since the light of glory is so much more perfect than the light of grace or nature, according to the apostle, (1 Cor. xiii. 2,) "For now we see through a glass in an obscure manner, but then face to face; now I know in part, but then I shall know even as I am known" — that is, by a most perfect knowledge. Hence it is written, "We shall be like to him, (God,) because we shall see him as he is." (1 John iii. 2.) Now, it is certain that the servants of God in this world, by a special light of grace, have often known things that passed at a great distance; as Elisha (2 Kings v.) knew what passed between Naaman and his servant Gehazi, and (2 Kings vi.) what was done in the king of Syria's private chamber. It is also certain that the devils, by the mere light of nature, know what passes amongst us, as appears from many places in the book of Job, and by their being our accusers. (Apoc. xii. 10.) Therefore we cannot reasonably question but that the saints in heaven know the petitions which we address to them.

Q. Are there any other texts of Scripture which justify the pious practice of invoking the prayers of the angels and saints?

A. Yes; we have the example of God's best friends and servants. Thus Jacob begs the blessing of his angel guardian for his two grandsons, Ephraim and Manasses: "God, in whose sight my fathers Abraham and Isaac walked, God, that feedeth me from my youth until this day. The angel that delivereth me from all evils bless these boys." (Gen. xlviii. 15, 16.) The same Jacob "wept and made supplication to an angel," (Osee xii. 4;) and St. John, writing to the seven churches

of Asia, petitions for the intercession of the seven angels in their favor: "Grace be unto you, and peace from Him who is, and who was, and who is to come, and from the seven spirits which are before his throne." (Apoc. i. 4.)

RELICS.

Q. **W**HAT is meant by Relics?

A. The bodies or bones of saints, or anything else that has belonged to them.

Q. What grounds are there for paying veneration to the relics of the saints?

A. Besides ancient tradition and practice of the first ages, attested by the best monuments of antiquity, we are warranted to do so by many illustrious miracles done at the tombs, and by the relics of the saints, (see St. Augustine, L. 22, of the City of God, chap. 8,) which God, who is truth and sanctity itself, would never have effected, if this honor paid to the precious remnants of his servants was not agreeable to him.

Q. Are there any instances in Scripture of miracles being done by relics?

A. Yes; we read of a dead man raised to life by the bones of the prophet Eliseus, (4 Kings xiii. 21;) and "from the body of Paul were brought unto the sick handkerchiefs and aprons, and the diseases departed from them, and the evil spirits went out of them." (Acts xix. 12.)

IMAGES.

Q. **W**HAT is the Catholic doctrine as to Images?

A. The Catholic Church holds that the images or pictures of Christ, of his blessed Mother ever virgin, and of other saints, are to be had and retained, and that due honor and veneration are to be given them.

Q. Do Catholics worship Images?

A. No, by no means, if by worship is meant divine honor ; for this they do not give to the highest angel or saint, much less to Images.

Q. Do Catholics pray to Images?

A. No, they do not ; since common sense teaches that they can neither see, nor hear, nor help us.

Q. Why, then, do Catholics pray before an Image or Crucifix?

A. Because the sight of a good picture or image, for example, of Christ upon the cross, helps to enkindle devotion in our hearts towards Him that has loved us to that excess as to lay down his life for the love of us.

Q. Where is it proved that it is lawful to make or keep the Images of Christ and his saints?

A. From the Scripture itself, and the command of God to Moses to make two cherubim of beaten gold, and place them at the two ends of the mercy-seat, over the ark of the covenant, in the very sanctuary. (Ex. xxv. 18–21.) And there, says he, will I give orders, and will speak to thee over the propitiatory, and from the midst of the two cherubim, which shall be upon the ark of the testimony, all things which I will command the children of Israel by thee. (ver. 22.) God also commanded a serpent of brass to be made, for the healing of those who were bitten by the fiery serpent ; which serpent was an emblem of Christ. (Num. xxi. 8, 9 ; John iii. 14, 15.)

Q. But is it not forbidden (Ex. xx. 4) to make the likeness of any thing in heaven above, or in the earth beneath, or in the waters under the earth?

A. It is forbidden to make to ourselves any such image or likeness — that is, to make it our God, or put our trust in it, or give it the honor which belongs to God ; which is explained by the following words :

“Thou shalt not adore them, (for so both the Septuagint and the Vulgate translate it.) nor serve them.” Otherwise, if all likenesses were forbidden by this commandment, we should be obliged to destroy all statues and paintings of our Washington, our heroes, and our statesmen, which is by no means meant according to this commandment.

Q. What kind of honor do Catholics give to the Images of Christ and his saints?

A. A relative honor.

Q. What is meant by a relative honor?

A. That honor which is given to a thing, not for any intrinsic excellence or dignity in the thing itself, but barely for the relation it has to something else; as when Christians bow to the name of Jesus, which is an image or remembrance of our Saviour to the ear, as the crucifix is to the eye.

Q. How is it proved that there is a relative honor due to the Images of Christ and his saints?

A. From the dictates of common sense and reason, as well as of piety and religion, which teach us to express our love and esteem for the persons whom we honor, by setting a value upon all things that belong to them, or have any relation to them. Thus a dutiful child, a loving friend, values the pictures of a father or friend; and those who make no scruple of abusing the image of Christ would severely punish the man that would abuse the image of their friend.

INDULGENCES.

Q. **W**HAT is meant by an Indulgence?

A. An Indulgence is a free release from the external satisfactory works of penance, in consideration of the sinner's internal fervor; or it is a commutation of one satisfaction for another, of a longer penance for a shorter; and hence it is styled

an indulgence, or favor done us. Thus an Indulgence which requires that the individual be in a state of grace has nothing to do with the pardon of sin, but only with that debt of temporal penance which the sinner has to discharge after the eternal guilt of his sin has been forgiven. The council of Trent proposes nothing else to be believed concerning "indulgences" than that "the power to grant them has been given to the Church by Jesus Christ, and that the use of them is very beneficial to the soul." (Sess. 25.)

Q. Can it be proved from Scripture that there is a punishment often due on account of our sins after the sins themselves have been remitted?

A. Yes. This evidently appears in the case of King David, (2 Kings xii.,) where, although the prophet Nathan, upon his repentance, tells him, "The Lord hath taken away thy sin," (ver. 13,) yet he denounces unto him many terrible punishments, (ver. 10-12, 14,) which should be inflicted by reason of this sin, which accordingly afterwards ensued.

Q. What is the faith of the Catholic Church concerning Indulgences?

A. It is comprised in these words of the profession of faith: "I affirm that the power of indulgences was left by Christ in the Church, and that the use of them is most wholesome to Christian people."

Q. Upon what scripture is this grounded?

A. The power of granting indulgences was left by Christ to the Church, when he says, "I will give to thee the keys of the kingdom of heaven; and whatsoever thou shalt bind upon earth, it shall be bound also in heaven; and whatsoever thou shalt loose upon earth, it shall be loosed also in heaven." (Matt. xvi. 19.) And we have an instance in Scripture of St. Paul's granting an indulgence to the Corinthian whom he had put under penance for incest. "To whom you have forgiven any thing, (he spoke of the incestuous

sinner whom he had desired them now to receive,) I forgave also; for, if I have forgiven any thing, for your sakes have I done it in the person of Christ" — that is, by the power and authority received from him. (2 Cor. ii. 10.)

Indulgences are of two kinds — some called Partial; and these are given for days, or periods of forty days, called "Quarantines," or for a year or years. Others are called Plenary, or, as it is sometimes said technically, "in form of a Jubilee." By Partial Indulgences, or days that is, or quarantines, or years, so much temporal penalty is remitted to the recipient as he would have had imposed upon him of old by the penitential canons of the Church, which penances were given in days, quarantines, or years. Plenary Indulgences, or Indulgences in form of Jubilee, in their effect are one and the same thing; the only difference being, that where Indulgences are granted in form of Jubilee, Confessors have power of jurisdiction conferred on them to absolve from reserved cases, to dispense from or commute all simple vows, &c. By all such Indulgences, *all temporal penalty* is remitted which we owe to God for those sins for which, though pardoned, we are still debtors.

The penalty of sin is twofold, being partly eternal, and partly temporal. *Guilt*, which deprives us of grace and the friendship of God, together with the *eternal penalty* of sin, is entirely remitted to us by means of the infinite merits of Jesus Christ in the Sacrament of Penance, provided only that we approach that Sacrament with worthy dispositions. On the other hand, as regards the temporal penalty of sin, inasmuch as it is not commonly wholly remitted to us by this Sacrament, very much remains to be discharged, either in this life by means of good works or penance, or else in the life to come by means of the sufferings of Purgatory.

To gain an Indulgence, certain conditions are requisite. It is requisite, for instance, that we should be in a state of grace, that is, living in the grace of God ; for whosoever before God is in the guilt of unremitted sin, and liable to its eternal penalty, is not, and cannot be, while continuing in that state, in a capacity to receive the remission of the temporal penalty. The Church, in opening the Treasury of Holy Indulgences, has ever obliged faithful Christians to do some good works under specified circumstances of time, place, such as prayer, almsdeeds, confession, communion, &c.

Whoever are desirous of gaining Indulgences, while they do their utmost to gain them, should endeavor at the same time to do worthy fruits of penance, and by means of other wholesome penal works, as well as works of mercy and devotion, pay to the Divine justice some satisfaction for the misdeeds they may have done.

SUPREMACY OF ST. PETER AND HIS SUCCESSORS.

Q. **W**HAT is the Catholic doctrine as to the Pope's Supremacy?

A. It is comprised in these two articles : 1st. That St. Peter, by divine commission, was head of the Church under Christ. 2d. That the Pope or Bishop of Rome, as successor to St. Peter, is at present head of the Church in all spiritual matters, and Christ's vicar upon earth.

Q. How is St. Peter's Supremacy proved?

A. 1st. From the very name of Peter, or Cephias, which signifies a rock ; which name our Lord, who does nothing without reason, gave to him who before was called Simon, to signify that he should be as a rock or foundation, upon which he would build his Church, according to what he himself declared, when

he told him, "Thou art Peter, (that is, a rock,) and upon this rock I will build my Church, and the gates of hell shall not prevail against it." (Matt. xvi. 18.)

2d. From the following words: "I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind upon earth, it shall be bound also in heaven; and whatsoever thou shalt loose upon earth, it shall be loosed also in heaven." (Matt. xvi. 19.) Where, under the figure of the keys of the kingdom of heaven, our Lord insured to St. Peter the chief authority in his Church; as, when a king gives to one of his officers the keys of a city, he thereby declares that he makes him governor of that city.

3d. "The Lord said, Simon, Simon, behold, Satan hath desired to have you that he may sift you as wheat. But I have prayed for thee, that thy faith fail not, and thou, being once converted, confirm thy brethren." (Luke xxii. 31, 32.) In which text our Lord not only declared his particular concern for Peter, in praying for him that his faith might not fail, but also committed to him the care of his brethren, the other apostles, in charging him to confirm or strengthen them.

4th. "Jesus saith to Simon Peter, Simon, son of John, lovest thou me more than these? He saith to him, Yea, Lord, thou knowest that I love thee. He saith to him, Feed my lambs. He saith to him again, Simon, son of John, lovest thou me? He saith to him, Yea, Lord, thou knowest that I love thee. He saith to him, Feed my lambs. He saith to him the third time, Simon, son of John, lovest thou me? Peter wept because he said to him the third time, lovest thou me? And he said to him, Lord, thou knowest that I love thee. Feed my sheep." (John xxi. 15, &c.)

In which text our Lord, in a most solemn manner, thrice committed to St. Peter the care of his whole flock, of his lambs as well as his sheep, without exception — that is, of his whole Church.

Q. How is it proved that this commission given to St. Peter descends to the Pope or Bishop of Rome?

A. Because, by the unanimous consent of the fathers, and the tradition of the Church in all ages, the Bishops of Rome are clearly proved to be the successors of St. Peter, who translated his chair from Antioch to Rome, and died Bishop of Rome. Hence the see of Rome, in all ages, has been called the see of Peter, the chair of Peter, and absolutely the see apostolic, and in that quality has, from the beginning, exercised spiritual jurisdiction over all other churches, as appears from the best and most authentic records of Church history.

Now, granting the Supremacy of St. Peter, which has been proved above from plain scripture, it must consequently be allowed that his supremacy, which Christ established for the better government of his Church, and maintaining of unity, was not to die with St. Peter, any more than the Church should cease to exist, which he promised should stand forever. For how can any Christian imagine that Christ should appoint a head for the government of his Church and maintaining of unity during the apostles' time, and design another kind of government for succeeding ages, when there was like to be so much more need of a head! Therefore we must grant that St. Peter's Supremacy was by succession to descend to some individual. Now, who has so fair a title to his succession as the Bishop of Rome, his lawful successor?

Q. Why is the Roman Catholic Church styled the mother of all churches?

A. Because, as has already been shown, her bishop is the successor of St. Peter, and Christ's vicar upon earth, and consequently the father and pastor of all the faithful; and therefore this Church, as being the see of St. Peter, is the mother of all churches.

PRAYER FOR GUIDANCE INTO TRUTH.

[Composed by F. THAYER, a Protestant minister, when he was in doubt and uncertainty, and in the use of which he obtained for himself the gift of faith.]

GOD of all goodness! Almighty and eternal Father of mercies, and Saviour of mankind! I implore thee, by thy sovereign goodness, to enlighten my mind, and to touch my heart, that, by means of true faith, hope, and charity, I may live and die in the true religion of Jesus Christ. I confidently believe that, as there is but one God, there can be but one faith, one religion, one only path to salvation, and that every other path opposed thereto can lead but to perdition. This path, O my God, I anxiously seek after, that I may follow it and be saved. Therefore I protest before thy divine majesty that I will follow the religion which thou shalt reveal to me as the true one, and will abandon, at whatever cost, that wherein I shall have discovered errors and falsehood. I confess that I do not deserve this favor, in consequence of my many sins, for which I am truly penitent, seeing they offend a God who is so good, so holy, and so worthy of love; but what I deserve not I hope to obtain from thine infinite mercy; and I beseech thee to grant it unto me through the merits of that precious blood which was shed for us sinners by

thine only Son Jesus Christ our Lord, who liveth and reigneth with thee, in the unity of the Holy Ghost, one God, world without end. Amen.



PRAYER FOR ANOTHER'S CONVERSION.

O DIVINE and adorable Saviour! thou who art the way, the truth, and the life! I beseech thee to have mercy upon N., and bring him (or her) to the knowledge and love of thy truth. Thou, O Lord, knowest all his darkness, his weakness, and his doubts: have pity upon him, O merciful Saviour; let the bright beams of thy eternal truth shine upon his mind; clear away the cloud of error and prejudice from before his eyes; and may he humbly submit to and embrace with his whole heart the teaching of thy Church. O, let not the soul for whom I pray be shut out from thy blessed fold! Unite him to thyself in the sacraments of thy love, and grant that, by partaking of the blessings of thy grace in this life, he may come at last to the possession of those eternal rewards which thou hast promised to all those who believe in thee, and who do thy will. Hear this my petition, O merciful Jesus! who, with the Father and the Holy Ghost, livest and reignest ever and ever. Amen.



PRACTICAL DIRECTIONS

RELATIVE TO THE

SACRAMENT OF BAPTISM.

He that believeth, and is baptized, shall be saved.—MARK xvi. 16.

ANY lay person can administer baptism in case of *necessity*, and consequently every Christian should know how to perform this ceremony.

Private baptism, which should always be given when a child is in evident danger of death, is administered in the following manner :

Take common water, and pour it on the head of the infant in form of a cross, saying, at the same time, “I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost. Amen.” When the person conferring baptism is pronouncing the above words, he should be in the very act of pouring the water on the child.

A parent should not baptize his own child, unless no one else could be procured who knew how to do it; otherwise he would contract an impediment of spiritual affinity with his consort.

It is dangerous and highly improper carelessly to defer for several weeks the administration of baptism.

When a child has been privately baptized in case of necessity, it should, if it survive, be taken to the church, in order that the ceremonies may be supplied; and the clergyman should be informed at the time that the infant has already received private baptism.

sponsors (that is, the godfather and godmother in baptism) are bound to answer for the child, to make a profession of faith in his name, and to see to it that he be instructed in his religion, if that duty be neglected by the parents. Hence it is that the sponsors should always be practical members of the Catholic Church; and it would be improper in a parent to request any person not Catholic to act in that capacity, because it cannot reasonably be expected that he who dissents from our faith should assume the responsibility of looking after the religious education of a Catholic child, or that he would be qualified to accomplish this duty.

Sponsors should also know their prayers, and be conversant with the principal mysteries of religion.

The name given to a child at its spiritual regeneration should be that of a saint, whom it should be taught from its early years to consider as a special patron and intercessor at the throne of God.

The priest or person who baptizes and the sponsors contract a spiritual affinity with the person baptized, as well with the parents of that person, which affinity is an impediment to marriage. But the godfather and godmother do not contract this alliance with each other.

When a person has been privately baptized, and afterwards presented by the sponsors to receive the solemn blessing and unction, no spiritual affinity is contracted.

A

PROFESSION OF CATHOLIC FAITH.

I N. N., with a firm faith believe and profess all, and every one of those things which are contained in that creed which the Holy Catholic (Roman) Church maketh use of, to wit: I believe in one God, the Father Almighty, Maker of heaven and earth, of all things visible and invisible. And in one Lord, Jesus Christ, the only-begotten Son of God, and born of the Father before all ages; God of God; light of light; true God of the true God, begotten, not made; consubstantial to the Father, by whom all things were made: who, for us man, and for our salvation, came down from heaven, and was incarnate by the Holy Ghost of the Virgin Mary, and was made man; was crucified also for us under Pontius Pilate; he suffered and was buried: and the third day he arose again according to the Scriptures: he ascended into heaven; sits at the right hand of the Father; and is to come again with glory to judge the living and the dead; of whose kingdom there shall be no end. And in the Holy Ghost, the Lord and Lifegiver, who proceeds from the Father and the Son; who, together with the Father and the Son, is adored and glorified, who spoke by the prophets. And (I believe) One Holy, Catholic, and Apostolic Church: I confess one baptism for the remission of sins: and I expect the resurrection of the dead, and the life of the world to come. Amen.

I most steadfastly admit and embrace apostolic and ecclesiastical traditions, and all other observances and constitutions of the Church.

I also admit the Holy Scripture according to that sense which our holy Mother the Church has held, and does hold; to which it belongs to judge of the true sense and interpretations of the Scriptures. Neither will I ever take and interpret them otherwise than according to the unanimous consent of the Fathers.

I also profess that there are truly and properly seven sacraments of the new law, instituted by Jesus Christ our Lord, and necessary for the salvation of mankind; though not all for every one, to wit: Baptism, Confirmation, Eucharist, Penance, Extreme Unction, Order, and Matrimony; and that they confer grace: and that of these, baptism, confirmation, and order cannot be reiterated without sacrilege. I also receive and admit the received and approved ceremonies of the Catholic Church, in the solemn administration of all the aforesaid sacraments.

I embrace and receive all and every one of the things which have been defined and declared in the holy council of Trent, concerning original sin and justification.

I profess, likewise, that in the Mass there is offered to God a true, proper, and propitiatory sacrifice for the living and the dead; and that in the most holy sacrament of the Eucharist there is truly, really, and substantially the body and blood, together with the soul and divinity, of our Lord Jesus Christ: and that there is made a conversion of the whole substance of the wine into the blood, which conversion the Catholic Church calls *transubstantiation*. I also confess, that under either kind alone Christ is received whole and entire, and a true sacrament.

I constantly hold that there is a Purgatory, and

that the souls therein detained are helped by the suffrages of the faithful.

Likewise, that the saints, reigning together with Christ, are to be honored and invoked, and that they offer prayers to God for us, and that their relics are to be respected.

I most firmly assert that the images of Christ, of the Mother of God, ever Virgin, and also of the saints, ought to be had and retained, and that due honor and veneration is to be given them.

I also affirm that the power of indulgences was left by Christ in the Church, and that the use of them is most wholesome to Christian people.

I acknowledge the Holy, Catholic, Apostolic, Roman Church, for the Mother and Mistress of all churches; and I promise true obedience to the Bishop of Rome, successor to St. Peter, prince of the apostles, and vicar of Jesus Christ.

I likewise undoubtedly receive and profess all other things delivered, defined, and declared by the sacred canons and general councils, and particularly by the holy council of Trent, and all things delivered, defined, and declared by the Ecumenical Council of the Vatican, particularly concerning the Primacy and Infallible Teaching of the Roman Pontiff.

And I condemn, reject, and anathematize all things contrary thereto, and all heresies whatsoever, condemned, rejected, and anathematized by the Church.

This true Catholic faith, without which no one can be saved, I, N. N., do, at this present, freely profess and sincerely hold, and I promise most constantly to retain and confess the same entire and unviolated, with God's assistance, to the end of my life. Amen.

ON THE SIGN OF THE CROSS.

THERE is nothing which can more effectually assist you to recollect the presence of God, and remind you of the duty of consecrating all that you say or do to his honor and glory, than the frequent and devout use of the sign of the cross. This sacred sign has always been used by the Church to signify that all graces and spiritual assistance are derived from the cross and passion of Jesus Christ. When accompanied with corresponding sentiments, it is an excellent form of prayer, a fervent act of faith, of hope, and of charity, besides being a public and solemn profession of our belief in those mysteries of our religion, which we must all believe and profess in order to be saved ; namely, the Unity and Trinity of God, the incarnation, death, and resurrection of our Saviour.

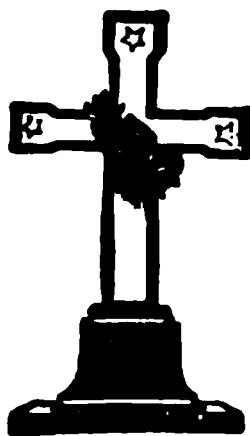
The sign of the cross should always be dear to you as the sign of a Christian, the badge of a Christian, and the glory of a Christian ; as the distinctive mark of Christ's true followers ; as a memorial of the sufferings of Christ on the cross, and of your own deliverance from eternal death by and through those sufferings. To merit, by an application of this saving sign, the fruits of that cross and passion which it represents, you should accustom yourself to make it devoutly, frequently, and openly. You should make it *devoutly*, that is, with gratitude for the blessings which

you enjoy through that passion, and with sincere sorrow for your sins. Remember that a precipitate, disrespectful, as it were half method of signing yourself with the sign of the cross, is in reality to dishonor it, and to liken yourself to those who professedly deride and condemn it. Next, you should make the sign of the cross *frequently*. This is inculcated by the example of the primitive Christians, who by this sacred sign consecrated themselves to God, and implored his blessing in every action. It is also strongly recommended by all the great saints and fathers of the Church; among the rest, by the devout St. Ephrem, who says, speaking on this subject: "Cover thyself with the sign of the cross, as with a shield, signing with it thy limbs and thy heart. Arm thyself with this sign at thy studies, and at all times, for it is the conqueror of death, the opener of the gates of paradise, the great guard of the Church. Fail not to carry this armor about with thee in every place, every day and night, every hour and moment. Whether thou art at work, or eat, or drink, or travel, or whatsoever else thou dost, sign and arm thyself with the saving sign of the cross. Sign with it thy bed; and whatever thou usest, sign it at first with the sign of the cross, in the name of the Father, and of the Son, and of the Holy Ghost. This is an invincible armor, and no one can hurt thee, if thou art armed with it." Endeavor to reduce this strong admonition so fervently to practice, that your most devout and ordinary actions, the beginning and end of all your duties, may be the sign of the cross; and never fail to make it with faith, devotion, and confidence, *in all temptations and dangers, and before and after prayer*.

Lastly, you should make the sign of the cross *openly*, because it is by this sign that you show yourself a Christian, and prove that you do not blush at the cross and humiliations of your God and crucified

Saviour. “While others,” says a pious author, “boast of ribbons and stars, which are worn and gazed on because they are badges of worldly honor conferred by the great ones of the earth, you should think it the greatest happiness, the greatest honor, to bear that holy ensign of the King of kings, which is expressive of his greatest mysteries.” Therefore, far from refraining from this sacred sign, which would point you out as a Christian to utter strangers in the farthest quarter of the globe, you should always make it openly and without hesitation. Remember, however, that you are to be guided in this most particularly by prudence, which should direct and accompany every action to make it virtuous. You cannot make the sign of the cross too frequently, or too openly, if you be in the bosom of a Catholic and pious family, because you will be sure of that sacred sign being duly revered; but there are occasions in which it would be more prudent to refrain from making the sign of the cross *outwardly*. For example, to make the sign of the cross when the clock strikes, might, perhaps, before strangers to the faith, expose that sacred sign, as likewise the cause of piety in general, to laughter and derision. Therefore, on *that account*, through respect for the sign of the cross, and not from any apprehension of drawing ridicule on yourself, you would do better to confine yourself to that elevation of heart to God, and simple thought of the passion which should always accompany the outward sign of the cross, to make it meritorious and salutary. Be careful, however, not to confound those occasions with others in which your not making the sign of the cross may be taken, if not for a denial of your faith, at least for a wish to conceal it. Among those, you may, for example, consider the custom of blessing yourself before and after meals, because in all companies, though composed of different persuasions,

Catholics are expected to make the sign of the cross. Then, and on all such occasions, you should call to mind, that those who deny Jesus Christ before men shall be denied by him before his Father, (St. Matt. x. 33 ;) and do not hesitate to show yourself a Catholic by making the sign of the cross openly, devoutly, and with that generous, noble species of pride which made St. Paul glory in this cross of our Lord Jesus Christ, by which the world was crucified to him, and he to the world.



MORNING PRAYERS.

When you awake, bless yourself with the sign of the cross;
then say,

BLESSED be the holy and undivided Trinity,
now and forever.

O Christ, Son of the living God, have mercy on
me, and save my soul.

In putting on your clothes, say,

O MOST loving Jesus, true Spouse of my soul,
give me the wedding-garment of divine love
and perpetual charity.

In washing yourself, say,

O MY Lord Jesus, who hast redeemed us by thy
precious blood, purify, I beseech thee, my heart
from the stain of sin, that I may serve thee with per-
fect purity of body and soul.

After dressing and washing yourself, kneel down, and say,

IN the name of the Father, and of the Son, and of
the Holy Ghost. Amen.

Blessed be the holy and undivided Trinity, now
and forever. Amen.

THE LORD'S PRAYER.

OUR FATHER, who art in heaven, hallowed be
thy name; thy kingdom come; thy will be done
on earth as it is in heaven. Give us this day our daily

bread ; and forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation ; but deliver us from evil. Amen.

THE ANGELICAL SALUTATION.

HAIL, MARY, full of grace ; our Lord is with thee : blessed art thou amongst women ; and blessed is the fruit of thy womb, Jesus. Holy Mary, Mother of God, pray for us sinners, now, and at the hour of our death. Amen.

THE APOSTLES' CREED.

I BELIEVE in God the Father Almighty, Creator of heaven and earth, and in Jesus Christ, his only Son, our Lord, who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead, and buried. He descended into hell ; the third day he rose again from the dead : he ascended into heaven, and sitteth at the right hand of God the Father Almighty ; from thence he shall come to judge the living and the dead. I believe in the Holy Ghost ; the Holy Catholic Church ; the communion of saints ; the forgiveness of sins ; the resurrection of the body, and life everlasting. Amen.

THE CONFITEOR.

I CONFESS to Almighty God, to blessed Mary ever Virgin, to blessed Michael the archangel, to blessed John the Baptist, to the holy apostles Peter and Paul, and to all the saints, that I have sinned exceedingly in thought, word, and deed, *through my fault, through my fault, through my most grievous fault.* Therefore I beseech the blessed Mary ever Virgin, the blessed Michael the archangel, the blessed

John the Baptist, the holy apostles Peter and Paul, and all the saints, to pray to the Lord, our God, for me.

May the almighty God have mercy on us, forgive us our sins, and bring us to everlasting life. Amen.

May the almighty and merciful Lord grant us pardon, absolution, and remission of all our sins. Amen.

O ALMIGHTY FATHER, who hast brought me to the beginning of this day, save me by thy power, that I fall not into sin. May all my thoughts, words, and actions be directed to thy honor and glory, through our Lord Jesus Christ. Amen.

O most adorable Saviour Jesus Christ, open thou my heart and my lips to praise and glorify thy holy name, which above all names is blessed. Purify my soul from all evil and perverse thoughts, that my lips may continually bless thee, and my life glorify thee; and, since through thy goodness I have been created to the praise and glory of thy holy name, grant, I beseech thee, that in the sight of thy divine majesty I may faithfully serve thee here, and eternally rejoice with thee hereafter, who, with the Father and the Holy Ghost, livest and reignest, one God, world without end. Amen.

O Almighty God, who, dwelling in the highest heavens, art pleased to regard the lowest creature upon earth, I humbly adore thy sacred majesty, and with all the powers of my soul exalt and praise thy holy name for the numberless blessings thou so freely bestowest upon me; for having created me to thine own image and likeness; for having redeemed me by the precious blood of thy Son, and sanctified me with thy Holy Spirit; for having preserved me amid so many dangers and difficulties of life, and raised my thoughts to the hope of a better; and especially for thy fatherly protection over me during

the dangers of the past night, and for bringing me in safety to the beginning of another day. Continue, O Lord, thy mercy to me, and, as thou hast awakened my body from sleep, so raise my soul from sin, that I may walk soberly and justly, as in the day, in all holy obedience before thee.

Deliver me, O merciful Lord, from the impending evils of this day, and guide my feet in the ways of peace. Strengthen my resolutions of embracing with gladness the opportunities of doing good, and carefully avoiding all occasions of sin, especially those which I have found by experience to be most dangerous to my soul; and should I, through frailty, forget thee, my God, do thou, in thy mercy, remember me; and should I, through the weakness of my nature, fall, may I immediately rise by the assistance of thy grace. Make me diligent in the duties of my calling and state of life, and not over-solicitous for the affairs of this world; but, in all the disappointments and crosses that may befall me, may I be submissive to thy divine will, and obediently rely on thy merciful providence.

Let thy blessings be upon my actions, and thy grace direct my intentions, that the whole course of my life, and the principal designs of my heart, may always tend to the advancement of thy glory, the good of others, and the eternal salvation of my own soul, through Jesus Christ, our Lord and Saviour, who, with thee and the Holy Ghost, liveth and reigneth, one God, world without end. Amen.

MORNING PRAYERS.

8

THE LITANY OF JESUS.

LORD, have mercy on us.
Christ, have mercy on us.
Lord, have mercy on us.
Christ, hear us.
Christ, graciously hear us.
God the Father of heaven, have mercy on us.
God the Son, Redeemer of the world,
God, the Holy Ghost,
Holy Trinity, one God,
Jesus, Son of the living God,
Jesus, splendor of the Father,
Jesus, brightness of eternal life,
Jesus, King of glory,
Jesus, the sun of justice,
Jesus, Son of the Virgin Mary,
Jesus, whose name is called Wonderful,
Jesus, the mighty God,
Jesus, the Father of the world to come,
Jesus, the Angel of the great council,
Jesus, most powerful,
Jesus, most patient,
Jesus, most obedient,
Jesus, meek and humble of heart,
Jesus, Lover of chastity,
Jesus, Lover of mankind,
Jesus, the God of peace,
Jesus, the Author of life,
Jesus, the example of all virtues,
Jesus, zealous for souls,
Jesus, our God,
Jesus, the Father of the poor,
Jesus, the treasure of the faithful,
Jesus, the good Shepherd,
Jesus, the true light,
Jesus, the eternal wisdom,

Jesus, the infinite goodness,
 Jesus, the way, the truth, and the life,
 Jesus, the joy of the angels,
 Jesus, the King of the patriarchs,
 Jesus, the Inspirer of prophets,
 Jesus, the Master of the apostles,
 Jesus, the Teacher of the evangelists,
 Jesus, the strength of martyrs,
 Jesus, the light of confessors,
 Jesus, the Spouse of virgins,
 Jesus, the crown of all saints,
 Be merciful to us. *Spare us, O Lord Jesus.*
 Be merciful to us. *Hear us, O Lord Jesus.*

Have mercy on us.

From all evil, Lord Jesus, deliver us,
 From all sin,
 From thy wrath,
 From the snares of the devil,
 From the spirit of uncleanness,
 From everlasting death,
 From a neglect of thy holy inspirations,
 Through the mystery of thy most holy incarnation,
 Through thy nativity,
 Through thy divine infancy,
 Through thy sacred life,
 Through thy labors and travails,
 Through thy agony and bloody sweat,
 Through thy cross and passion,
 Through thy pains and torments,
 Through thy death and burial,
 Through thy glorious resurrection,
 Through thy admirable ascension,
 Through thy joys and glory,
 In the day of judgment,
 Lamb of God, who takest away the sins of the world,
 spare us, O Lord Jesus.
 Lamb of God, who takest away the sins of the world,
 hear us, O Lord Jesus.

Lord Jesus, deliver us.

Lamb of God, who takest away the sins of the world, have mercy on us, O Lord Jesus.

V. Christ Jesus, hear us.

R. Christ Jesus, graciously hear us.

Let us pray.

O LORD JESUS CHRIST, who hast said, “Ask, and you shall receive; seek, and you shall find; knock, and it shall be opened unto you,”—mercifully attend to our supplication, and grant us the gift of thy divine charity, that we may ever love thee with our whole heart, and never desist from thy praise, who livest and reignest, one God, world without end. Amen.

O God, who hast appointed thy only-begotten Son the Saviour of mankind, and hast commanded that he should be called Jesus, mercifully grant that we may enjoy in heaven the happy vision of Him whose holy name we venerate upon earth, who, with thee and the Holy Ghost, liveth and reigneth, one God, world without end. Amen.

ANGELUS DOMINI.*

THE angel of the Lord declared unto Mary, and she conceived by the Holy Ghost.

Hail, Mary, &c.

Behold the handmaid of the Lord. May it be done unto me according to thy word.

Hail, Mary, &c.

And the Word was made flesh, and dwelt among us.

Hail, Mary, &c.

* This prayer is to be said kneeling on week-days, but standing on Sundays, beginning from noon on Saturday. During Easter time, the antiphon *Regina Cæli* is substituted for the *Angelus*, and is always said standing.

For Indulgences granted to the recital of the above, see *Raccolta delle Indulgenze*.

three times,

Glory be to the Father. &c.

REGINA CÆLI.

From Holy Saturday, M., to Trinity Eve

O HAPPY Queen of heaven, rejoice, A
The Son thou lovest, by heaven's choice
From death is risen, as he did say Allelu
O God for us, thy children, pray; Allelui
V. Rejoice, and be glad, O Virgin Mary
R. Because our Lord is truly risen, Alle

Let us pray.

O GOD, who, by the resurrection of thy
Lord Jesus Christ, hast been pleased
world with joy, grant, we beseech thee, th
tercession of the Virgin Mary, his Mothe
ceive the joys of eternal life, through
Christ our Lord.
R. Amen.

THE RECOMMENDATION VERSE

be displeasing to thee, and to give us that which is agreeable in thy sight. Grant that we may here do what thou hast commanded, and hereafter receive what thou hast promised.

To thee, O Lord, I commend my soul and body, my wife and children, my father and mother, my brothers and sisters, my friends, relations, and benefactors, and all those for whom I am bound to pray. To thee I commend all the faithful of the Holy Catholic Church, and the subjects of this nation, and its rulers. Grant, O Lord, that all may be brought to know thee, to love thee, and be beloved by thee. Enlighten those who are in the darkness of error, and bring all to the true faith who as yet do not know thee. Grant to all, O Lord, thy grace, and direct us in the way of peace, that we may in all things do thy holy will. Comfort those who are in sorrow, in grief, or in temptation, and mercifully relieve them in their afflictions, whether spiritual or temporal. Finally, O Lord, I commend all to thy holy protection, that thou wouldst vouchsafe forgiveness and peace to the living, and eternal rest to the souls of the faithful departed. Amen.

ANOTHER.

INTO the hands of thy unspeakable mercy, O Lord, I commend my soul and body, my thoughts, words, and actions, my going out and coming in, my faith and conversation, the course and end of my life, the day and hour of my death, my rest and resurrection, with thy saints. Amen.

FOR THE RELIGIOUS PROSPERITY OF OUR NATION.

O SOVEREIGN LORD, to whom all the kingdoms of the earth are subject, under whose protection they are safe, and by whose blessing alone they can prosper, have mercy on this nation.

souls, and infuse therein that peace which cannot give; that, strengthened and enabled by thee, we may never be attached to this world, nor be ever so wedded to its concerns, as to prefer them to the perfect accomplishment of thy holy will. Amen.

FOR PERSEVERANCE.

GRANT, O my Lord Jesus Christ, that I may persevere in good purposes and in thy grace till death; and that I may this day give an account of all I have hitherto done has been living. Amen.

TO OUR BLESSED LADY.

HAIL, O most holy and blessed Virgin Mary! Mirror of beauty and love, by whom and by whom it pleased our Saviour Christ, the Son of God, the King of glory, to be born; to be brought up; to be betrothed; to be married; to be crucified; to be buried; to be risen again; to be glorified; obtain for me, O blessed Lady, from thy dear Son, whatsoever thou knowest necessary for the salvation of my soul. O Mary!

TO OUR ANGEL GUARDIAN.

BLESSED Angel, whom God in his mercy hath appointed to watch over me, intercede for me and guide me, that I may not stray from the path of virtue. Amen.

TO OUR PATRON SAINT.

BLESSED Saints, and thou in particular, St. N., whose name I bear, pray for me, that I may serve God faithfully in this life, as you have done, and glorify him eternally with you in heaven. Amen.

A BLESSING.

THE peace of our Lord Jesus Christ, the virtue of his sacred passion, the sign of the holy cross, the purity and humility of the ever immaculate Virgin Mary, the protection of angels, and intercession of all the saints, be with me; defend me now and at the hour of death, sweet Jesus. Amen.



WHEN THE CLOCK STRIKES.

MY God, I offer thee, in expiation of my sins, and in atonement for all that have been committed during this hour, all the acts of love by which the sacred heart of Jesus glorified thee during this same hour, whilst on earth.

AT THE APPROACH OF TEMPTATION.

MY divine Saviour, assist me by thy powerful grace; mercifully preserve me from yielding to this temptation, and give me a great horror of sin.

Lord, save me, or I shall perish.

AT THE SIGHT OF A CRUCIFIX.

TO what excess, O my Saviour, hast thou loved me! O Jesus, crucified for my salvation, save me.

OR,

O SAVIOUR of mankind, have mercy on all sinners, and according to the multitude of thy tender mercies blot out their iniquity.

BEFORE MEALS.

BLESS us, O Lord, and these gifts, which we are about to receive from thy bounty, through Christ our Lord. Amen.

AFTER MEALS.

WE give thee thanks, O Almighty God, for these and all thy blessings, through Christ our Lord.
Amen.

INSTRUCTIONS FOR MEDITATION, OR MENTAL PRAYER,

PROPER TO BE MADE EVERY MORNING.

I will meditate on thee in the morning. — PSALM lxxii. 7.

The wise man will give his heart to resort early to the Lord, that made him, and he will pray in the sight of the Most High. — ECCLES. xxxix. 6.

MEDITATION, consisting of *considerations* on the great truths of Christianity, pious *affections*, and manifold *elevations* of the soul to God, and serious *resolutions* of devoting one's self to him, is allowed to be one of the most important exercises of a Christian life, and such as ought to be performed daily, by as many as would serve God in good earnest. The *time* most proper for it is the morning; the most proper *place* one's closet, or any other, where one can be most recollected. The chief subjects to be meditated on, especially for beginners, are: the end for which we came into this world; the benefits of God, and the many motives we have to love and serve him; the vanity of the honors, riches, and pleasures of this life, and how very suddenly all these things vanish away; the enormity of sin, and the multitude of our sins in particular; the certainty and uncertainty of death, and the necessity of preparing for it; the account we must one day give to an all-seeing Judge; the eternal joys of heaven, and the eternal torments of hell; the presence and majesty of God; the life and death of Jesus Christ; the examples of his saints; the

state of our own interior, in order to the knowledge of ourselves, our passions and vices, &c.

The method of meditation prescribed by that great master in spirituality, St. Francis de Sales, in his Introduction, part the 2d, is as follows :

First. Place yourself in the presence of God, by a lively faith that he sees and beholds you, and is most intimately present in the centre of your soul ; prostrate yourself in spirit before him, to adore this sovereign Lord, whose majesty fills heaven and earth ; make an offering of your whole being to him, and humbly beg his pardon for all your past treasons and sins.

Secondly. Implore, with fervor and humility, his light and grace, that you may perform this important exercise as you ought.

Thirdly. Consider attentively upon the subject which you have chosen for your meditation, (which you ought to have prepared over night,) and let the truths of heaven sink deep into your soul. Dwell most upon such points as you find yourself most affected with.

Fourthly. From these considerations draw pious *affections* of the love of God, of gratitude for his benefits, repentance for your sins, and the like, which are the principal part of mental prayer, and what you ought most to insist upon.

Fifthly. From these affections pass on to good resolutions of a serious amendment of your life, particularly with regard to such failings as you are most subject to ; and determine with yourself to begin that very day to put these good purposes in execution on such occasions as shall offer.

Sixthly. Conclude by thanksgiving to God for the affections and resolutions he has given you ; offer them to him, and beg his blessing on them.

Seventhly. Lay up in your minds such points of your meditation as have touched you most, and oftentimes in the day reflect upon them — which the saint compares to gathering, as it were, a nosegay, in this garden of devotion, to smell at all the day.

Eighthly. Such as find difficulty in meditation may help themselves by using some good book, reading leisurely, and pausing upon what they read, and drawing proper affections and resolutions from it.

TEN MEDITATIONS,

Out of the First Part of St. Francis de Sales's Introduction, which may serve as examples of this exercise, and are very proper to bring a soul to a resolution of serving God.

With desolation is all the land made desolate, because there is none that considereth in the heart. — JER. xli. 11.

FIRST MEDITATION. — ON OUR CREATION.

PREPARATION. — 1. Place yourself in the presence of God.

2. Beseech him to inspire you.

Considerations. — 1. Consider that, so many years ago, you were not yet in the world, and that your being was a mere nothing. Where were we, O my soul, at that time? The world had lasted so many ages, and yet there was no news of us.

2. God has framed you out of this nothing, to make you what you are, merely of his own goodness, having no need at all of you.

3. Consider the being that God has given you; for it is the highest in this visible world, capable of eternal life, and of being perfectly united with his divine majesty.

Affections and Resolutions. — 1. *Humble yourself exceedingly in the presence of God, saying in your heart, with the Psalmist, O Lord, I am in thy sight a mere nothing, and how hadst thou remembrance of me to create me! Alas! my soul, thou wast engulfed*

due thanks to thy inestimable goodness.

3. *Confound yourself.* But, alas! instead of uniting myself to thee by love, I have been a rebel to thee by my affections, wandering and straying away to unite myself to sin, valuing thy goodness than if thou hadst not been my Creator.

4. *Prostrate yourself before God.* I know that the Lord is thy God. It is made thee, and not thou thyself. O God, work of thy hands.

5. I will then no more henceforth take myself; I am nothing. Why dost thou thyself, O dust and ashes? Yea, rather nothing, why dost thou exalt thyself? therefore, myself, I resolve to do such things; to suffer such and such disgrace, change my life, and henceforth follow and esteem myself honored with that creature being which he has given me, employing obedience to his will, by such means as shall please me, and as I shall learn from my ghostly

Conclusion — 1. *Give thanks to God*

3. *Pray.* O God, strengthen me in these affections and resolutions. O blessed Virgin, recommend them to the mercy of thy Son, with all for whom I ought to pray.

Our Father, Hail Mary, I believe in God, &c.

After your prayer, out of these considerations which you have made, gather a little nosegay of devotion, to smell to all the rest of the day.

SECOND MEDITATION. — ON THE END FOR WHICH WE WERE CREATED.

PREPARATION. — 1. Place yourself in the presence of God.

2. Beseech him to inspire you.

Considerations. — 1. God has not placed you in this world for any need he has of you, who are altogether unprofitable to him, but only to exercise his goodness in you by giving you his grace and glory. And to this end he hath enriched you with an understanding to know him, with a memory to be mindful of him, with a will to love him, an imagination to represent to yourself his benefits, eyes to behold his wondrous works, a tongue to praise him; and so of the other faculties.

2. Being created and put into the world for this intent, all actions contrary to it are to be avoided and rejected, and whatever conduceth not to this end ought to be contemned as vain and superfluous.

3. Consider the wretchedness of worldlings, who never think of this, but live as though they believed themselves created for no other end than to build houses, plant trees, heap up riches, and such like fooleries.

Affections and Resolutions. — 1. Confound yourself, reproaching your soul with her misery, which has hitherto been so great as that she hath seldom or never

thoughts and unprofitable fancies ; I a frivolous and hateful remembrances ; and disloyal friendships, lewd and wretel ungrateful contentments, and irksome abhor you.

3. *Return to God.* And thou, O r Saviour, thou shalt be from henceforth t of my thoughts. I will no more apply objects that may be displeasing to thee. shall entertain itself all the days of my greatness of thy clemency, so mercifully me. Thou shalt be the delight of my h sweetness of my affections.

4. Ah ! such and such trash and tri I applied myself, such and such unprofit ments in which I have foolishly squande days, such and such affections which vated my heart, shall henceforth be a thoughts ; and to this end I will use a good remedies.

Conclusion. — 1. *Thank God, who m excellent an end.* Thou hast created me
10 and for the everlasting enjoy

3. *Pray.* I beseech thee, O God, to accept my desires and purposes, and give thy holy benediction to my soul, to the end that it may accomplish them, through the merits of thy blessed Son's blood, shed for me upon the cross, &c.

Our Father, Hail Mary, I believe in God, &c.

Make your little nosegay of devotion, as aforesaid.

THIRD MEDITATION. — ON THE BENEFITS OF GOD.

PREPARATION. — 1. Place yourself in the presence of God.

2. Beseech him to inspire you.

Considerations. — 1. Consider the corporeal gifts which God has bestowed upon you. What a body! what conveniences to maintain it! what health and lawful recreations to entertain it! what friends and assistances! But consider all this with respect to many other persons much more worthy than yourself, who are destitute of all these blessings — some spoiled in their bodies, health, and limbs; others abandoned to the mercy of reproaches, contempts, and dishonors; others oppressed with poverty. And God has not suffered *you* to become so miserable.

2. Consider the gifts of mind. How many are in the world stupid, frantic, or mad! and why are *you* not of this number? God has favored you. How many are there who have been brought up rudely and in gross ignorance! and, by God's providence, *you* have been educated liberally and honorably.

3. Consider the spiritual graces. O Philotheus, you are a child of the Catholic Church; God has taught you to know him even from your most tender age. How often has he given you his sacraments! how many inspirations, internal illuminations, and reprehensions for your amendment! How frequently

has he pardoned you your faults! how often has he delivered you from the occasions of casting yourself away, to which you were exposed! And were not all these years past given you as a time and opportunity to advance the good of your soul? Consider, in particular, how good and gracious God has always been to you.

Affections and Resolutions. — 1. *Admire the goodness of God.* O, how good is my God towards me! O, how gracious is he! How rich is thy heart, O Lord, in mercy, and liberal in clemency! O my soul, let us recount forever how many favors he has done us.

2. *Be astonished at your ingratitude.* But what am I, O Lord, that thou art so mindful of me? Ah! how great is my unworthiness! Alas! I have even trodden thy blessings under foot. I have dishonored thy graces, perverting them into abuse and contempt of thy sovereign goodness. I have opposed the depth of my ingratitude to the height of thy grace and favor.

3. *Stir yourself up to acknowledgment.* Well then, my heart, be now no more unfaithful, ungrateful, and disloyal to this great Benefactor. And now, shall not my soul henceforth be wholly subject to God, who has done so many wonders and favors to me and for me?

4. Ah! withdraw then your body, Philotheus, from such and such sensualities, and consecrate it to the service of God, who has done so much for it. Apply your soul to know and acknowledge him by such exercises as shall be requisite for that purpose. Employ diligently the means which you have in the Church to save your soul, and love Almighty God. Yes, O my God, I will be diligent in prayer; I will hear thy holy word, and put in practice thy inspirations and counsels.

Conclusion. — 1. Thank God for the knowledge he hath now given you of your duty, and for the benefits hitherto received.

2. Offer him your heart with all your resolutions.

3. Pray him that he will strengthen you to practise them faithfully through the merits of his Son's death. Implore the intercession of the blessed Virgin, and of the saints.

Our Father, Hail Mary, I believe, &c.

Make your little spiritual nosegay, as before.

FOURTH MEDITATION. — ON SIN.

PREPARATION. — 1. Place yourself in the presence of God.

2. Beseech him to inspire you.

Considerations. — 1. Call to mind how long it is since you began to sin, and examine how much, since that *beginning*, sins have been multiplied in your heart; how every day you have increased them against God, against yourself, and against your neighbor, by work, by word, or by desire.

2. Consider your evil inclinations, and how far you have followed them; and by these two points you shall find that your sins are greater in number than the hairs of your head, yea, than the sands of the sea.

3. Consider, in particular, the sin of ingratitude against God, which is a general sin, and extends itself over all the rest, making them infinitely more enormous. Consider, then, how many benefits God has bestowed upon you, and how you have abused them all in prejudice of the Giver, and in particular how many inspirations have you despised? How many good motions have you made unprofitable? But, above all, how many times have you received the sacraments? And where are the fruits of it?

What is become of all those precious jewels with which your dear Spouse adorned you? All these have been buried under your iniquities. With what preparations have you received them? Think on this ingratitude, that, God having run so far after you, you have run from him to lose yourself.

Affections and Resolutions. — 1. *Be confounded at your misery.* O my God, how dare I appear before thy eyes? Alas! I am but the corruption of the world, and a very sink of sin and ingratitude. Is it possible that I have been so disloyal as not to have left any *one* of my senses, nor any *one* of the powers of my soul, but which I have corrupted, violated, or defiled? And that not so much as one day of my life has passed in which I have not brought forth such wicked effects? Is it thus that I have recompensed the benefits of my Creator, and the precious blood of my Redeemer?

2. *Crave pardon,* and cast yourself at the feet of your Lord, like the prodigal child, like a penitent Magdalen, or like a woman that has defiled her marriage bed with all kind of adultery. Have mercy, O Lord, upon this poor sinner. Alas! O living fountain of compassion, have pity on this wretch.

3. *Resolve to live better.* No, O Lord, nevermore, with the help of thy grace, nevermore will I abandon myself to sin. Alas! I have loved it too much; now I detest it, and embrace thee. O Father of mercy, I will live and die in thee.

4. To expiate my sins past. I will accuse myself of them courageously, and will not leave one unbanned from my heart.

5. I will use all possible endeavors to extirpate all the roots of sin out of my heart; and in particular such and such vices which I am most inclined to.

6. To accomplish this, I will constantly embrace the means which I shall be advised to; and think I

have never done enough to repair such grievous offences.

Conclusion. — 1. Give God thanks for expecting your amendment till this hour ; and bless him that he has given you these affections.

2. Offer him up your heart, that you may put them in execution.

3. Desire him to strengthen you, &c.

Our Father, Hail Mary, I believe, &c.

Make your little nosegay of devotion, as above.

FIFTH MEDITATION. — ON DEATH.

PREPARATION. — 1. Place yourself in the presence of God.

2. Beseech him to inspire you with his grace.

3. Imagine yourself to be extremely sick, lying on your death-bed, without any hope of recovery.

Considerations. — 1. Consider the uncertainty of the day of your death. O my soul, thou must one day go out of this body ; but when shall that day be ? Shall it be in winter or in summer ? In city or in country ? By day or by night ? Shall it be suddenly, or on notice given thee ? By sickness or by accident ? Shalt thou have leisure to make thy confession ? Shalt thou have the assistance of thy ghostly father ? Alas ! of all this we know nothing at all ; only certain it is that we shall die, and that, perhaps, sooner than we imagine.

2. Consider that then the world shall end in regard to you ; for it will last no longer to you ; it will turn upside down before your eyes, for then the pleasures and vanities, the worldly joys and fond affections, of our life will seem to us shadows and airy clouds. Ah, wretch, for what toys and trifles have I offended God ! You shall then see that for a mere nothing you have forsaken him. On the contrary, devotion

and good works will then seem to you sweet and delightful. O, why did I not follow this lovely and pleasant path? The sins which before seemed very little will appear as big as mountains, and your devotion very small.

3. Consider the long and languishing farewells your soul will then give this world; she will then take her leave of riches, vanities, and all idle company; of pleasures, pastimes, friends, and neighbors; of kindred, children, husband, and wife; in short, of every creature; and finally of her own body, which she will leave pale, hideous, and loathsome.

4. Consider with what hurrying they will carry away this body, to cover it under the earth; which done, the world will think no more of you than you have thought on others; God's peace be with him, they will say, and that's all. O Death, how void art thou of regard or pity!

5. Consider how the soul, being departed from the body, takes her way to the right hand, or to the left. Alas! whither shall yours go? What way shall it take? No other than that which it began here in this world.

Affections and Resolutions. — 1. *Pray to God, and cast yourself into his arms.* Alas! O my Lord, receive me into thy protection at that dreadful day; make that hour happy and favorable to me; and rather let all the other days of my life be sad and sorrowful.

2. *Despise the world.* Since, then, I know not the hour in which I must leave thee, O wretched world, I will no more set my heart upon thee. O my dear friends and relations, pardon me if I love you no more but with a holy friendship, which may last eternally; for why should I unite myself to you, so as to be forced to break and dissolve that knot?

I will then prepare myself against that hour,

and take all possible care to end this journey happily. I will secure the state of my conscience to the utmost of my ability, and take present order for the amendment of such and such defects.

Conclusion. — Give thanks to God for these resolutions which he has given you. Offer them to his divine majesty. Be instant with him to give you a happy death, by the merits of that of his dearly beloved Son. Implore the assistance of the blessed Virgin, and of the glorified saints.

Our Father, Hail Mary, I believe, &c.

Make a posy of myrrh.

SIXTH MEDITATION. — ON JUDGMENT.

PREPARATION. — 1. Place yourself in the presence of God.

2. Beseech him to inspire you with his grace.

Consideration. — 1. After the time that God hath prescribed for the continuance of the world ; after many signs and dreadful presages, which will cause men to pine away through fear and anguish, a fire, raging like a torrent, shall burn and reduce to ashes everything that is upon the face of the earth ; nothing which we see upon it shall be spared.

2. After these flames and thunderbolts, all men shall rise from their graves, (excepting such as are already risen,) and, at the voice of the angel, they shall appear in the valley of Josophat. But alas ! with what difference ! For the one sort shall arise in glorified and resplendent bodies, the other in bodies most hideous and horrid.

3. Consider the majesty with which the sovereign Judge will appear, environed with all his angels and saints ; before him shall be borne his cross, shining much brighter than the sun — an ensign of mercy to the good, and of justice to the wicked.

greater, which is the loss and privation of God's glory, from the sight of which they are excluded forever. Now, if Absalom found it more grievous to him to be denied the seeing the face of his father David than to be banished, O God, what a grief it will be to be forever excluded from beholding thy most sweet and gracious countenance!

3. Consider, above all, the eternity of these pains, which, above all things, makes hell intolerable. Alas! if a flea in your ear, or if the heat of a little fever, make one short night so long and tedious, how terrible will the night of eternity be, accompanied with so many torments! From this eternity proceed eternal despair, infinite rage, and blasphemy.

Affections and Resolutions.—1. *Terrify yourself with the words of the prophet Isaiah.* O my soul, art thou able to live forever in everlasting flames, and amidst this devouring fire? Wilt thou forfeit the sight of thy God forever?

2. *Confess that you have deserved hell, yea, oftentimes.* From henceforth will I take a new course; for why should I go down into this bottomless pit? I will, therefore, use this or that endeavor to avoid sin, which only can bring me to this eternal death.

Give thanks. Offer. Pray.

Our Father, Hail Mary, I believe, &c.

EIGHTH MEDITATION. — ON HEAVEN.

PREPARATION.—1. Place yourself in the presence of God.

2. Beseech him to inspire you with his grace.

Considerations.—1. Consider a fair and clear night, and think how pleasant it is to behold the sky all spangled with a multitude and variety of stars; join this now with the beauty of as clear a day, so as the brightness of the sun may no way hinder the

lustre of the stars or moon ; and then say boldly that all this put together is nothing in comparison with the excellent beauty of the heavenly paradise. O, how this lovely place is to be desired ! O, how precious is this city !

2. Consider the glory, beauty, and multitude of the inhabitants in this blessed country — those millions of millions of angels, cherubim and seraphim ; those troops of apostles, prophets, martyrs, confessors, virgins, and holy matrons. The number is innumerable. O, how blessed is this company ! The meanest of them is more beautiful to behold than all this world. What a sight, then, will it be to see them all ! But, O my God, how happy are they ! They sing continually harmonious songs of eternal love ; they enjoy a constant mirth ; they interchange one with another unspeakable contentments, and live in the comfort of a happy and indissoluble society.

3. In fine, consider how blessed they are to enjoy God, who rewards them forever with his lovely aspect, and by the same infuses into their hearts a treasure of delights. How great a happiness it is to be united everlastingly to this sovereign good ! They are there like happy birds flying and singing perpetually in the air of his divinity, which encompasses them on all sides with incredible pleasure. There every one does his best, and without envy sings the Creator's praise. Blessed be thou forever, O sweet and sovereign Creator and Redeemer, who art so bountiful to us, and dost communicate to us so liberally the everlasting treasures of thy glory. Blessed be you forever, says he, my beloved creatures, who have so faithfully served me, and who now shall praise me everlastingly with so great love and courage.

Affections and Resolutions. — 1. *Admire and praise this heavenly country.* O, how beautiful art thou, my dear Jerusalem ! and how happy are thy inhabitants !

2. *Reproach your heart with the little courage it has had hitherto in wandering so far from the way of this glorious habitation.* O, why have I strayed so far from my sovereign good? Ah! wretch that I am, for these foolish and trivial pleasures have I a thousand thousand times forsaken eternal and infinite delights! Was I not mad to despise such precious blessings for so vain and contemptible affections?

3. *Aspire now with fervor to this delightful habitation.* O my gracious God, since it has pleased thee at length to direct my wandering steps in the right way, never hereafter will I turn back. Let us go, my dear soul, let us go to this eternal repose; let us walk towards this blessed land that is promised us. What have we to do in this Egypt? I will therefore disburden myself of all such things as may divert or retard me in so happy a journey. I will perform such and such things as may conduct me to it.

(Give thanks. Offer. Pray.

Our Father, Hail Mary, I believe, &c.

NINTH MEDITATION. — BY WAY OF ELECTION AND CHOICE OF HEAVEN.

PREPARATION. — 1. Place yourself in the presence of God.

2. Humble yourself before his majesty, and beseech him to inspire you with his grace.

3. Imagine yourself to be in a plain field, all alone with your good angel, as young Tobias going to Rages, and that he shows you heaven open, with all the pleasures represented in the former meditation; then beneath that he shows you hell wide open, with all the torments described in the meditation of hell; you being thus placed in your imagination, and kneeling by your good angel.

Considerations. — 1. Consider that it is most true

you are between heaven and hell, and that the one and the other is open to receive you, according to the choice you shall make.

2. Consider that the choice you shall make in this world shall last for eternity in the other.

3. And, though both the one and the other be open to receive you, according to your choice, yet God, who is ready to give you either the one by his justice or the other by his mercy, desires, notwithstanding, with an incomparable desire, that you would make choice of heaven; and your good angel also importunes you with all his power, offering you, on God's behalf, a thousand assistances and a thousand graces to help you thither.

4. Consider that Jesus Christ beholds you from above in his clemency, and graciously invites you, saying, Come, my dear soul, to everlasting rest, within the arms of my goodness, where I have prepared immortal delights for thee in the abundance of my love. Behold, likewise, with your inward eyes, the blessed Virgin, who, with a motherly love, exhorts you, saying, Take courage, my child; despise not the desire of my Son, nor so many sighs which I have given for thee, thirsting with him after thy eternal salvation. Behold the saints, also, exhorting you, and millions of blessed souls sweetly inviting you, and wishing nothing more than to see your heart united with theirs in praising and loving God forever, assuring you that the way to heaven is not so hard as the world makes it. Be of good courage, dear brother, say they; he that shall diligently consider the way of devotion, by which we ascended hither, shall see that we came to these immortal delights by pleasures incomparably sweeter than these of the world.

Election. — 1. O hell, I detest thee now and for evermore; I detest thy torments and pains; I detest thy miserable and accursed eternity; and, above all,

I detest those eternal blasphemies and maledictions which thou vomitest out eternally against my God. And, turning my heart and soul to thee, O beautiful paradise, everlasting glory, and endless felicity, I choose my habitation forever and irrevocably within thy fair and blessed mansions, within thy holy and most lovely tabernacles. I bless thy mercy, O my God, and accept the offer which it pleaseth thee to make me of it. O my sweet Saviour, Jesus, I accept thy everlasting love, and the purchase which thou hast made for me of a place in this heavenly Jerusalem, not so much for any other thing as to love and bless thee forever and ever.

2. Accept the favors which the blessed Virgin and the saints offer you ; promise them to advance towards them ; and give your hand to your good angel, that he may guide you thither. Encourage your soul to make this choice.

Our Father, Hail Mary, I believe, &c.

TENTH MEDITATION. — BY WAY OF ELECTION AND CHOICE WHICH THE SOUL MAKES OF A DEVOUT LIFE.

PREPARATION. — 1. Place yourself in the presence of God.

2. Prostrate yourself before him, and implore the assistance of his grace.

Considerations. — 1. Imagine yourself again to be in a plain field, all alone with your good angel, and that you see on your left hand the devil, seated on a great high throne, with many infernal spirits about him, environed with a great troop of worldlings, who, all bareheaded, acknowledge him for their lord, and do him homage, some by one sin, and some by another. Observe the countenances of all the wretched courtiers of this abominable king. Behold

some of them transported with hatred, envy, and passion ; others killing one another ; others consumed with cares, pensive, and anxious to heap up riches ; others bent upon vanity, without any manner of pleasure but which is empty and unprofitable ; others wallowing in the mire, buried and putrefied in their brutish affections. Behold how they are without rest, order, and decency ; behold how they despise one another, and love but in show. In a word, you shall see a lamentable commonwealth miserably tyrannized over by this cursed king, which will move you to compassion.

2. On the right side, behold Jesus Christ crucified, who, with a cordial love, prays for these poor enthralled people, that they may be freed from this tyranny, and calls them to himself ; behold round him a troop of devout persons with their angels. Contemplate the beauty of this kingdom of devotion. O, what a sight is it to see this troop of virgins, men and women, whiter than the lilies ! that assembly of widows, full of holy mortification and humility ! See the rank of divers married people living peaceably together with mutual respect, which cannot be without great charity. Consider how these devout souls join the exterior care of the house with the care of the interior, the love of the husband with that of the celestial bridegroom. Consider them all universally, and you shall see in them a sweet, holy, and lovely order, observing our Saviour, whom every one would willingly plant in the midst of his heart. They are full of joy ; but that joy is comely, charitable, and well ordered. They love one another ; but their love is most pure and holy. Such as suffer afflictions amongst this devout company torment not themselves much, nor lose courage. Lastly, behold those eyes of our Saviour, who comforts them, and how they altogether aspire to him.

3. You have already shaken off Satan, with all his cursed execrable troop, by the good affections and resolutions you have conceived ; but you are not yet arrived at Jesus, nor united with this blessed and holy company of devout people, but have hitherto kept yourself between the one and the other.

4. The blessed Virgin, with St. Joseph, and a hundred thousand others, who are of the squadron of those who have lived in the world, invite and encourage you. And the crucified King himself calls you by your name : Come, my well-beloved, come, that I may crown thee.

Election. — 1. O world ! O abominable troop ! no, nevermore shall you see me under your banner. I have forever left off your fooleries and vanities. O king of pride ! O cursed king ! infernal spirit ! I renounce thee, with all thy vain pomps ; I detest thee, with all thy works !

2. And, turning myself to thee, my dear Jesus, King of felicity and immortal glory, I embrace thee with all the powers of my soul ; I adore thee with all my heart ; I choose thee now and forever for my King ; and, with inviolable fidelity, I pay thee irrevocable homage, and submit myself to the obedience of thy holy laws and ordinances.

3. O sacred Virgin, my dear Mother, I choose thee for my guide ; I put myself under thy colors ; I offer thee a particular respect and special reverence.

4. O my good angel, present me to this sacred assembly, and forsake me not till I arrive at this blessed company, with whom I say, and will say forever, in testimony of my choice, Live Jesus, live Jesus.

Our Father, Hail Mary, I believe, &c.

EVENING PRAYERS.

BLESSED be the most holy and undivided Trinity,
now and forever.

O my God, I adore thee through the sacred heart of thy divine Son, as my Creator and Sovereign Good; I give thee thanks for all thy mercies to me, spiritual and temporal, general and particular, but more especially for the favors bestowed on me this day. May thy holy name be eternally praised and glorified, and may I never be ungrateful for thy bounties. Amen.

O my Lord Jesus Christ, Judge of the living and the dead, before whom I must one day appear to give an exact account of my whole life, enlighten me, I beseech thee, and give me a humble and contrite heart, that I may see wherein I have offended thy infinite majesty, and judge myself now with a just severity that thou mayest then judge me with mercy and clemency.

Examine yourself how you have passed the day, what sins you have committed against God, your neighbor, or yourself; and reflect whether you have complied with the full duty of your state of life.

THE CONFITEOR.

I CONFESS to Almighty God, to blessed Mary ever Virgin, to blessed Michael the archangel, to blessed John the Baptist, to the holy apostles Peter

and Paul, and to all the saints, that I have sinned exceedingly in thought, word, and deed, *through my fault, through my fault, through my most grievous fault.* Therefore I beseech the blessed Mary ever Virgin, the blessed Michael the archangel, the blessed John the Baptist, the holy apostles Peter and Paul, and all the saints, to pray to the Lord, our God, for me.

May the almighty God have mercy on us, forgive us our sins, and bring us to everlasting life. Amen.

May the almighty and merciful Lord grant us pardon, absolution, and remission of all our sins. Amen.

THE LORD'S PRAYER.

OUR FATHER, who art in heaven, hallowed be thy name ; thy kingdom come ; thy will be done on earth as it is in heaven. Give us this day our daily bread ; and forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation ; but deliver us from evil. Amen.

THE ANGELICAL SALUTATION.

HAIL, MARY, full of grace ; our Lord is with thee : blessed art thou amongst women ; and blessed is the fruit of thy womb, Jesus. Holy Mary, Mother of God, pray for us sinners now, and at the hour of our death. Amen.

THE APOSTLES' CREED.

I BELIEVE in God, the Father Almighty, Creator of heaven and earth ; and in Jesus Christ, his only Son, our Lord, who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead, and buried. He

descended into hell ; the third day he rose again from the dead : he ascended into heaven, and sitteth at the right hand of God the Father Almighty ; from thence he shall come to judge the living and the dead. I believe in the Holy Ghost ; the Holy Catholic Church ; the communion of saints ; the forgiveness of sins ; the resurrection of the body, and life everlasting. Amen.

MOST merciful Lord, I am sorry from the bottom of my heart for all the sins I have committed, purely because they are offensive to thee, who art a God of infinite goodness ; I sincerely detest them, and firmly purpose, through thy holy grace, never to offend thee any more. Enlighten my understanding, and strengthen my will, that I may persevere in thy favor till death. Amen.

O my God, I firmly believe all the sacred truths the Catholic Church believes and teaches, because thou hast revealed them.

Relying on thy goodness and promises, I hope to obtain the pardon of my sins, and life everlasting, through the merits of Jesus Christ, and by the intercession of his blessed Mother, and of all the saints.

I love thee, above all things, with my whole heart and soul, purely for thyself, and I desire to love thee as the blessed do in heaven. I also love my neighbor, for thy sake, as I love myself. And I sincerely forgive all who have injured me, and ask pardon of all whom I have injured.

I adore all the designs of thy divine providence, resigning myself entirely to thy will. I renounce the devil with all his works, the world with all its pomps, and the flesh with all its temptations. I desire to be dissolved, and to be with Christ.

V. Father, into thy hands I commend my spirit.

R. Sweet Jesus, receive my soul.

May the blessed Virgin Mary, St. Joseph, and all the saints and angels, glorify and love the sacred heart of Jesus for me this night, and pray for me to our Lord that I may be preserved during it from all sin and evil.

Blessed St. Michael, defend me in the day of battle, that I may not be lost at the dreadful judgment. O angel of God, to whose care I have been committed by the supreme clemency, enlighten, govern, and defend me, this night, from all sin and danger.

Save me, O Lord, waking, and keep me, sleeping, that I may watch with Christ, and rest in peace. Amen.

V. Vouchsafe, O Lord, this night to keep me without sin.

R. Have mercy on me, O Lord, have mercy on me.

V. O Lord, hear my prayer.

R. And let my supplication come unto thee.

Visit, I beseech thee, O Lord, this habitation, and drive from it all the snares of the enemy. Let thy holy angels dwell herein to preserve me in peace ; and may thy blessing be upon us forever, through Jesus Christ our Lord. Amen.

God the Father, bless me ; Jesus Christ, defend and keep me ; divine Spirit, enlighten and sanctify me, this night and forever. And may the souls of the faithful departed, through the mercy of God, rest in peace. Amen.

O Lord Jesus Christ, I humbly beg of thee, by the precious blood thou didst shed for me in the garden of Olives, that thou wilt give thy blessing to those who are in their agony ; that thou wilt deliver the poor souls from purgatory, but especially the most abandoned. Conduct them to thy glory, where they will praise and bless thee forever and ever. Amen.

LITANY OF THE BLESSED VIRGIN.*

WE fly to thy patronage, O holy Mother of God :
despise not our petitions in our necessities, but
deliver us from all dangers, O ever-glorious and blessed
Virgin.

Lord, have mercy on us.

Christ, have mercy on us.

Lord, have mercy on us.

Christ, hear us.

Christ, graciously hear us.

God the Father of heaven, have mercy on us.

God the Son, Redeemer of the world, have mercy
on us.

God the Holy Ghost, have mercy on us.

Holy Trinity, one God, have mercy on us.

Holy Mary,

Holy Mother of God,

Holy Virgin of virgins,

Mother of Christ,

Mother of divine grace,

Mother most pure,

Mother most chaste,

Mother undefiled,

Mother inviolate,

Mother most amiable,

Mother most admirable,

Mother of our Creator,

Mother of our Redeemer,

Virgin most prudent,

Virgin most venerable,

Virgin most renowned,

Pray for us.

* Three hundred days Indulgence are granted those who recite the above Litany daily, and a Plenary Indulgence of the Feasts of our Blessed Lady, viz., the Immaculate Conception, the Nativity, the Annunciation, the Purification, and the Assumption, on condition that, being truly contrite for their sins, having confessed and communicated, they visit a church or public oratory, and pray according to the intention of the Pope. — *Raccolta delle Indulgenze.*

Virgin most powerful,
Virgin most merciful,
Virgin most faithful,
Mirror of justice,
Seat of wisdom,
Cause of our joy,
Spiritual vessel,
Vessel of honor,
Vessel of singular devotion,
Mystical rose,
Tower of David,
Tower of ivory,
House of gold,
Ark of the covenant,
Gate of heaven,
Morning star,
Health of the weak,
Refuge of sinners,
Comforter of the afflicted,
Help of Christians,
Queen of angels,
Queen of patriarchs,
Queen of prophets,
Queen of apostles,
Queen of martyrs,
Queen of confessors,
Queen of virgins,
Queen of all saints,
Queen conceived without sin,

Lamb of God, who takest away the sins of the world,
Spare us, O Lord.

Lamb of God, who takest away the sins of the world,
Graciously hear us, O Lord.

Lamb of God, who takest away the sins of the world,
Have mercy on us.

Christ, hear us.

Christ, graciously hear us.

Pray for us.

Lord, have mercy on us.

Christ, have mercy on us.

Lord, have mercy on us.

V. Pray for us, O holy Mother of God.

R. That we may be made worthy of the promises of Christ.

Let us pray.

Pour forth, we beseech thee, O Lord, thy grace into our hearts, that we, to whom the incarnation of Christ, thy Son, has been made known by the message of an angel, may, by his passion and death, be brought to the glory of his resurrection, through the same Christ our Lord. Amen.

DE PROFUNDIS.

OUT of the depths I have cried to thee, O Lord.
Lord, hear my voice.

Let thy ears be attentive to the voice of my supplication.

If thou, O Lord, wilt mark iniquities, Lord, who shall stand it?

For with thee there is merciful forgiveness; and by reason of thy law I have waited for thee, O Lord.

My soul hath relied on his word: my soul hath hoped in the Lord.

From the morning watch even until night, let Israel hope in the Lord.

Because with the Lord there is mercy; and with him plentiful redemption.

And he shall redeem Israel from all his iniquities.

V. Eternal rest give to them, O Lord.

R. And let perpetual light shine upon them.

V. May they rest in peace.

R. Amen.

O God, the Creator and Redeemer of all the faithful, grant to the souls of thy servants departed the

AFTER EVENING PRAYER

WHILST UNDRESSING.

DIVEST my soul, O my Jesus, of all affection to sin; of all pride and all self-will and self-love; of whatever displeasing to thy divine majesty.

WHEN GOING TO BED.

IN the name of our Lord Jesus Christ lay me down to rest; bless me, O and govern me, and after this short and grimage bring me to everlasting happiness.

WHEN CLOSING YOUR EYES TO SLEEP.

O LORD JESUS, whose unwearied slumbers nor sleeps, but continual defence of thy servants, receive me, I into thy protection this night, and grant that while my body is asleep my soul may be at

DURING THE NIGHT.

On awaking during the hours of rest, make the sign of the cross, and say,

GREAT GOD! Father, Son, and Holy Ghost! I adore thee truly, present here by thy immensity, which fills all space; and I rejoice with adoring love and gratitude that in thee we live, move, and have our being.

Then, in spirit before the tabernacle, say,

My divine Jesus, Lover of mankind, I thank thee for thy tender and loving condescension, in remaining with us day and night. O angels of our sanctuary, love, praise, and adore my Jesus for me.



A SHORT REGULATION OF LIFE.

LET a love for virtue, the desire of serving God according to the end of your creation, and of improving this short time for a blessed eternity, induce you to adopt the following regulation of life for yours :

EVERY DAY.

1. Faithfully discharge the duty of morning and evening prayer.

2. Dedicate some time to the practice of mental prayer.

3. Assist at the adorable sacrifice of the Mass.

4. Every day rise early, in order to be able to perform the above, at least soon enough never to indulge sloth.

5. Have your fixed and regular hours to attend to the duties of your state ; and usefully to fill up your time.

6. Every day give some time to spiritual reading ; if prevented, supply it, by the remembrance of past lectures, instructions, and good sentiments.

7. Never go to bed without the previous examen of your conscience.

If you desire to know more of the manner of sanctifying your daily actions, such as meals, conversation, work, recreations, &c., the lessons laid down in spiritual books, the instructions of a spiritual father, your own wants, with a great attention and fidelity to God's grace and lights, will inform you.

Let the following general rules ever guide you :

1st. The frequent remembrance of God's presence.

2d. Purity of intention in all you do, proposing to yourself God's will and pleasure, &c.

3d. To be attentive to your predominant passions or evil inclinations, and to apply yourself to the conquering of them. Think yourself never happier than when you have wherein to overcome yourself, both on the account of honoring God by the homage of some victory, and on account of the opportunity given you of increasing your merits and augmenting your crown in heaven.

EVERY WEEK.

Have a care to perform some act of charity, corporal or spiritual, in the assistance of your neighbor ; also some act of penance.

On the Fridays, honor in a particular manner the passion of our Lord ; on the Saturdays, our blessed Lady ; often recommend yourself to her special protection. At the end of the week make a general examen of your conscience and purpose for the next.

EVERY MONTH.

Approach the sacraments ; wish for the dispositions and opportunity that might enable you to receive them oftener. Prepare yourself with all diligence possible to receive them with fruit. Do not pass over any plenary indulgence ; pay a particular regard to the feasts occurring in the month.

Every month make your preparation for death ; settle both spiritual and temporal affairs to this end. Pray often for the grace of final perseverance.

EVERY YEAR.

Make a sort of spiritual retreat of eight days, at least of three ; take then a review of the state of your conscience ; make a general confession of your sins for the year past, if judged proper ; renew your resolutions ; lay some new plan for your further advancement ; take the advice of your spiritual director, and receive his counsels with humility.

“ Do this, and thou shalt live.” (Luke x. 26.)



PRAYERS.

ACTS OF CONTRITION, FAITH, HOPE, AND CHARITY.*

A PRAYER BEFORE THE ACTS.

O ALMIGHTY and eternal God, grant unto us an increase of faith, hope, and charity, and, that we may obtain what thou promisest, make us love what thou commandest, through Christ our Lord. Amen.

AN ACT OF CONTRITION.

I AM heartily sorry, O my God, that I have offended thee by transgressing thy divine commandments, because I love thee above all things, who art infinite goodness and infinite perfection. I now firmly purpose, with the assistance of thy grace, never to offend thee hereafter.

AN ACT OF FAITH.

I MOST firmly believe, O my God, whatever thy Holy Catholic Church proposes to my belief, because thou, who art the infallible truth, hast revealed

* So indispensable necessary is it considered to make frequent use of the Acts of Faith, Hope, and Charity, that a Plenary Indulgence is granted once a month to those who shall daily devoutly recite, and at the same time make with their hearts, the said Acts. This Indulgence may be gained on any day, when truly penitent for their sins, having confessed and communicated, they shall pray for the Church, &c.

An Indulgence of seven years and seven quarantines every time any one shall make these Acts devoutly in their hearts, and say them with their lips. — See *Raccolta delle Indulgenze*.

it. I believe that there is one God in three distinct persons — the Father, and the Son, and the Holy Ghost. I believe that the second Person, the Son of God, became Man, suffered, and died on the cross for our redemption ; that he arose from the dead, ascended into heaven, and, at the end of the world, shall come to judge all mankind according to their works, and reward the just with eternal glory, and punish the wicked with everlasting pains. In this faith I am firmly resolved to live and die.

AN ACT OF HOPE.

MY God, because thou art all-powerful, infinitely merciful, and infinitely good, I hope, through the merits of Jesus Christ, to obtain forgiveness of my sins, grace in this life, and eternal glory in the next, which thou hast promised to all those who do the good works that thou hast commanded, and which, with thy divine assistance, I now purpose to perform.

AN ACT OF CHARITY.

I LOVE thee, my God, above all things, with my whole heart, because thou art infinitely good, infinitely perfect, and worthy of all love ; and for thy sake I love my neighbor as myself.



UNIVERSAL PRAYER

FOR ALL THINGS NECESSARY TO SALVATION.

O MY God, I believe in thee ; do thou strengthen my faith. All my hopes are in thee ; do thou secure them. I love thee with my whole heart ; teach me to love thee daily more and more. I am sorry

that I have offended thee; do thou increase my sorrow.

I adore thee as my first beginning; I aspire after thee as my last end; I give thee thanks as my constant Benefactor; I call upon thee as my sovereign Protector.

Vouchsafe, O my God, to conduct me by thy wisdom, to restrain me by thy justice, to comfort me by thy mercy, to defend me by thy power.

To thee I desire to consecrate all my thoughts, words, actions, and sufferings, that henceforward I may think of thee, speak of thee, willingly refer all my actions to thy greater glory, and suffer willingly whatever thou shalt appoint. Lord, I desire that in all things thy will may be done, because it is thy will, and in the manner thou willest.

I beg of thee to enlighten my understanding, to inflame my will, to purify my body, and sanctify my soul.

Give me strength, O my God, to expiate my offences, to overcome temptations, to subdue my passions, and to acquire the virtues proper for my state.

Fill my heart with tender affection for thy goodness, a hatred for my faults, a love for my neighbor, and a contempt for the world.

Let me always remember to be submissive to my superiors, condescending to my inferiors, faithful to my friends, and charitable to my enemies.

Assist me to overcome sensuality by mortification, avarice by almsdeeds, anger by meekness, and tepidity by devotion.

O my God, make me prudent in my undertakings, courageous in dangers, patient in afflictions, and humble in prosperity.

Grant that I may be ever attentive at my prayers, temperate at my meals, diligent in my employments, and constant in my good resolutions.

Let my conscience be ever upright and pure, my exterior modest, my conversation edifying, and my comportment regular.

Assist me to overcome nature, to correspond with thy grace, to keep thy commandments, and to work out my salvation.

Discover to me, O my God, the nothingness of this world, the greatness of heaven, the shortness of time, and the length of eternity.

Grant that I may prepare for death, that I may fear thy judgments, that I may escape hell, and, in the end, obtain heaven, through Jesus Christ our Lord. Amen.



FOR EVERY DAY IN THE WEEK.

SUNDAY.

There are three who give testimony in heaven — the Father, the Word, and the Holy Ghost; and these three are one.
1 JOHN v. 7.

PRAYER TO THE MOST HOLY TRINITY.

GLORY be to the Father, who, by his power, hath brought me forth from nothing, and created me to his own likeness. Glory be to the Son, who, by his wisdom, hath delivered me from hell, and opened heaven for me. Glory be to the Holy Ghost, who, by his mercy, hath sanctified me in baptism, and still continues to sanctify me by the graces which I every day receive from him. Glory to the three adorable persons of the blessed Trinity, as great now, and forever, as it was from the beginning. We adore thee, O holy Trinity; we worship thee; we most humbly give thee thanks for having revealed to us this glorious,

incomprehensible mystery. Grant that, by continuing to profess, to the last moment of our lives, this holy faith, we may behold, and glorify eternally in heaven, what we are now believing on earth—One God in Three Persons, the Father, the Son, and the Holy Ghost. Amen.

MONDAY.

It is a holy and wholesome thought to pray for the dead, that they may be loosened from their sins." 2 MACH. xii. 46.

PRAYER FOR THE SUFFERING SOULS OF PURGATORY.

O GOD of all consolation, sole Author of the salvation of souls, have mercy on those who suffer in purgatory; look with compassion on the greatness of their torments. They are more keenly devoured by their ardent desire of being united to thee than by the purging flames wherein they are plunged. With them I adore thy avenging justice, and confess the equity of thy judgments; but since thou art pleased favorably to hear the prayers which the members of thy holy Church offer to thee in behalf of their brethren, graciously hear the supplication which I now address to thee for those suffering souls. Remember, O Lord, thou art their Father, and they are thy children. Forget the faults which, through the frailty of human nature, they have committed against thee during the course of their mortal pilgrimage. Adorable Jesus, Victim of propitiation both for the living and the dead, vouchsafe, in thy quality of Redeemer, to apply the merits of thy passion and death to the relief of those souls whom thou punishest as their sovereign Judge. Remember, O Lord, that they are thy living members, thy faithful followers, thy spouses. Let some drops of

that precious blood which thou hast shed for their salvation flow on those devouring flames ; and let the infinite price of that sacred blood afford a full satisfaction for their offences. Deliver them, O most merciful God, from that place of darkness and torture, and call them to a place of refreshment, light, and peace. Grant them the possession of the sovereign good after which they so ardently sigh, and for which thou hast created them. Receive them into thy paternal bosom, where they will praise and love thee to all eternity. Amen.

TUESDAY.

Are they not all ministering spirits, sent to minister for those who shall receive the inheritance of salvation?

HEB. i. 15.

PRAYER TO OUR ANGEL GUARDIAN.

O HOLY Angel, to whose care God, in his mercy, hath committed me, thou who assistest me in my wants, who consolest me in my afflictions, who supportest me when dejected, and who constantly obtainest for me new favors, I return thee now most sincere and humble thanks ; and I conjure thee, O amiable guide, to continue still thy care, to defend me against my enemies, to remove from me the occasions of sin, to obtain for me a docility to thy holy inspirations, to protect me, in particular, at the hour of my death, and then conduct me to the mansions of eternal repose. Amen.

PRAYER TO ST. MICHAEL.

G LORIOUS St. Michael, prince of the heavenly host, who standest always ready to give assistance to the people of God, who didst fight with the

dragon, the old serpent, and didst cast him out of heaven, and now valiantly defendest the Church of God, that the gates of hell may never prevail against her, I earnestly entreat thee to assist me also in the painful and dangerous conflict which I have to sustain against the same formidable foe. Be with me, O mighty prince, that I may courageously fight and happily vanquish that proud dragon whom thou hast, by the divine power, so gloriously overcome, and whom our powerful King, Jesus Christ, has, in our nature, so completely overthrown, to the end that, having triumphed over the enemy of my salvation, I may, with thee and the holy angels, praise the clemency of God, who, having refused mercy to the revolted angels after their fall, has granted repentance and forgiveness to fallen man.

WEDNESDAY.

Joseph, the husband of Mary, of whom was born Jesus, who is called Christ. MATT. i. 16.

PRAYER TO ST. JOSEPH.

O GREAT saint, who art the wise and faithful servant whom God hath charged with the care of his family; thou whom he hath established the guardian and protector of the life of Jesus, the consoler and support of his Mother, and his faithful associate in the great design of our redemption; thou who hadst the happiness to live with Jesus and Mary, and to expire in their arms; chaste spouse of the Mother of God; thou model of pure, humble, and interior souls, — be touched with the confidence we have in thee, and graciously accept these testimonies of devotion. We return God thanks for the favors he hath bestowed on thee; and we beg,

through thy intercession, that we may imitate thy virtues. Pray for us, then, O glorious saint; and by that love thou always hadst for Jesus and for Mary, and which Jesus and Mary had also for thee, obtain for us the incomparable advantage of living and dying in their holy love. Amen.

THURSDAY.

My flesh is meat indeed, and my blood is drink indeed. He who eateth my flesh, and drinketh my blood, abideth in me, and I in him. JOHN vi. 56, 57.

PRAYER TO JESUS IN THE BLESSED SACRAMENT.

O SWEET and adorable Jesus, who, in the excess of thy love, art pleased to dwell with us in the sacrament of the altar, I here acknowledge thee as my Sovereign and my God; I adore thee with the most profound humility; I thank thee with all my heart for the tenderness thou here showest us in spite of the treatment thou receivest. Pierced with the sincerest grief at the sight of our ingratitude, I come, O God of majesty, to make thee some poor amends for all the sacrileges and the impiety which were ever committed, or ever will be committed, against this adorable sacrament. Why cannot I, O God, sufficiently testify my own regret for having so often appeared before thee with indifference, and for having approached thee with so little fervor and so little love? Forget, O Lord, our iniquities, that thou mayest only remember thy own infinite mercies. Deign to accept the desire I have of honoring thee in this amiable sacrament. Yes, I wish with all my heart to love thee, to bless, to praise, and to adore thee here, as much as saints and angels do; and I conjure thee, by this sacred body and this most

precious blood, that I may henceforth honor thee so fervently, and receive thee so worthily, that, after this life, I may praise thee forever with thy saints in heaven. Amen.

FRIDAY.

Christ suffered for us, leaving you an example, that ye should follow his steps. 1 Pet. ii. 21.

PRAYER TO JESUS SUFFERING.

O SPOTLESS Lamb, O innocent Victim, who, by thy death and blood, hast effaced the sins of mankind, blot out my iniquities, and do not permit that thy sufferings should become useless to me. O Jesus, abandoned by every one, sorrowful, desolate, and resigned to death, help me now to receive with a resignation like thine whatever afflictions thou shalt please to send me. O Jesus, calumniated, accused, despised, teach me to look down on the judgments of men, and to suffer with patience the most base injuries. O Jesus, torn with stripes, pierced with thorns, weltering in blood for my sake, teach me to endure, for love of thee, the anguish and inconvenience of ill health and sickness. O Jesus, abandoned to executioners, shamefully condemned to a cross, enable me to fly all vainglory, and embrace the most humbling confusion. O Jesus, sinking under the weight of thy cross, I unite myself to thee, and my cross also to thine; may I ever carry it with the same strength and sweetness which thou didst. O Jesus, raised up on thy cross, draw me now powerfully to thee. Thou art expiring for my sake; O, let me never live but for thine, that, being henceforth crucified with thee, my whole occupation may be to love, to praise, and to adore thee. Amen.

U BLESSED Virgin, Mother of
angels, worthy of all
and angels, I come to offer thee
homage, and to implore the aid &
protection.

Thou art all-powerful with the
goodness for mankind is equal to
heaven. Thou knowest, O blessed
my tender years, I looked up to thee
my Advocate, and Patroness; thou
consider me, from that time, as one
and whatever graces I have received
confess with humble gratitude that
I received them. Why was I not
service as thou wert bountiful in me
I will henceforth serve, honor, and
O blessed Virgin, my protestations
favorably on the confidence I have
for me, of thy dear Son, a lively
a tender, generous, and constant love
a purity that nothing can soil, a
ing can elate, a patient submission
thing . . .

PRAYERS.

TO BEG COUNSEL OR DIRECTION.

ANGEL of the great council, and most charitable counsellor of all that apply to thee for advice, I come to consult thee, and to ask thee for light and direction. Let me know, I beseech thee, how I am to act, and what is most agreeable to thy will. Let me know, by means best known to thyself, what it is that thou requirest of me. Teach me in what manner I am to conduct myself, and the means I am to make use of, that every particular in this concern may succeed to thy glory, and the welfare of my soul. I offer thee a heart prepared to follow thy divine directions, and to execute thy orders, because it is in thee that I place all my hopes, and desire nothing more than the accomplishment of thy will. Let, therefore, thy divine light shine on me, and do not abandon me to my own darkness. Amen.

TO IMPLORE ASSISTANCE AT THE BEGINNING OF AN UNDERTAKING.

I COME to thee, O Jesus, before I commence this undertaking, to consecrate it, through thy hands, to the glory of thy eternal Father, and to implore thy succor, that it may be executed in the manner most agreeable to him. Thou knowest that without thee I can do nothing; grant me, then, the necessary assistance to accomplish the will of thy heavenly Father; to observe faithfully all the laws of justice, and keep

myself free from sin in the execution of this undertaking, or, rather, take the charge of the whole upon thyself. Conduct it by thy wisdom; execute it by thy power, and bring every thing to a happy issue, through thy infinite goodness, to the glory of thy Father, and to the eternal salvation of my soul. Amen.

ON A PROSPEROUS EVENT.

ETERNAL Spring, whence all good things flow, I am come to return thee thanks for the success with which my affairs have been attended. Whatever pleasure my natural inclinations may find in it, I nevertheless wish to rejoice only for the glory that redounds from it to thee, because thy goodness in my regard is there displayed, and thy holy will accomplished. Close up my heart, O Jesus, against all earthly consolations, and grant that it may take pleasure in thee alone. Suffer not the temporal blessings thou bestowest on me to attach me to creatures, or to be an occasion of sin to me; neither let them be a compensation for the little good I do, but make me worthy of receiving the recompense of heaven.

ON A DISASTROUS ISSUE.

AS a person in affliction naturally has recourse to a faithful friend for comfort, so, O Jesus, I am come to seek consolation from thee, my most tender and most faithful Friend. Thou seest how dejected my heart is, from what hath befallen me. O, grant me strength, I beseech thee, that I may be able to bear my affliction with fortitude, and receive it in thy spirit. I adore thy divine justice which has overtaken me; I receive with respect and submission all its chastisements; I return thanks for them, as for so many signal favors and testimonies of the love of

God. I accept them in the spirit of homage, and with the view of honoring thy labors and sufferings. I offer them through thy hand, and in union with thy sufferings, to my heavenly Father, in satisfaction for my sins, sincerely acknowledging that I have deserved much greater. I praise his goodness for having treated me with so much lenity, and readily submit to whatever other chastisements he may please to inflict on me hereafter. I only beg of him strength to bear them in the manner I ought, and the undeserved favor of not being punished during eternity. Amen.

UNDER TEMPTATIONS.

LORD, thy enemies and mine have risen up against me; they seek my soul to destroy it, and use their utmost endeavors to drag it into the bottomless pit. I therefore come and cast myself at thy feet, to implore thy succor. Ah, suffer not that soul, which thou hast redeemed at the price of thy blood, to become their prey. Be thou my protector and my refuge; receive me into thy arms, and shield me from their rage; confound their devices; destroy their power; disappoint their malice. Thy glory, O my Saviour, is concerned in not suffering those that belong to thee to fall into the hands of thy enemies. Support me, therefore, I beseech thee, in the severe conflicts I have to sustain against them, and make me victorious over all their efforts. Amen.

OF SUBMISSION AND CONFIDENCE.

LORD, I know not what I ought to ask of thee. Thou alone knowest what I want; thou lovest me better than I can love myself. O Father, give to thy child that which she knows not how to ask. I dare not ask either for crosses or consolations; I only

present myself before thee; I lay open to thee my heart; behold my necessities, and act according to thy mercies; strike or cure, raise up or cast down, I adore thy divine will without knowing it. I hold my peace; I sacrifice and abandon myself to thee; I have no other desire than to accomplish thy divine will. Amen.

TO OBTAIN FINAL PERSEVERANCE.

ETERNAL FATHER, I humbly adore thee, and thank thee for having created and redeemed me through Jesus Christ. I thank thee most sincerely for having made me a Christian by giving me the true faith, and by adopting me as thy child in the sacrament of baptism. I thank thee for having, after the numberless sins I have committed, waited for my repentance, and for having pardoned, as I humbly hope, all my offences, for which I am now sincerely sorry, because they displeased thee, who art infinite goodness. I thank thee for having preserved me so frequently from relapsing into my former sins, which I certainly should have done had it not been for thy divine protection. But my enemies still continue to persecute me, and until the moment of my death they will unceasingly endeavor to make me their slave. If thou dost not constantly guard and succor me with thy aid, I, a miserable creature, shall return to sin, and certainly lose thy grace. I beseech thee, then, for the love of Jesus Christ, to grant me holy perseverance unto death.

Jesus thy Son has promised that thou wilt grant whatsoever we ask in his name. Through the merits, then, of Jesus Christ I beg, for myself and for all the just, the grace never again to be separated from thy love, but to love thee forever, in time and eternity. Mary, Mother of God, pray to Jesus for me.

FOR THE WHOLE STATE OF CHRIST'S CHURCH UPON
EARTH, AND ALL THE INTENTIONS OF A JUBILEE
INDULGENCE.

O ETERNAL FATHER of our Lord Jesus Christ, Creator of all things visible and invisible, Source of all our good ; infinitely good in thyself, and infinitely gracious, bountiful, and good to us ; behold, we, thy poor servants, the work of thy hands, redeemed by the blood of thy only Son, come, in answer to his summons, by his vicegerent, to present ourselves as humble petitioners before the throne of thy mercy. We come all in a body at this time, even all thy people upon earth ; and we come in communion with all thy Church in heaven, hoping to be assisted by their prayers and merits, and with Jesus Christ at our head, our High Priest and Mediator, in whose precious blood we all put our trust. We prostrate ourselves before thee, and most humbly beseech thee to sanctify thy own most holy name, by sanctifying and exalting thy holy Catholic Church throughout the world. O eternal King, who hast sent thy only Son from thy throne above, to establish a kingdom amongst us, from whence we might hereafter be translated to thy eternal kingdom, look down, we beseech thee, upon this kingdom of thy Son, and propagate it through all nations. Give to it saints for its rulers, its chief pastors, and all its other prelates ; enlighten them all with heavenly wisdom, and make them men according to thy own heart.

Give thy grace and blessing to all the clergy, and send amongst them that heavenly fire which thy Son came to enkindle on earth ; assist and protect all apostolical missionaries, that they may zealously and effectually promote thy glory and the salvation of souls. Sanctify all men and women of religious orders ; give them grace to serve thee with perfection, according to

the spirit of their institute, and to shine like lights to the rest of the faithful. Have mercy on all Christian rulers, and grant them those lights and graces that are necessary for the perfect discharge of their duty to thee and to their subjects.

Have mercy on all magistrates and those in power, that they may fear thee, love thee, and serve thee, and ever remember that they are thy deputies and ministers of thy justice. Have mercy on all throughout the world, and give a blessing to thy inheritance, and grace to all thy children upon earth, that they may do thy will in all things, even as the blessed do in heaven.

Extend thy mercy also to all who sit in darkness and in the shadow of death; to those nations that know thee not, and that have not yet received the faith and law of thy Son. Remember, O Lord, that all are made after thy own image and likeness, and redeemed by the blood of thy Son. Let not Satan any longer exercise his tyranny over thy creatures, to the great dishonor of thy name. Let not the precious blood of thy Son be shed for them in vain. Send among them apostolic laborers, endued with the like graces and gifts as thy apostles, that all may be brought to know thee, love thee, and serve thee in thy Church, and bless thee hereafter for all eternity. Look down also with compassion on all those who have gone from the paths of truth and unity, and from the one fold of the one Shepherd, thy only Son, Jesus Christ, in the by-paths of error and schism. O, bring them back to thee and to thy Church. Dispel their darkness by thy heavenly light; take the veil from their eyes, with which the enemy has blindfolded them; let them see how they have been misled by misapprehensions and misrepresentations. Remove the prejudices of their education; take from them the spirit of obstinacy, pride, and self-conceit.

Give them a humble and docile heart; give them a strong desire of finding out thy truth, and grace to enable them to embrace it, in spite of all the opposition of the world, the flesh, and the devil.

() Father of lights and God of all truth, purify the world from errors, abuses, corruptions, and vices. Beat down the standard of Satan, and set up the standard of Christ. Abolish the reign of sin, and establish the kingdom of grace in all hearts. Let humility triumph over pride and ambition; charity over hatred, envy, and malice; purity and temperance over lust and excess; meekness over passion; and disinterestedness and poverty of spirit over covetousness and love of this perishable world. Let the gospel of Jesus Christ, both in its belief and practice, prevail throughout the universe.

Grant to us thy peace, O Lord, even that peace which thy Son bequeathed as a legacy to his disciples, a peace with thee, a peace with one another, and a perpetual peace within ourselves. Grant that all Christian rulers may love, cherish, and maintain an inviolable peace among themselves. Give them a right sense of the evils that attend on wars, and an everlasting horror of the innumerable sacrileges, and the eternal loss of so many thousand souls as are the dismal consequences of war. Turn their hearts to another warfare. Teach them to fight for a heavenly kingdom.

Remove, O Lord, thy wrath, which we have reason to apprehend is hanging over our heads for our sins. Deliver us from the dreadful evil of mortal sin. Make all sinners sensible of their misery; give them the grace of a sincere conversion, and a truly penitential spirit. Preserve Christendom, and in particular this nation, from the evils that threaten impenitent sinners — as plagues, famine, earthquakes, fires, inundations, sudden and unprovided death, and thy many

other judgments here. and eternal damnation hereafter. Comfort all that are under affliction. sickness, or violence of pain. Support all that are under temptation; reconcile all that are at variance; deliver all that are in slavery or captivity; defend all that are in danger; grant a relief to all in their respective necessities; give a happy relief to all that are in their agony. Grant thy blessing to our friends and benefactors, to all those for whom we are particularly bound to pray; and mercy to our enemies. Give eternal rest to the faithful departed, and bring us all to everlasting life, through Jesus Christ, thy Son. Amen.

FOR THE CHOICE OF A STATE OF LIFE.

O ETERNAL GOD, who art the Light of the world, and for whose glory the whole creation is ordained, to thee I submit myself, and my whole life: and that I may live to thy glory, I beseech thee in thy mercy to direct me in the choice of a state of life, that, having thee for my Guide, I may embrace that course which may be most pleasing to thee, and most proper for me to work out my salvation.

O Queen of heaven and Mother of Jesus, be a mother to me, and obtain for me of thy divine Son that I may hear his call, know his will, and have grace readily to put it in execution. Amen.

FOR PARENTS.

ASSIST me, O heavenly Father, in discharging my duty to my children; give me that true Christian discretion, that I may see what to grant, what to deny, and let neither passion, ill humor, or fondness make me yield to them in any thing that will be to the prejudice of either soul or body; enable me always to give them good examples, to preserve

them from ill company, from hearing or seeing what may induce them to evil, and when they do amiss to timely correct them out of love, but not in passion. Deliver me from all manner of prodigality, from all intemperance, idleness, vanity, or any neglect or ill management that may hinder me from providing for their comfortable subsistence in this life, and also for preparing them for unhappiness, by being too solicitous to make them worldly great.

Direct me, O God, in all particulars that can contribute to their Christian education, and help me to remove from them all that may do them harm. Deliver me from all indiscreet partialities, from discouraging them, or showing any unreasonable uneasiness, as may put them upon rash methods for the remedy of the troubles they find at home. Be thou a Father to them, and supply, by thy goodness, whatever is wanting in me; preserve them against the corruption of the world, of sin, and all evil, and move them to all good. Deliver them from the effects of a vain and unconstant mind, and make them always thy faithful children here, that they may come at length to that happiness which Christ has purchased for them. Amen.

FOR A HUSBAND OR WIFE.

O GOD, who hast ordained this state wherein I am engaged, give me grace to comply with all its obligations, and help to perform them in such a manner that in every one I may show I have a faith in thee, and am not an unbeliever.

Preserve my love undefiled, according to thy command, and let the duty of love help to carry me with comfort through all obligations and difficulties of my state: give me discretion to manage all circumstances to the best, a true love for peace, and such a discreet compliance as to resign my own inclinations and ways

for keeping it, a true humility and patience, that I may submit to and bear all in the manner the apostle requires; and furnish me with all other helps, that, whatever my difficulties be, I may still go on with cheerfulness, satisfying the duties of my state, and never so far yield to any weakness, impatience, or ill humor, as to weaken, much less to break, the bond which thou hast sanctified, and cannot be dissolved but by death.

May I always be faithful and persevere under the difficulties and duties of my state, doing and suffering whatever comes to my lot with such true submission to thy will, that, both in peace and trouble, in easy and uneasy ways, I may remember to make the best use of what is, O God, thy pleasure or permission, and in all extremes still labor to work out my salvation.

FOR WIDOWS.

O GOD, the Disposer of all things, who hast been pleased to bring me into this state, give me grace to bear all the troubles of it with patience, to make use of all the advantages of it with Christian prudence, to be a widow indeed, to despise all worldly comforts, to put my whole trust in thee, and to improve the opportunity offered for securing to myself a happy eternity.

Teach me, O God, to make the best use of the liberty thou hast given me, and as long as I shall abide here in this pilgrimage, give me grace to employ my time in such exercises of piety, charity, and solid devotion as may engage thy mercy to me, and be most effectual for coming to the possession of that happiness which I desire.

May I ever despise the vanities of the world, and make some recompense for my past sins, follies, and extravagances; may I now spend as many hours in

prayers and good works as I have misspent in vanity, idleness, or dangerous entertainments; may I endeavor by charity to make amends for all that I have sinfully, idly, or prodigally misspent, and thus recover whatever prejudice my soul has suffered through my fault; may I ever study to improve my present circumstances, in order to eternal life; may my loss be my advantage; and under thy protection, O God, may I find greater comforts than what the world affords. Assist me, O my God, and let thy grace support me under all my weakness.

OF CHILDREN FOR THEIR PARENTS.

O HEAVENLY FATHER, who commandest us to obey, love, respect, and honor our parents, grant that I may always comply with this command, be always faithful in the performance of all it enjoins, and never do anything contrary thereunto.

May I ever deny myself in all lawful things to please my parents, and obey them in all they can justly require or expect from me; let me never contradict them, or dispute against their proposals, as to make them uneasy; may I always consult with them in what belongs to them and me; may I never hearken to those who suggest the undervaluing or neglecting my parents' advice; may I never grieve them by following ill counsel, ill company, or any evil ways; may I always study to be their comfort, and so make some recompense for all their care, trouble, and love they have had for me; may I never show any impatience at their infirmities, much less mock at any weakness to which they are subject.

Direct me, O God, in every thing belonging to my duty, and let no change of circumstances draw me from it; may I in no lawful thing whatever offend my parents on earth, nor displease thee, my Father who art in heaven.

FOR ONE'S CONFESSOR.

IN asking of thee, O my God, the graces of which I am in need, can I, without ingratitude, forget before thee him whom thou hast chosen from among thy ministers to reconcile me to thee by the sacrament of penance, justly called the second plank after shipwreck? Deign, I beseech thee, O my God, to adorn his soul with the virtues befitting the functions of the awful ministry with which you have invested him. Grant him the faith of St. Peter, and the charity of St. Paul, the firmness of St. Chrysostom, the evangelic liberty of St. Ambrose, the lights of St. Augustine, the piety of St. Bernard, the zeal of St. Charles Boromeo, the mildness of St. Francis de Sales, and the humility of St. Vincent de Paul. Guide him thyself, O Lord, in all his actions, that, after having been here below a prudent and faithful dispenser of thy mysteries, he may hereafter receive from thy bountiful hands the BRIGHT CROWN thou hast promised in a blessed eternity to the priests who shall have consecrated their lives to bring back their fellow-creatures from the ways of error, and conduct them in the paths of justice and peace. Amen.

TO OUR PATRON OF BAPTISM.

GLORIOUS St. N., whose name I have the honor to bear, who wast given me in baptism as a protector and a pattern, and who, although secure of thy own immortal bliss, art nevertheless solicitous about my happiness, assist me by thy powerful intercession, as thou instructest me by the example of thy holy life; for I truly can behold in thy life, as in a bright mirror, what I am to correct in myself, and what I am to practise. Thou hast been, like me, subject to sufferings, encompassed with infirmities,

assaulted with temptations ; but thou hast surmounted the rage and persecutions of the world, despised its allurements, and triumphed over its malignity. Obtain by thy prayers that I may be endowed with thy spirit, and become a faithful follower of Christ. On the day in which I was buried together with Christ by baptism unto death, thou wast given me for a witness and a guardian of my engagements. I beseech thee, therefore, that thou assist me in thy prayers for me to God, that I may hold fast the confession of my hope without wavering, and that, laboring to make sure by good works my vocation and election, I may obtain the prize of the celestial vocation of God, in Christ Jesus. Amen.

FOR A WIFE PREVIOUS TO THE BIRTH OF A CHILD.

O LORD God Almighty, Creator of heaven and earth, who hast made us all out of nothing, and redeemed us by the precious blood of thy only Son, look down upon thy poor handmaid here prostrate before thee, humbly imploring thy mercy, and begging thy blessing for herself and her child. Preserve, I beseech thee, the work of thy hands, and defend me from all perils and all evils ; bring my child safe to the fount of baptism, that it may be there happily dedicated to thee, to love and serve thee faithfully forever. But, O my God, I have too much reason to fear lest my great and manifold sins should hinder thee from hearing my prayers, and draw down thy judgments upon me and mine, instead of the mercies which I sue for ; and therefore I am sensible the first thing I ought to do is, to repent from the bottom of my heart for all my offences, humbly confess them, and continually cry to thee for mercy. I detest, then, all my sins with my whole heart, and desire them to be effaced forever ; I renounce and

abhor them with my whole soul, because they are infinitely odious to thee; I humbly beg thy pardon, and I wish with all my heart that I had never committed them; I here offer myself to make what satisfaction I am able for them. O Lord, give me that contrite and humble heart which thou wilt never despise. In this disposition of soul, and with a lively confidence in thy mercies and in the merits of the death and passion of Jesus Christ, thy Son, I renew my petition, and once more beg of thee, for myself, thy grace and protection, and for my child, that thou wouldest be pleased to preserve it for baptism, sanctify it for thyself, and make it thine forever, through the same Jesus Christ, thy Son, our Lord. Amen.

FOR A WIFE AFTER BECOMING A MOTHER.

O MY God, how can I find words to express to thee my thanks, my fervent and heartfelt gratitude, for the singular favor of my safe and happy delivery? The severe anguish I felt is now past; and thanks be to thee, O God, my child is alive and well, and a citizen of the world. O, may it speedily become a co-heir with Christ by the reception of holy baptism. I will take this dear child in my arms, and offer it to thee, O God. I can find no words to pray to thee; I can only remain speechless and dissolved in tears. But, O bountiful Father, thou understandest well the language of tears; they are tears of the most heartfelt gratitude, joy, and profound adoration. O Lord, give me grace to fulfil all the duties of a mother with scrupulous exactness. Let me have the holy dispositions of Sarah, Rebecca, and Rachel, in the Old Testament, and those of Mary, thy most blessed Mother, of Anne, and Elizabeth, in the New. Amen.

FOR RENEWING PROMISES MADE IN BAPTISM.

I AM a Christian ; I am therefore in the number of thy children, O my God, a disciple of Jesus's Church, and a member of the Church, thy spouse. I was born in sin, subject to thy wrath ; but, out of thy infinite goodness, thou hast permitted me to be born again in water and the Holy Ghost, and to be regenerated with Jesus Christ in baptism. Thou hast given me the new life of grace, hope, and the efficacious means of obtaining eternal glory ; thou hast received me into thy favor. I return thee thanks for it, O my God, esteeming baptism and the quality of a Christian more than all the honors and advantages that can be known or possessed upon earth.

Alas ! I have not lived as such a glorious quality required. O my Father, if I dare presume to call thee so, I have sinned against heaven, and against thee, and am not any more worthy to be called thy child. O Lord, forget the ignorances and sins of my youth. O, how much I am grieved for having offended thee ! O, how much I desire to love thee, to serve thee, and to be thankful and acceptable to thee, during the whole course of my life ! I ought to have always done so hitherto. O my God, I begin too late to do it, but I begin sincerely and from my heart, and I will continue to do so by the assistance of thy grace.

Therefore I ratify in thy presence and renew the promises made for me, and the engagements which my sponsors contracted in my name at my baptism.

I renounce the devil ; I abandon forever his party, and submit myself in every thing to the sweet law of Jesus. I renounce the pomps of the devil — that is, the maxims and vanities of the world. Nevermore shall I reckon those happy who possess riches and honors, and feed themselves with the pleasures and

joys of the world ; and, however poor I may be, I shall always esteem myself rich, if I shall fear thee, my God, for forsaking all sin and doing good, as I ought. I renounce all the works of the devil — all lying, of which he is the father ; pride, hatred, envy, and every other sin, detesting them altogether. I beg of thee thy necessary grace nevermore to offend thee.

I believe, O Lord ; increase my faith. I firmly believe all the articles which the Holy Catholic Church believes and teaches, in the communion of which I will live and die. I most firmly resolve to observe all the commandments of thy holy law. I love thee, and I will love thee, with all my heart, with all my soul, with all my mind, and with all my strength. I love, and will love, my neighbor as myself, for the love of thee. Watch over me, O my God ; never permit me to fail in the promises I have made to thee ; and give me thy holy grace to observe them. This I beg of thee for the sake of Jesus Christ, thy Son, and my Redeemer.

ON OUR BIRTHDAY.

I LOOK up to thee and adore thee, O my God. On this day, — years ago, thou didst give me life and being. I became a human being, the image and likeness of thee, and I feel happy in the grateful remembrance of this blessing. By the holy sacrament of baptism was I soon consecrated to thee, and received the happy privilege of becoming thy child.

How many joys didst thou bestow on my youth, O God ! and often when I was going astray thou didst sweetly call me back. And when I had the misfortune to offend thee, my most loving Father, by sin, thou didst raise me up again by the consoling words of my spiritual guide. By such tender ways hast thou led me from my birth till this hour. I adore in

astonishment the dispositions of thy providence. This memorable day shall be to me especially a day of benediction, on which I will commend my life and my happiness anew to thee. With confidence I cry to thee: forsake me not in my advanced years; forsake me not, poor, frail, and weak mortal as I am. How much longer I shall yet continue upon earth I know not; but with humble hope I wholly abandon myself to thee. I shall have nothing to fear from the prospect of eternity, if I lead a pious and holy life during the days of my pilgrimage. I will consecrate this my birthday by approaching to the holy altar of my divine Redeemer, with worthy preparation and a spiritual recollection, and full of adoration, faith, and love, to receive his precious body and blood. Thus again united with thee, O Jesus, I will implore of thee strength and blessing for the time to come, that I may bring my labors here on earth to a happy termination, and one day receive the reward of them on high. O my Lord, say, I beseech thee, with love and tender mercy, "So be it done unto thee." Amen.

FOR THOSE WHO CARRY AN AGNUS DEI.

O MY Lord Jesus Christ, the true Lamb that takest away the sins of the world, by thy mercy, which is infinite, pardon my iniquities; and by thy sacred passion preserve me this day from all sin and evil. I carry about me this holy Agnus Dei in thy honor, as a preservative against my own weakness, and as an incentive to the practice of meekness, humility, and innocence, which thou hast taught. I offer myself up to thee as an entire oblation, and in memory of that sacrifice of love which thou offeredst for me on the cross, and in satisfaction for my sins. Accept, O my God, the oblation I make, and may it be agreeable to thee in the odor of sweetness. Amen.

FOR THE POPE.

O JESUS, invisible Head of that Church which thou hast built upon a rock, and against which thou hast promised that the gates of hell shall never prevail, preserve, strengthen, and guide him whom thou hast appointed its visible head. Grant that he may be the model as well as the pastor of thy flock. May he be the first in holiness, as well as dignity. May he be the worthy vicar of thy charity, as well as of thy authority. Inspire him with an ardent desire for thy glory and for the salvation of souls; and give him faithful and zealous coöperators, who, by their example and words, will move and convert sinners, confirm the just, and lead them through the dangers of this life to the mansions of eternal bliss. Amen, amen.



PRAYERS FOR THE CHURCH,

FOR THE RULING POWERS, ETC.

WE pray thee, O almighty and eternal God, who, through Jesus Christ, hast revealed thy glory to all nations, to preserve the works of thy mercy, that thy Church, being spread through the whole world, may continue, with unchanging faith, in the confession of thy name.

We pray thee, who alone art good and holy, to endow with heavenly knowledge, sincere zeal, and sanctity of life, our chief bishop, N. N., the vicar of our Lord Jesus Christ, in the government of his Church; our own archbishop N. N., (or, *if he is not consecrated*, our bishop elect;) all other bishops, prelates, and pastors of the church; and especially those who are appointed to exercise amongst us the functions of the holy ministry, and conduct thy people into the ways of salvation.

We pray thee, O God of might, wisdom, and justice, through whom authority is rightly administered, laws are enacted, and judgment decreed, assist, with thy holy spirit of counsel and fortitude, the President of these United States; that his administration may be conducted in righteousness, and be eminently useful to thy people, over whom he presides, by encouraging due respect for virtue and religion, by a faithful execution of the laws in justice and mercy, and by restraining vice and immorality. Let the light of

thy divine wisdom direct the deliberations of Congress, and shine forth in all the proceedings and laws framed for our rule and government; so that they may tend to the preservation of peace, the promotion of national happiness, the increase of industry, sobriety, and useful knowledge, and may perpetuate to us the blessings of equal liberty.

We pray for his Excellency, the governor of this state, for the members of assembly, for all judges, magistrates, and other officers who are appointed to guard our political welfare; that they may be enabled, by thy powerful protection, to discharge the duties of their respective stations with honesty and ability.

We recommend likewise to thy unbounded mercy all our brethren and fellow-citizens throughout the United States, that they may be blessed in the knowledge, and sanctified in the observance, of thy most holy law; that they may be preserved in union, and in that peace which the world cannot give; and, after enjoying the blessings of this life, be admitted to those which are eternal.

Finally, we pray thee, O Lord of mercy, to remember the souls of thy servants departed, who are gone before us, with the sign of faith, and repose in the sleep of peace; the souls of our parents, relations, and friends; of those who, when living, were members of this congregation; and particularly of such as are lately deceased; of all benefactors, who, by their donations or legacies to this church, witnessed their zeal for the decency of divine worship, and proved their claim to our grateful and charitable remembrance. To these, O Lord, and to all that rest in Christ, grant, we beseech thee, a place of refreshment, light, and everlasting peace, through the same Jesus Christ, our Lord and Saviour. Amen.

BRIEF EXPOSITION
OF THE MOST HOLY
SACRIFICE OF THE MASS.

THIS ultimate Sacrifice, and the only one now to be offered, is that clean oblation offered everywhere on the altar, as foretold by the prophet Malachy, (viii. 11,) and is called the most holy Sacrifice of the Mass, or an oblation and consecration of bread and wine into the body and blood of Jesus Christ, then truly and really present, true God and true Man, under the veils or appearances only of the said bread and wine, and is a commemorative representation of his passion and death for us, and a standing memorial thereof. Jesus Christ himself instituted and ordained it, at his last supper, the night before his passion and death on the cross. Whilst they were at supper, Jesus took bread, gave thanks, and blessed and broke it, and gave to his disciples, saying, "Take ye and eat; **THIS IS MY BODY**, which is given for you." In like manner the chalice also: after he had supped, giving thanks, he gave it to them, saying, "Drink ye all of this; for **THIS IS MY BLOOD** of the New Testament, which shall be shed for many unto remission of sins." (Matt. xxvi. 27, 28; Mark xiv. 22, 24; Luke xxii. 19, 20.) And Jesus commanded that the same should be done forever after, saying to his disciples, "Do this for a commemoration or remembrance of me." (Luke xxii. 19.) Whereby he invested them and their successors, bishops and priests, who are the

ministers of his Church, and dispensers of his sacraments and grace, with power to do the same; as if he had said, "To me is given all power in heaven and earth," (Matt. xxviii. 18;) "And as the Father hath sent me, I also send you," (John xx. 21.) Do, then, this which I have just now done. Take ye bread, bless and consecrate it to be truly the substance of my body; and in like manner take ye the chalice, bless and consecrate wine to be truly the substance of my blood; offer them in sacrifice; nourish your souls with this food, for my flesh is meat indeed, and my blood is drink indeed—not in figure only, but truly, really, and substantially, (John vi. 56;) and distribute this food to my faithful ones, who shall believe in me; and behold, I am with you all days, even to the consummation of the world, (Matt. xxviii. 20.)—not only to the end of that particular age in which his disciples were to continue, but to the end of the gospel age, and the consummation of all ages. "And therefore there are made many priests, because, by reason of death, they are not suffered to continue." (Heb. vii.) It is therefore plain that, by the institution of this sacrifice and sacrament, our blessed Lord intended that it should be the perpetual sacrifice (Dan. viii.) and sacrament, to be offered and received in his true Church until his second coming to judgment; because, as St. Paul tells, by this sacrifice and sacrament the death of Christ is to be represented and commemorated till he comes. "As often as you eat this bread and drink the chalice, you shall show the death of the Lord until he come." (1 Cor. xi. 26.) "But this, (Jesus Christ,) for that he continueth forever, hath an everlasting priesthood." (Heb. vii.) Our Lord Jesus Christ is therefore a Priest forever, and hath no successor; but he liveth and concurreth forever with his ministers, the priests of the New Testament, in all

their functions, and is, in this particular, himself both Priest and Victim. Wherefore the priests consecrate the bread and wine, not by their own words and power, but by the words and power of Jesus Christ, who, at his last supper, worked this marvellous change of the substance of bread into his body, and the substance of wine into his blood, which change is therefore called by the Church transubstantiation; and he continues to do the same by his priests in the most holy sacrifice of the Mass.

Though these truths are obscure and incomprehensible to human reason and understanding, shall we therefore be scandalized, and go back? or shall we say, "This saying is hard, and who can hear it?" or, "How can this man give us his flesh to eat?" (John vi.) "No; for we believe that Christ is the Son of the living God," (ver. 70,) "that he hath the words of eternal life, and that he is the truth," (John xv.) who hath said, "This is my body, this is my blood," (Matt. xxvi.,) and "Do you this," (Luke xxii.) "With man, indeed, this is impossible; but with God all things are possible," (Matt. xix. 26.)

This Sacrifice and Sacrament is called a mystery of faith, not only because it is to be believed with a steady faith, but, moreover, because by faith we perceive Christ's body and blood hidden under the species, forms, or appearances of bread and wine; though it is chiefly said of Christ's blood hidden under the species of wine, because of the difficulty to human reason, when faith offers to us to believe that the Son of God, both God and Man, suffered death for us, which death is indeed signified in the sacrament of the blood. Wherefore fitly in this place, rather than in the consecration of the body, is the passion of the Lord commemorated in these words: "Which shall be shed for the remission of sins." (Cat. Con. Trid. Fid. P. ii., Sac. Euch. lxix.)

The Sacrifice which our Lord Jesus made of himself on the cross, and that which is offered of him in the Mass, is one and the same as to the substance or victim offered, and differs only in the manner of offering; the former being bloody by the actual shedding of his blood, the latter unbloody and mystical. Upon Calvary, he, by the shedding of his blood, merited for us the remission of sins, the grace of reconciliation and justice with God his eternal Father; in a word, "he obtained for us eternal redemption," (Heb. ix. 12.) Upon the altar, "He is the same Priest and Victim; the High Priest, who is seated on the right hand, &c., continueth forever, and hath an everlasting priesthood, according to the order of Melchisedech; always living to make intercession for us." (Heb. viii. 1, vii. 24, 25.) And he placed the same body that was immolated on the cross, and the same blood that was there shed, in a state under the veils of bread and wine, so as to be truly, and really, and substantially present, thereby to apply effectually unto us his merits, and to communicate actually to us all the graces he merited for us on the cross, and also to serve for the food and nourishment of our souls.

The Holy Sacrifice of the Mass is, moreover, a lively representation of the sacrifice on the cross, inasmuch as the bloody separation that was made on the cross of the body and blood of Jesus Christ is perfectly represented by the mystical separation which is made on the altar of that same body and blood. For by the words of the consecration, viz., "This is my body," the bread is changed into his body; and by these words, "This is the chalice of my blood (thus understood, 'This is my blood which is contained in the chalice') of the new and eternal testament, the mystery of faith, which shall be shed for you, and for many, for the remission of sins," — the

wine is changed into his blood. And, notwithstanding this body and this blood were once really separated from each other in his passion, and reunited at his resurrection, never more to be separated, yet his will was, that the real separation made on the cross should be lively represented on the altar by the separate consecration of the bread and wine into his body and blood, as said above, and that thus the sacrifice of the Mass should be a continued image and representation of that on the cross, even to the consummation of the world, and in every place.

Again : the Holy Sacrifice of the Mass is truly a commemorative representation of our blessed Saviour's sufferings for us, and is most proper to remind us of them, and to move and raise in us affections suitable to the remembrance and consideration of them. "Do this for a commemoration of me," — that is, to bring into your minds and to renew the remembrance of all those grievous pains which I have endured for your sakes, to procure for you a remission of sins, and a reconciliation to God, my eternal Father; and "as often, &c., you shall show the death," &c. This was the particular thing our Lord gave in charge, when he was going to lay down his life for us, to undergo the most grievous pains and sufferings for our sakes, and to yield up himself to the worst of temporal deaths, that he might deliver us from the bitter pains of eternal death. Can we, then, without the most horrible ingratitude, neglect this dying charge of the greatest Friend and Lover of our souls? What a strong impression ought not this charge, and the remembrance of his passion and death for our salvation, to make upon our minds, especially if we add those other words of his not long before his death — "Greater love than this hath no man, that a man lay down his life for his friends"! Yet he did it for us, who were his enemies. The

consideration of this ought to raise in us sentiments of the highest gratitude, love, and piety, particularly as often as we assist at this holy sacrifice, or receive the holy communion. We ought to remember what he hath done for us, to look upon Him whom we have pierced, and to resolve to grieve and wound him no more by sin; to which purpose so solemn a representation is very conducive, because therein we behold by faith, and in mental effigy, Christ crucified, his body broken, his blood poured out for us. This, in some measure, places us in the condition of those who were eye-witnesses of Christ's sufferings, and beheld him dying upon the cross for us; and, as his glorious body is sitting in heaven, at the right hand of God the Father, invisible to our corporeal eye, until he come again at the last day, "the time when this continual sacrifice shall be taken away," (Dan. xii.,) — to recompense this, and that we should not forget him, and be wholly estranged from him, he was pleased to ordain this mysterious sacrifice, in which he is truly and really present with us, for the above purpose of a continual sacrifice, or supreme act of worship, and for the food and nourishment of our souls, of which singular blessing and token of his love to us we should never be unmindful, but bless, glorify, and praise him, until the end of the world, and forever.

Finally, the Holy Sacrifice of the Mass is that august sacrifice of the Christian religion which only the true Church of Christ possesses and glories in; and it is the most excellent, the most pleasing, and the most acceptable sacrifice and worship we can offer and pay to God. "Sacrifices, and oblations, and holocausts, for sin thou wouldest not, neither are they pleasing to thee which are offered according to the law. Then said I, Behold, I come to do thy will, O God." (Heb. x.)

BRIEF

EXPLANATION OF THE VESTMENTS, ETC.

WITH regard to the vestments, in which the priest says Mass, we are to understand, that, as the Mass represents the passion of Christ, and the priest there officiates in his person, so these vestments in which he is habited, represent those with which Christ was ignominiously clothed at the time of his passion. Thus the *Amict* represents the bandage with which the Jews blindfolded our Saviour, when at every blow they bade him prophesy who it was that struck him. (St. Luke xxii. 64.) The *Alb* represents the white garment with which he was vested by Herod; the *Girdle*, *Maniple*, and *Stole* represent the cords and bands with which he was bound in the different stages of his passion. The *Chasuble*, or outward vestment, represents the purple garment with which he was clothed as a mock king, upon the back of which there is a cross, to represent that which Christ bore on his sacred shoulders.

These sacred vestments likewise represent the virtues which God requires in those who wear them; thus the *Amict*, which is first put upon the head, and is then spread over the shoulders, represents divine hope, which the apostle calls the "helmet of salvation;" the *Alb*, innocence of life; the *Girdle*, purity and chastity; the *Maniple*, which is put upon the left arm, patient suffering of the labors of this mortal life; the *Stole*, the sweet yoke of Christ, to be borne in this life in order to a happy immortality; in fine, the *Chasuble*, or outward vestment, which covers all the rest, the virtue of charity.

on the apostles, and on the festival and martyrs, because they shed their blood for the religion; *Purple or Violet*, in times of Lent, Advent, &c.; *Green*, for all the proper office is said; and *Black*, for the dead, and on Good Friday, which commemorates the death of our Saviour. Thus, of the vestments, we may at once see the festival which is celebrated.

ALTAR.

We make a reverence to the Altar, when Mass is said, because it is the seat of the mysteries, and a figure of Christ, who is the Priest and sacrifice, but our altar to which we offer our prayers and sacrifices through him.

CRUCIFIX.

Upon the altar we always have a Crucifix, when the Mass is said in remembrance of Christ's passion and death, both priest and people adore it.

his glory, and to denote the light of faith, with which we are to appear before him.

BELL.

A little bell is sounded at intervals during Mass, to direct the attention of the faithful to certain events in this great sacrifice, as well as to warn those who are not in a situation to see the priest, of the particular parts of the passion that are celebrating.

HOLY WATER.

It is customary, before Mass, to sprinkle the congregation with holy water, or, on entering the church, each individual may sprinkle himself from a vessel which contains the water. This ceremony is to remind us of the necessity of entering with purity of heart, having washed away the iniquities and distractions of the world. In the court, before many of the ancient churches, there was a fountain, in which the persons about to attend washed their hands or feet, to denote the purity of heart they should possess. It is an emblematic ceremony, calculated to excite our devotion, and fix our attention. The water is blessed, as, according to St. Paul, every creature may be sanctified by the word of God, and by prayer. (1 Tim. iv. 5.) The manner of blessing it is by first blessing salt, which, in imitation of the prophet Elisens, when he healed the waters of Jericho, is cast into the water, in the figure of a cross, in the name of the Father, and of the Son, and of the Holy Ghost. The proper prayer having been said over the water, the priest then entreats the mercy and protection of God upon those who shall sprinkle themselves or their houses therewith, that they may be guarded against the incursions of the evil spirits, and enabled to serve God.

DEVOTIONS FOR MASS.

THE ASPERGES.

While the priest sprinkles holy water before Solemn Mass on Sundays, the following anthem is sung :

Ant.

ASPERGES me, Domine, hyssopo, et mundabor : lavabis me, et super nivem dealabor.

Ps. Miserere mei, Deus, secundum magnam misericordiam tuam.

V. Gloria patri, etc.

Ant. Asperges me, etc.

Anth.

THOU shalt sprinkle me with hyssop, O Lord, and I shall be cleansed : thou shalt wash me, and I shall be made whiter than snow.

Ps. Have mercy on me, O God, according to thy great mercy.

V. Glory be to the Father, &c.

Anth. Thou shalt sprinkle me, &c.

The priest, having returned to the foot of the altar, says,

V. Ostende nobis, Domine, misericordiam tuam.

R. Et salutare tuum da nobis.

V. Show us, O Lord, thy mercy.

R. And grant us thy salvation.

V. Domine, exaudi
orationem meam.

R. Et clamor meus
ad te veniat.

V. Dominus vobis-
cum.

R. Et cum spiritu
tuo.

V. O Lord, hear my
prayer.

R. And let my cry
come unto thee.

V. May the Lord be
with you.

R. And with thy
spirit.

THE PRAYER EXAUDI.

HEAR us, O holy Lord, almighty Father, eter-
nal God, and vouchsafe to send thy holy
angel from heaven to guard, cherish, protect,
visit, and defend all that are assembled in this
place, through Jesus Christ our Lord. Amen.

From Easter to Pentecost-Sunday inclusively, instead of
the foregoing Ant. *Asperges*, &c., the following is sung, and
Alleluia is added to the V. *Ostende nobis*, and its R. *Et
salutare*.

ANTHEM.

VIDI aquam egredi-
entem de templo a
tere dextro, Alleluia;
omnes, ad quos per-
nit aqua ista, salvi
ti sunt et dicent,
eluia, Alleluia.

Ps. Confitemini Domi-
nioniam bonus; quo-
niam in sæculum mise-
dia ejus. Gloria,

I SAW water flowing
from the right side of
the temple, Alleluia;
and all to whom that
water came were saved,
and they shall say Alle-
luia, Alleluia.

Ps. Praise the Lord,
because he is good; be-
cause his mercy en-
dureth forever. Glory,
&c.

The prayer *Exaudi*, as above.

A PRAYER BEFORE MASS.

I OFFER thee, O my God, the Mass which I am about to hear, to render thee the honor and glory which are due to thy infinite majesty; to thank thee for thy innumerable benefits, for all the graces thou hast bestowed on all mankind, particularly for those thou hast conferred on thy blessed Mother, my good angel, holy patrons and patronesses, and on all the angels and saints; to satisfy thy justice for my sins, and for the sins of the whole world, and to obtain from thy infinite mercy all the graces which are necessary for myself and all mankind.

I offer it for the propagation of our holy faith; for our most holy father the pope; for our archbishop, (*or bishop*;) for all the pastors and clergy of thy holy Church; for all superiors; for the spiritual and temporal prosperity of ecclesiastical seminaries and religious orders. Grant that all may be faithful to their holy rules and vows, and *persevere in their fidelity until death*.

I entreat thee also, in behalf of the President, and all that are in high station, that all may lead quiet and holy lives; for peace and good will among all the states and people. I also supplicate thee in behalf of infidels, heretics, schismatics, and of all those who are in the unhappy state of mortal sin, begging thee to grant them a speedy conversion.

I likewise offer this Sacrifice for our dear parents, relations, friends, benefactors, and ene-

mies; for the perseverance of the just, the comfort of the afflicted, and the deliverance of the suffering souls in purgatory, especially of those for whom I am bound to pray. I unite with the priest in offering it in memory of the passion and death of my divine Redeemer; to enter into his views and designs; to accomplish his most holy will; to love him with more ardor and perfection; to participate in the merits of his labors and sufferings; to acquire his spirit; to imitate his virtues; to model my life on his; and to make a public reparation to his adorable mercy, for all the sacrilegious communions, irreverences, and profanations which may have been committed against him in this august sacrament of his love.

ANOTHER PRAYER BEFORE MASS.

O FATHER of mercies and God of all consolation, who, not content that thy only-begotten Son should have once been offered a bleeding victim upon the cross for our salvation, wouldst have the same most acceptable oblation daily repeated in an unbloody manner, to renew in our souls the fruit thereof; grant, we beseech thee, that we may assist at this adorable mystery of thy power, wisdom, and goodness, with such reverence, attention, and love, that we may plentifully partake of the fruits it is intended to produce in us, through the same Jesus Christ our Lord. Amen.

AT THE COMMENCEMENT OF MASS.

In the name of the Father, and of the Son, and of the Holy Ghost. Amen.

IT is in thy name, O adorable Trinity! it is to honor thee, and to do thee homage, that I presume to assist at this most holy and august sacrifice. Permit me then, O Lord, to unite my intention with that of thy minister, in offering up this precious victim; and give me now the sentiments with which I should have been filled on Mount Calvary, had I been witness to the bloody sacrifice offered thereon.

CONFITEOR.

Think, now, in the bitterness of your heart, on all your past sins, and recall to your mind, in a general manner, such of them as are most humbling to you. Lay your weaknesses before God. Beg of him to pardon you, and to assist you in all your necessities, through the infinite merits of this great sacrifice.

I CONFESS, O my God, not only in thy presence, who seest the secrets of hearts, but in the presence of all the blessed in heaven, and of all the faithful on earth, that I have often and grievously offended thee, by my

thoughts, words, actions, and omissions. Yes, I have sinned, O my God, I have sinned; I acknowledge it to my shame, and with the most bitter regret. I have abused all thy gifts. I am unworthy to appear before thee. But thy mercies, O my God, are above all thy works; thou wilt not despise a contrite and humble heart.

O most holy Virgin, and ye angels and saints of heaven, I humbly beseech you to intercede for me. Vouchsafe, O Lord, to listen to their prayers. Grant to the ardor of their supplications what thou mayest justly refuse to the coldness of mine, and to their services so pleasing in thy sight, that pardon to which my offences can have no claim.

KYRIE ELEISON.

Beg of the Lord to show you mercy, and rely with confidence on his infinite goodness. By granting you so powerful a means of reconciliation as this is, he gives you a sure pledge that you will obtain it.

THOUGH I were at every instant of my life to cry out, Lord, have mercy on me! this would still be unequal to

te. **Benedicimus te.**
Adoramus te. Glori-
ficamus te. Gratias agi-
mus tibi propter mag-
nam gloriam tuam. Do-
mine Deus, Rex cœles-
tis! Deus Pater omni-
tens! Domine, Fili uni-
genite, Jesu Christe!
Domine Deus! Agnus
Dei! Filius Patris! Qui
tollis peccata mundi!
miserere nobis. Qui
tollis peccata mundi!
suscipe deprecationem
nostram. Qui sedes ad
dexteram Patris! mis-
erere nobis. Quoniam
tu solus sanctus. Tu
solus Dominus. Tu
solus altissimus, Jesu
Christe! Cum Sancto
Spiritu in gloria Dei
Patris. Amen.

bless thee. We adore
thee. We glorify thee.
We give thee thanks
for thy great glory. O
Lord God! O heaven-
ly King! O God the
Father almighty! O
Lord Jesus Christ, the
only-begotten Son! O
Lord God! Lamb of
God! Son of the Fa-
ther! O thou, who
takest away the sins
of the world! have
mercy on us. O thou,
who takest away the
sins of the world! re-
ceive our prayer. O
thou, who sittest at
the right hand of the
Father! have mercy
on us. For thou alone
art holy. Thou alone
art Lord. Thou alone
art most high, O Jesus
Christ! together with
the Holy Ghost, in the
glory of God the Fa-
ther. Amen.

THE COLLECT.

This prayer is so called, because, in it, the priest lays before God the necessities of his people, their vows, and their desires, collected, in a manner, together. Whence, he says, *Oremus*, (Let us pray,) inviting them to unite with him in the petition he is about to make.

ALMIGHTY and eternal God, we humbly beseech thee to look down upon this congregation from thy heavenly sanctuary, and graciously hear those prayers of thy Church addressed to thee for us all by the ministry of this priest.

Grant us, in thy infinite mercy, pardon for our sins, health of mind and body, peace in our days, unity and increase of Catholic faith, fervor of charity, sincere devotion, patience in suffering, and every thing conducive to thy glory, through Jesus Christ our Lord. Amen.

THE EPISTLE.

Return God thanks for having called you to the knowledge of his law. Submit to it with perfect docility, and beg of him to extend our holy religion over the whole world.

O ETERNAL GOD, who never ceasest to excite us to the worship and love of thy holy name, and to arm us against

all the attacks of the world, the flesh, and the devil, by the public ministry of thy Church, by the doctrine of thy prophets and apostles, and by many other holy admonitions; grant we may faithfully attend to these lessons of salvation, that thus our knowledge of thy law may never rise in judgment against us, but guide us securely to thee, through Christ our Lord. Amen.

THE GOSPEL.

Look on the gospel, which you are now going to hear, as the rule of your faith and morals — a rule which Christ himself has drawn up, which, at your baptism, you solemnly promised to follow, and by which you shall most certainly be judged.

IT is not thy interpreters, O God, who are now to instruct me; it is thy only Son; it is his word I am going to hear. I most gratefully embrace this heavenly doctrine. I rise up and declare, in the face of heaven and earth, that I will walk faithfully in that way which he hath marked out for me. He tells me here that it will avail a man nothing to gain the whole world, if he lose his own soul; that

the sensual, the covetous, the worldling, the libertine, the detractor, and such as are insensible to the miseries of the poor, shall have no share in his heavenly kingdom; and that, in order to become his disciple, I must take up my cross, and follow him. I receive, with all my heart, these sacred maxims. Grant me the grace to put them in practice. For to what purpose, O my Jesus, should I declare myself thy disciple, if I were not to live according to thy gospel?

THE CREED.

Renew here your faith. All these things proposed to your belief are founded on what is revealed in the Scriptures, announced by the apostles, supported by miracles, and verified by the establishment of our sanctity of our religion.

CREDO in unum Deum, Patrem Omnipotentem, Factorem celi et terre, visibilium omnium, et invisibilium. Et in unum Dominum Jesum Christum Filium Dei unigenitum, et ex Patre natum ante omnia

Deum de Deo ; lumen de lumine ; Deum verum de Deo vero ; genitum, non factum ; consubstantialem. Patri, per quem omnia facta sunt : qui propter nos homines, et propter nostram salutem, descendit de cœlis, et incarnatus est de Spiritu Sancto ex Maria Virgine, **ET HOMO FACTUS EST** : crucifixus etiam pro nobis, sub Pontio Pilato passus, et sepultus est : et resurrexit tertia die, secundum Scripturas, et ascendit in cœlum, sedet ad dexteram Patris : et iterum venturus est cum gloria judicare vivos et mortuos ; cujus regni non erit finis. Et in Spiritum Sanctum, Dominum et Vivificantem, qui ex Patre Filioque procedit ; qui cum Patre et Filio simul adoratur et conglorificatur ; qui locutus est per prophetas. Et Unam

God ; light of light ; true God of true God ; begotten, not made ; consubstantial to the Father, by whom all things were made ; who for us men, and for our salvation, came down from heaven, and became incarnate by the Holy Ghost of the Virgin Mary, **AND WAS MADE MAN** : he was crucified also for us, suffered under Pontius Pilate, and was buried : and the third day he rose again, according to the Scriptures, and ascended into heaven, sitteth at the right hand of the Father : and he is to come again with glory to judge both the living and the dead ; of whose kingdom there shall be no end. And in the Holy Ghost, the Lord and Giver of life, who proceedeth from the Father and the Son ; who, together with the Father and the Son, is adored and glorified ;

Sanctam Catholicam et Apostolicam Ecclesiam. Confiteor unum baptismum in remissionem peccatorum. Et expecto resurrectionem mortuorum, et vitam venturi sæculi. Amen.

who spoke by the prophets. And One Holy Catholic and Apostolic Church. I confess one baptism for the remission of sins. And I expect the resurrection of the dead, and the life of the world to come. Amen.

THE OFFERTORY.

Consider what an advantage it is to have, in this great sacrifice, wherewith to honor God perfectly, to thank him in a manner equal to his gifts, to blot out entirely your past sins, and to obtain, both for yourself and others, all the graces you stand in need of.

O HOLY Father, almighty and eternal God, how unworthy soever I be to appear in thy presence, I dare to offer thee this host by the hands of the priest, with that intention which Christ my Saviour had when he first instituted this sacrifice, and which he has at this very instant that he immolates himself for us. I offer it in acknowledgment of thy supreme dominion over me and all creatures. I offer it in expiation of my crimes, and in thanksgiving for all thy benefits. I

offer it to obtain of thy infinite goodness, for my parents, benefactors, friends, and enemies, all those precious graces which only through Him can be obtained who is the JUST ONE by excellence, and who became a Victim for the sins of men.

Accept, then, O Lord, this ineffable sacrifice as a sweet odor, and permit me to unite to this sacred oblation the sacrifice of my soul and body, and whatever I am or have. Change me, O Lord, and make me a new creature in Christ, as thou art going to change this bread and wine by thy power, to make them the body and blood of thy Son.

THE WASHING OF THE FINGERS.

O WHAT cleanness and purity of heart should we not bring with us to this great sacrifice! But alas! I am a poor, unclean sinner. O, wash me, dear Lord, from all the stains of sin, in the blood of the Lamb, that I may be worthy to be present at these heavenly mysteries.

WHEN THE PRIEST SAYS, *ORATE FRATRES.*

RECEIVE, O Lord, from the hands of the priest, the sacrifice which is now prepared for the praise and the glory of thy name, for our benefit, and that of all thy holy Church. Graciously hear the prayers which she now offers to thee by the mouth of her minister, and mercifully grant us all the graces which thou knowest to be necessary for our salvation.

THE PREFACE.

Raise your thoughts to heaven, to the very throne of the Divinity; and there, with most holy and respectful awe, pay homage to his glorious majesty, mingling your praises with those sacred hymns which the heavenly spirits are ever singing to him.

DO thou thyself, O Lord, raise up my heart; inflame it with love; free it from earthly affections; let me be all in heaven, where my treasure is, and on the altar, where he is going to be. My life, O Lord, is a continued succession of thy favors. O, let my thanksgivings be also uninterrupted; and since thou art going to renew the greatest of sacrifices, should I not also break

forth into the most lively acknowledgments? Permit me, then, O Lord, to join my feeble voice with all the heavenly spirits, and to say with them, in transports of joy and admiration, Holy, holy, holy, is the Lord God of armies! The heavens and the earth are filled with his glory! Blessed is he who cometh in the name of the Lord, eternal King and God, as he who sends him!

THE CANON.

Represent here to yourself the Altar as a throne of mercy, upon which Christ is to sit, where you are entitled to present yourself, to expose to him your wants, to ask for blessings, and to obtain them. Can He who giveth us his only Son refuse us anything?

O FATHER of mercy, graciously receive, by the hands of the priest, this most holy sacrifice in union with that which thy beloved Son offered up to thee during his whole life, at his last supper, and on the cross. Look down on thy Christ, thy dearest and only-begotten, in whom thou art always well pleased, and by the infinite merits of his incarnation, of his nativity, of

his tears, labors, sufferings, and death, have mercy upon me, and upon all those for whom I ought to pray, [here name the particular persons,] — my parents, brethren, friends, benefactors, relations, and those who have injured me, or whom I have injured. I also beseech thee to guard, prosper, and extend the holy Catholic Church; to pour down thy blessing upon our chief pastor, the pope, upon the bishops, and all the clergy; enlighten and guide them in the way of salvation. Bless and preserve our rulers and all our fellow-citizens. Look upon us all, I beseech thee, with eyes of mercy and compassion. Bring us all to the perfect practice of a holy and virtuous life here, and to the possession of thy eternal glory hereafter. May we all know thee; may we fear, love, and glorify thee, through the same Jesus Christ, who, with thee and the Holy Ghost, liveth and reigneth, one God, world without end. Amen.

Why have I not, O God, at this moment, the ardent sighs with which

the holy patriarchs wished for the Messiah? Why have I not their faith and all their love? Come, Lord Jesus! come, sweet Redeemer of the world! to accomplish a mystery which is an abridgment of all thy wonders!

Thou art, indeed, the true Pastor of souls, who didst lay down thy life for thy flock. Thou art the Lamb of God, that died upon the cross to save us. I prostrate myself in spirit before thee, and desire to praise and bless thee forever.

THE ELEVATION.

Behold your God, your Saviour, and your Judge; remain for a while in silent astonishment at what passes before you; call up all your fervor, and all those sentiments which fear, respect, and confidence can inspire.

HALL, Victim of salvation! Eternal King! Incarnate Word, sacrificed for me and all mankind! Hail, precious body of the Son of God! Hail, sacred flesh, torn with nails, pierced with a lance, and bleeding on a cross, for us poor sinners! O amazing goodness! O infinite love! O, let that tender love plead now in my behalf! let all my

iniquities be here effaced, and my name be written in the book of life! I believe in thee; I hope in thee; I love thee. To thee be honor, praise, and glory from all creatures forever.

AT THE ELEVATION OF THE CHALICE.

HAIL, sacred blood, flowing from the wounds of Jesus Christ, and washing away the sins of the world! O, cleanse, sanctify, and preserve my soul, that nothing may separate me from thee. Behold, O eternal Father, thy holy Jesus, and look upon the face of thy Christ, in whom thou art well pleased. Hear the voice of his blood, that cries out to thee, not for vengeance, but for pardon and mercy. Accept this divine oblation, and, through the infinite merits of all that Jesus endured on the cross for our salvation, be pleased to look upon us, and upon all thy people, with an eye of mercy.

THE CANON CONTINUED.

Contemplate, in the most affectionate manner, your Saviour here present. Reflect on the mysteries he here renews; unite the sacrifice of your heart to that of his body; offer him to God his Father, with the several intentions with which the sacrifice should be offered, beseeching the Father of mercy to accept the prayers which his dear Son addresses to him in your behalf.

IT is now, O eternal majesty, that we truly and really offer thee that pure, holy, and immaculate Victim, which, of thyself, thou hast been pleased to grant us, and of which all other offerings were only the types. The sacrifices of Abel, of Abraham, and Melchisedech were nothing compared to ours. This glorious Victim, thy dear Son himself, the perfect object of thy eternal love, is alone worthy of thy altar, and an offering by so much the more precious than theirs as God is greater than all creatures.

OFFER THE MASS AS A SACRIFICE OF
ADORATION.

O SOVEREIGN LORD of all things, graciously accept my humble homage, in union with that which thou here

AS A SACRIFICE OF IMPETRATION.

O GOD, who art infinitely bountiful, be pleased now to crown all thy favors by the gift of a lively faith, of a firm hope, of an ardent charity. Bless all my labors; give me clearly to know thy holy will, and steadily to execute it; grant me to persevere in thy grace to the end of my life. Have mercy on the souls of the faithful departed, and particularly on those whom I am bound to pray for. [*Name them.*] Deliver them, O Lord, from their sufferings, through the powerful merits of thy Son.

PATER NOSTER.

Here we are with Jesus on a new Calvary. Let us remain at the foot of his cross, with the tender compassion of the blessed Virgin, with the ardent love of St. John; or, standing afar off with Magdalen, let us weep bitterly over our offences. With sentiments like these, let us recite the Lord's Prayer with the priest.

PATER noster, qui es in cœlis, sanctificetur nomen tuum; adveniat regnum tuum; fiat voluntas tua sicut in cœlo et in terra. Panem

OUR FATHER, who art in heaven, hallowed be thy name; thy kingdom come; thy will be done on earth as it is in heaven. Give us this

nostrum quotidianum
da nobis hodie; et di-
mitte nobis debita nos-
tra, sicut et nos dimitti-
mus debitoribus nostris.
Et ne nos inducas in
tentationem.

R. Sed libera nos a
malo.

P. Amen.

day our daily bread;
and forgive us our tres-
passes, as we forgive
them that trespass
against us. And lead
us not into temptation.

R. But deliver us
from evil.

P. Amen.

DELIVER us, we beseech thee, O Lord,
from all evils, past, present, and
to come; and, by the intercession of the
blessed and ever Virgin Mary, Mother
of God, and of the holy apostles Peter,
Paul, and Andrew, and of all the
saints, mercifully grant peace in our
days, that, through the assistance of
thy mercy, we may be always free from
sin, and secure from all disturbance,
through the same Jesus Christ, our
Lord, who, with thee, liveth and reign-
eth in the unity of the Holy Ghost,
world without end. Amen.

THE AGNUS DEI.

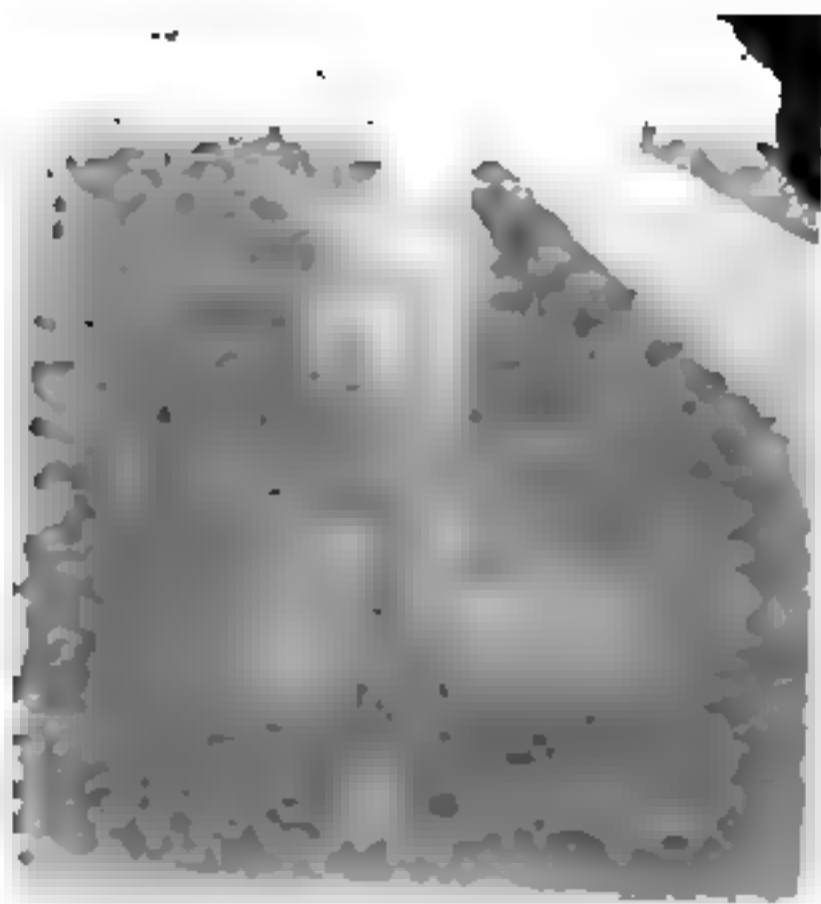
God, so glorious in heaven, so powerful on earth, so dreadful in hell, is here only a Lamb, full of sweetness and bounty. He comes here to take away the sins of the world, and your sins in particular. What a motive of confidence! What a subject of consolation!

O LAMB of God, sacrificed for my sake, have mercy on me. O adorable Victim of my salvation, look down on me, and save me. Divine Mediator, obtain pardon of thy Father for me, a sinner, and mercifully grant me the sweets of thy peace. Amen.

THE COMMUNION.

To communicate spiritually, renew, by an act of faith your firm belief of Christ's real presence. Make an act of contrition. Desire most earnestly to receive him with the priest. Beg of him to accept these desires, and to unite himself to you in the effusion of his graces.

WHAT a comfort to me, O my God, were I in the number of those whose sanctity allows them to receive thee daily! What an advantage, could I, at this instant, possess thee in my heart, there pay thee my homage, lay open to thee my wants, and share in the favors which thou grantest to those who receive thee really! But since I





am unworthy, do thou, O Lord, supply my want of dispositions; pardon me my sins; I detest them from my heart, because they are displeasing to thee. Accept my ardent wish to be united to thee; cast thine eye upon me, and purify my soul, that I may soon be fit to receive thee worthily. But until the arrival of this happy day, I earnestly entreat thee, O dearest Lord, that thou wouldest make me a sharer in all the advantages which the communion of the priest shall produce in these thy people. Increase my faith by the virtue of this sacrament, strengthen my hope, fill my heart with love, that it beat but for thee, and live for thee alone. Amen.

THE LAST PRAYER.

Strive earnestly to offer your Lord sacrifice for sacrifice, by becoming the victim of his love. Immolate freely to him all sinful inclinations, and whatever is contrary to his holy will.

THOU hast offered thyself, O Lord, for my salvation; I desire to be sacrificed for thy glory. I am thy victim;

do with me as thou willest. Whatever I have, I consecrate entirely to thee. Those crosses which thou shalt please to send me I most freely accept. I bless them; I receive them from thy hand, and unite them with those thou hast endured for my sake. I am now about to leave thy temple, resolved, with thy help, to serve thee faithfully. I will struggle against my failings, but chiefly against that to which I am most inclined. Thy law shall henceforth direct me, and I shall forfeit all, and suffer everything, rather than mortally transgress it.

THE BENEDICTION.

Receive this blessing from the priest, as being given you in the name of the Lord. Thank him sincerely for the favors here granted you; lay up with care the fruits of this sacrifice, and let your conduct be such, that all who see you may clearly perceive how much you have profited by so holy an action.

MOST holy and adorable Trinity, by thee we have begun this sacrifice, by thee we desire to conclude it; we therefore shall not leave thee until thou bless us. Give us, O Lord, thy blessing by the hands of this priest;

may it ever remain with us; may it influence our actions, and be the sure pledge of that last benediction which thy elect will receive when called by thee into eternal glory.

THE LAST GOSPEL.

DIVINE Word, only Son of the Father, Light of the world, who camest from heaven to show us the way to it, I adore thy majesty with the most profound respect. I place my whole confidence in thee. I hope most firmly, that, as thou art my God, — a God made man to save mankind, — thou wilt grant me those graces my sanctification requires, and also the enjoyment of thee in thy glory.

A PRAYER AFTER MASS.

I EARNESTLY thank thee, O my God, for having permitted me to assist at the celebration of this holy sacrifice, in preference to so many others who have not been thus favored. I humbly entreat thee to pardon me

DEVOTIONS FOR MASS.

faults which I have committed
being it, either by my inattention or
neglect. Grant that I remember,
through the course of the day, what
thou hast here done for me. Grant
that no thought, word, or action of
mine deprive me of the graces, of
which, through thy infinite mercy, I
have been partaker.



PRAYERS AT MASS

FOR THE DAY OF HOLY COMMUNION.



Assist at the Mass at which you are to receive the blessed Eucharist as you would have assisted at the last supper, when Jesus Christ instituted that adorable sacrament. "With desire I have desired to eat this pasch with you," said our divine Saviour to his apostles. The same desire animates him to give himself to you, if your heart be well prepared to receive him. Reanimate, then, your fervor during the Holy Sacrifice.

BEFORE MASS.

WHAT happiness is mine! the God of Heaven and Earth is coming to dwell in my heart. O thought full of joy and consolation! But how must I prepare it for him? My God, do thou thyself prepare it, for without thee I can do nothing.

AT THE BEGINNING OF MASS.

I COME, O Lord, to ask for the life and nourishment of my soul. Why should I be moved with fear at the sight of thy tabernacle? It is thy infinite mercy and boundless love which call me to this banquet of love. Strengthen my faith, purify my heart, pity my weakness; grant me the grace to assist worthily at these tremendous mysteries. I will approach the holy mountain to receive my Lord and my God, to receive thee who hast died for my salvation. God of goodness, thou art going to feed me with the bread

of angels. Give me, in thy mercy, one spark of that fervor which animates those blessed spirits who reign with thee in Heaven, and who are forever proclaiming thy glory.

AT THE CONFITEOR.

I AM not worthy, O Lord, to appear in thy holy presence; I am ungrateful; I have sinned against Heaven and before thee; I am not worthy to be called thy child. I have wandered far away from thee. I have abused thy graces. How, then, can I presume to approach thy holy table? O blessed Virgin, immaculate Mother of God; St. John the Baptist, who prepared the way of the Lord; faithful disciples, who followed him; blessed souls, who served him here below and now possess him in Heaven; pray for me, ask pardon for me. He will hear you; and, justified by the graces your powerful intercession will have obtained for me, I may venture to approach the table of the Lord.

AT THE INTROIT.

THE Lord has opened the gates of Heaven; He has rained manna on the desert; he has given us the bread of angels.

Thy goodness, O my God, has prepared a banquet for the poor and for the humble of heart; be forever blessed. Give me true humility; thou alone canst work this miracle in my favor, and grant that I may forever praise thee with gratitude and love.

AT THE KYRIE ELEISON.

THE days of redemption shine for me in all their brightness. I can invoke thy name, O God of majesty, I can call thee my Saviour and the Spouse

of my soul. Thou art ready to heap thy favors upon me. I will approach thee in the language of thy holy church: Lord, have mercy on us! Christ, have mercy on us! Lord, have mercy on us!

AT THE GLORIA IN EXCELSIS.

GLORY be to God, whose justice is appeased by the perpetual sacrifice of an infinite Victim; peace on Earth to men of good-will, whom God so loves that he daily annihilates himself to feed them with his own most precious body and blood. I praise thee, O Lord, I bless thee, I adore thee; the miracles of thy love fill me with amazement and rapture. Shall I not return thee love for love? Shall I still refuse that peace which surpasseth all understanding? No, dear Redeemer, have mercy on me, and grant me thy peace and thy love.

AT THE COLLECTS.

O LORD, may I love thee above all things. I ask this favor through the intercession of thy immaculate Mother, Mary, of all the saints, and in particular of those whose feast the Church this day celebrates. Grant me, I beseech thee, the disposition to receive worthily the adorable Body and Blood of thy divine Son. Amen.

THE EPISTLE.

BRETHIREN, I have received of the Lord that which also I delivered unto you, that the Lord Jesus, the same night in which he was betrayed, took bread, and giving thanks, broke, and said: Take ye and eat: this is my body, which shall be delivered for you; this do for the commemoration of me. In like manner also the chalice, after he had supped,

saying: This chalice is the new testament in my blood; this do ye as often as you shall drink, for the commemoration of me. For as often as you shall eat this bread, and drink the chalice, you shall show the death of the Lord until he come. Therefore, whosoever shall eat this bread, or drink the chalice of the Lord unworthily, shall be guilty of the body and of the blood of the Lord. But let a man prove himself; and so let him eat of that bread and drink of the chalice. For he that eateth and drinketh unworthily, eateth and drinketh judgment to himself, not discerning the body of the Lord."—1 Cor. xi. 23-28.

AT THE GRADUAL.

THE eyes of all hope in thee, O Lord, and thou givest them meat in due season. Thou openest thy hand, and fillest with blessing every living creature. (Ps. cxliv.) Give me the blessing, O Lord, and prepare my heart for that divine food which I am about to receive, for thy flesh is meat indeed, and thy blood is drink indeed. From this day do thou, my dear Redeemer, remain always with me, and may I never be guilty of any offence that would separate me from thee.

THE GOSPEL. — JOHN VI. 27-35.

LABOR not for the meat which perisheth, but for that which endureth unto life everlasting, which the Son of Man will give you. For him hath God the Father sealed. They said therefore unto him, What shall we do that we may work the works of God? Jesus answered and said to them, This is the work of God, that you believe in him whom he hath sent. They said therefore to him, What sign therefore dost thou show, that we may see, and may believe thee? What dost thou work? Our fathers

did eat manna in the desert, as it is written. He gave them bread from Heaven to eat. Then Jesus said to them, Amen, amen, I say to you. Moses gave you not bread from Heaven, but my Father giveth you the true bread from Heaven. For the bread of God is that which cometh down from Heaven, and giveth life to the world. They said therefore unto him: Lord, give us always this bread. And Jesus said unto them, I am the bread of life; he that cometh to me shall not hunger, and he that believeth in me shall never thirst."

AT THE CREED.

I THANK thee, O Lord, with my whole heart, for the precious gift of true faith: strengthen it daily more and more; I believe all that thy holy and infallible Church proposes to my belief. I believe thou art really present in the adorable sacrifice of the Mass, and that thou renewest on this altar, in an unbloody manner, the sacrifice of the cross, on which thou didst offer thyself a bleeding victim to thy Father for my sins and the sins of all men. Thou art here a hidden God, concealed under the outward forms of bread and wine, but thou art manifest to the eyes of faith, and the pure and humble of heart are attracted by thy presence, whilst thou art forgotten and abandoned by many tepid Christians, as thou wert by the Jews of old. Thou art going to be immolated on this new Calvary, and faithful souls are soon to receive thy most precious body and blood, with thy soul and divinity. O Lord, make me worthy to be numbered among them. I envy not those who had the happiness of beholding thee during thy mortal life: faith reveals to me here my Redeemer, my Lord, and my God, the true Messiah, whom the patriarchs and prophets so ardently longed to see.

AT THE OFFERTORY.

O MOST bountiful God ! I offer thee my heart. Deign to bless and sanctify it ; renew therein thy image, which has so often been disfigured by sin. May I become by thy grace worthy to possess thee on Earth, and to reign eternally with thee in Heaven.

AT THE LAVABO AND SECRETS.

O GOD, infinitely great and infinitely holy, fill my soul with the salutary effusions of thy grace. I am going to approach thy sacred table ; to partake of that bread of life which should only be received by thy faithful children : to partake of that celestial manna which thou hast prepared for those who conquer the world and triumph over sin. O, what purity, what humility, what charity is necessary for me ! How shall I dare to receive thee, the God of all sanctity ? Remove, O Lord, every trace of sin from my soul, forgive my iniquities, and grant that I may never again offend thee. Amen.

AT THE PREFACE.

O MY soul, raise up thy thoughts to heaven, and give thanks to the Lord thy God. I desire, O heavenly Father, to glorify thee, to thank thee at all times and in all places, as my God, my Benefactor ! The Angels and Powers of Heaven, the Cherubim and Seraphim, celebrate thy glory and chant thy immortal praise. Draw my heart to thee, Omnipotent God ; make me, at least for a time, forget this land of exile, and unite my feeble voice to the canticles of thy celestial choirs, and cry out with them in transports of joy and admiration :

Holy, holy, holy Lord God of Sabaoth, Heaven

and Earth are full of thy glory! Hosannah in the highest! Blessed is he that cometh in the name of the Lord! Hosannah in the highest!

AT THE CANON.

GOD of mercy, hear my prayers, bless thy holy Church, to which I belong by baptism, and which opens to me her richest treasures by giving me this day her adorable Spouse: bless her chief pastor (N.), her bishops, and priests. Grant to all whom thou hast called to the ministry the spirit of zeal and piety, preserve them in the purity of faith, and make me always docile to their holy teachings. Look with an eye of mercy on all the faithful, particularly on those who assist at this holy sacrifice; support the weak, console the poor and the afflicted, convert sinners, enlighten the blind, and bring back the impenitent to the ways of virtue. I pray for all, because thou, O Lord, art the God of all, and thou offerest thyself for all, and willest that we should all be animated by the same Holy Spirit.

O my soul, behold thy King! Behold he comes to thee full of sweetness and tenderness! He veils the splendor of his majesty, that thou mayest approach him with more confidence. O, wonderful condescension! O, miracle of love, which God alone can perform!

AT THE ELEVATION OF THE HOST.

O JESUS, bread of the strong, which gives to man a blessed immortality, I adore thee. Do thou be the life and nourishment of my soul. O heart of Jesus! I beseech thee to fill my heart with divine love.

AT THE ELEVATION OF THE CHALICE.

O PRECIOUS blood of my Redeemer! shed for my salvation. I adore thee. In thee is all my hope: heal and purify me. Cleanse me from every stain of sin, and apply to me thy infinite merits. Sanctify my soul, preserve it without spot, and be thou the sacred pledge of my eternal happiness.

CONTINUATION OF THE CANON.

THE heavens are opened, the Holy of Holies has descended upon earth: this altar is now the throne whereon resides the majesty of the Most High. The angels surround him, and, by their homage, adoration, and love, repair the forgetfulness, the indifference, and the contempt of men. And thou, O Lord, whilst these sublime spirits annihilate themselves in prostrate adoration at thy feet, thou askest my heart. O my Lord Jesus, make it entirely thine. Thou hast said, I am come to cast fire on the Earth, and what do I desire but that it be enkindled? May my heart, O Lord, respond to the intensity of thy love. I love thee, and I desire to love thee daily more and more. Increase this love, so that I may at length be able to say with thy apostles: "Who shall separate me from the love of Christ?" — Rom. viii. 35.

AT THE PATER NOSTER.

O MY FATHER, who reignest in heaven, come and reign in my soul; come and sanctify it by thy presence; come and subject it to thy holy will, and make it docile to the inspirations of thy grace. Nourish it this day with thy mysterious bread, and satisfy its longing desire. Take absolute possession of my whole being, in order that I may do thy will

on Earth as the saints do in Heaven: extinguish in me every feeling of hatred and revenge; give me strength and grace to triumph over all my temptations, and deliver me from the evils by which I am surrounded. Amen.

AT THE AGNUS DEI.

LAMB of God, who takest away the sins of the world; pure and spotless victim, who alone canst satisfy the justice of an offended God, may I have a share in the merits of thy sacrifice. What lessons of humility, meekness, charity, and patience thou givest me! Imprint these virtues on my heart, that it may be a sanctity prepared for thy reception.

AT THE DOMINE, NON SUM DIGNUS.

NO, Lord, I am not worthy. The heavens are not pure in thy sight; and shall my miserable heart dare to receive thee? Still, I cannot say to thee, "Depart from me," for without thee I cannot live. One only word from thy divine lips will suffice to cleanse me: speak it, O Lord: say to my soul, "I am thy salvation," and thou wilt thus prepare me for the happiness of receiving thee. Jesus, my merciful Jesus, have mercy on me. Give me a lively faith, a firm hope, an ardent charity. O may I love thee forever!

AFTER RECEIVING HOLY COMMUNION.

I HAVE found him whom my soul loveth. I possess him, I will never let him go. What have I to desire in Heaven, and what can I love on Earth, besides thee, my God! thou who art the God of my heart? What shall I render to the Lord for all the

benefits he has conferred on me? My beloved to me and I to him. "I live; yet not I, but Christ liveth in me." — GAL. ii. 20.

AT THE BLESSING.

BY the hand of thy minister, O Lord, impart to me thy most abundant blessings; may they confirm all the precious graces thou hast conferred upon me.

AT THE LAST GOSPEL.

O WORD made of flesh! humbled and despised for my sake, thou art the Life and Light of the world; enlighten my heart, and make known to me thy greatness. May the most filial confidence, the tenderest love, and the deepest gratitude fill my soul. I can never understand as I ought the happiness I enjoy. I have received my Lord and my God. How unspeakable the mysteries of this adorable sacrament, which unites man to God himself! To acknowledge thy great benefits to me, I unite myself to thee, O my God, by the ties of love and gratitude: may I never be separated from thee. Amen.



HYMN OF THANKSGIVING.

TE Deum laudamus : * te Dominum confitemur.
Te æternum Patrem, * omnis terra veneratur.
Tibi omnes angeli : * tibi cœli, et universæ potestates :
Tibi cherubim et seraphim * incessabili voce procla-
mant,
Sanctus, sanctus, sanctus * Dominus Deus Sabaoth !
Pleni sunt cœli et terra * majestatis gloriæ tuæ.
Te gloriosus * apostolorum chorus ;
Te prophetarum * laudabilis numerus ;
Te martyrum candidatus * laudat exercitus ;
Te per orbem terrarum * sancta confitetur Ecclesia.
Patrem * immensæ majestatis ;
Venerandum tuum verum * et unicum Filium,
Sanctum quoque * Paraclitum Spiritum.
Tu Rex gloriæ, * Christe.
Tu Patris * sempiternus es Filius.
Tu, ad liberandum suscepturus hominem, * non hor-
ruisti Virginis uterum.
Tu, devicto mortis aculeo, * aperuisti credentibus
regna cœlorum.
Tu ad dexteram Dei sedes * in gloria Patris.
Judex crederis * esse venturus.
Te ergo quæsumus, tuis famulis subveni, * quos pre-
tioso sanguine redemisti.
Æterna fac cum sanctis tuis * in gloria numerari.
Salvum fac populum tuum, Domine, * et benedic he-
reditati tuæ.
Et rege eos, et extolle illos * usque in æternum.
Per singulos dies, * benedicimus te.

Et laudamus nomen tuum in sæculum, * et in sæculum
sæculi.

Dignare, Domine, die isto * sine peccato nos custodire.
Miserere nostri Domine, * miserere nostri.

Fiat misericordia tua, Domini, super nos : * quem-
admoxum superavimus in te.

In te, Domine, speravi : * non confundar in æternum.

V. Benedicamus Patrem, et Filium, cum Sancto
Spiritu.

R. Laudemus et superexaltemus eum in sæcula.

OREMUS.

DEUS, cujus misericordiæ non est numerus, et
bonitatis infinitus est thesaurus, piissimæ ma-
jestati tuæ pro collatis donis gratias agimus, tuam
semper clementiam exorantes ; ut qui petentibus pos-
tulata concedis, eosdem non deserens, ad præmia
futura disponas, per Dominum nostrum. Amen.

The same in English.

WE praise thee, O God ; we acknowledge thee to
be our Lord.

All the earth worships thee, the Father everlasting.
To thee all the angels cry aloud ; the heavens, and all
the heavenly powers ;

To thee the cherubim and seraphim continually do cry,
Holy, holy, holy Lord God of Sabaoth !

Heaven and earth are full of the majesty of thy glory.
The glorious choir of the apostles praise thee ;

The admirable company of the prophets praise thee ;

The noble army of the martyrs praise thee.

The holy Church throughout the world acknowledges
thee,

The Father of infinite majesty ;

Thy adorable, true, and only Son ;

Also, the Holy Ghost, the Comforter.

Thou, O Christ, art the King of glory.
Thou art the everlasting Son of the Father.
When thou tookest upon thee to deliver man, thou
didst not disdain the Virgin's womb.
Having overcome the sting of death, thou didst open
the kingdom of heaven to all believers.
Thou sittest at the right hand of God, in the glory
of the Father.
We believe that thou shalt come to be our Judge.
We therefore pray thee to help thy servants, whom
thou hast redeemed with thy precious blood.
Make them to be numbered with thy saints in glory
everlasting.
Save thy people, O Lord, and bless thy inheritance.
Govern them, and raise them up forever.
Every day we bless thee.
And we praise thy name forever and ever.
Vouchsafe, O Lord, this day, to keep us without sin.
Have mercy on us, O Lord; have mercy on us.
Let thy mercy, O Lord, be upon us, as we have hoped
in thee.
In thee, O Lord, I have hoped; let me never be con-
founded.
V. Let us bless the Father, the Son, and the Holy
Ghost.
R. Let us praise and extol him forever.

LET US PRAY.

O GOD, whose mercies are without number, and
the treasure of whose goodness is infinite, we
give thee thanks for the blessings thou hast bestowed
on us; always beseeching thy divine majesty that, as
thou grantest what we ask, so thou wouldst continue
thy favors to us in such a manner that by them we
may be prepared for receiving the rewards of eternal
happiness, through Christ our Lord. Amen.

MANNER OF SERVING A PRIEST AT MASS.

The clerk must kneel at his left hand, and answer him as follows :

P. INTROIBO ad altare Dei.

C. Ad Deum, qui lætificat juventutem meam.

P. Judica me, Deus, et discerne causam meam, de gente non sancta : ab homine iniquo et doloso erue me.

C. Quia tu, es Deus, fortitudo mea : quare me repulisti, et quare tristis incedo, dum affligit me inimicus ?

P. Emitte lucem tuam, et veritatem tuam : ipsa me deduxerunt, et adduxerunt in montem sanctum tuum et in tabernacula tua.

C. Et introibo ad altare Dei : ad Deum qui lætificat juventutem meam.

P. Confitebor tibi in cithara, Deus, Deus meus. Quare tristis es, anima mea, et quare conturbas me ?

C. Spera in Deo, quoniam adhuc confitebor illi ; salutare vultus mei, et Deus meus.

P. Gloria Patri, et Filio, et Spiritui Sancto.

C. Sicut erat in principio, et nunc, et semper, et in sæcula sæculorum. Amen.

P. Introibo ad altare Dei.

C. Ad Deum, qui lætificat juventutem meam.

P. Adjutorium nostrum in nomine Domini.

C. Qui fecit cælum et terram.

P. Confiteor Deo, etc.

C. Misereatur tui Omnipotens Deus, et dimissis peccatis tuis, perducatur te ad vitam æternam.

P. Amen.

C. Confiteor Deo omnipotenti, beatæ Mariæ semper Virgini, beato Michaeli archangelo, beato Joanni Baptistæ, sanctis apostolis Petro et Paulo, omnibus sanctis, et tibi, pater, quia peccavi nimis, cogitatione, verbo, et opere. [*Strike your breast, and say,*] Mea culpa, mea culpa, mea maxima culpa. Ideo precor beatam Mariam semper Virginem, beatum Michaellem archangelum, beatum Joannem Baptistam, sanctos apostolos Petrum et Paulum, omnes sanctos, et te, pater — orare pro me ad Dominum Deum nostrum.

P. Misereatur vestri, etc.

C. Amen.

P. Indulgentiam, absolutionem, etc.

C. Amen.

P. Deus, tu conversus vivificabis nos.

C. Et plebs tua lætabitur in te.

P. Ostende nobis, Domine, misericordiam tuam.

C. Et salutare tuum da nobis.

P. Domine, exaudi orationem meam.

C. Et clamor meus ad te veniat.

P. Dominus vobiscum.

C. Et cum spiritu tuo.

When the priest goes from the book to the middle of the altar.

P. Kyrie eleison.

C. Kyrie eleison.

P. Kyrie eleison.

C. Christe eleison.

P. Christe eleison.

C. Christe eleison.

P. Kyrie eleison.

C. Kyrie eleison.

P. Kyrie eleison.

P. Dominus vobiscum.

C. Et cum spiritu tuo.

When the priest says, *Flectamus genua*, as is the case a few times in the year, answer, *Levata*.

At the end of the epistle, say, *Deo gratias*; then remove the Mass-book to the other end of the altar, and always kneel or stand on the side opposite to that on which the book has been placed.

P. Dominus vobiscum.

C. Et cum spiritu tuo.

P. Sequentia sancti evangelii secundum, etc.

Making the sign of the cross on your forehead, mouth, and breast, say,

C. Gloria tibi, Domine.

At the end say,

C. Laus tibi, Christe.

P. Dominus vobiscum.

C. Et cum spiritu tuo.

Here the clerk is to give wine and water, and then hand the basin, water, and towel, for the priest. The priest having washed his fingers, the clerk returns to his former place, and answers,

P. Orate fratres.

C. Suscipiat Dominus sacrificium de manibus tuis ad laudem et gloriam nominis sui, ad utilitatem quoque nostram, totiusque ecclesiæ suæ sanctæ.

P. Per omnia sæcula sæculorum.

C. Amen.

P. Dominus vobiscum.

C. Et cum spiritu tuo.

P. Sursum corda.

C. Habemus ad Dominum.

P. Gratias agamus Domino Deo nostro.

C. Dignum et justum est.

At *Sanctus, sanctus, sanctus*, &c., ring the little bell.

When you see the priest spread his hands over the chalice, you must give warning by the bell of the consecration which is about to be made: then, holding up the vestment with your left hand, and having the bell in your right, you must ring during the elevation of the host. As often as you pass by the blessed sacrament, you must adore on your knees.

P. Per omnia sæcula sæculorum.

C. Amen.

P. Et ne nos inducas in tentationem.

C. Sed libera nos a malo.

P. Per omnia sæcula sæculorum.

C. Amen.

P. Pax Domini sit semper vobiscum.

C. Et cum spiritu tuo.

The priest's communion being ended, be ready to give him wine and water. If there are communicants, provide a towel, and say the *Confiteor*. After they have received, remove the book; take away the towel from the communicants, if there are any, and return to your former place.

P. Dominus vobiscum.

C. Et cum spiritu tuo.

P. Per omnia sæcula sæculorum.

C. Amen.

P. Ite; missa est; or, benedicamus Domino.

C. Deo gratias.

In Masses for the dead.

P. Requiescant in pace.

C. Amen.

Remove the book, if it be left open: kneel to receive the priest's blessing.

P. Pater, et Filius, et Spiritu Sanctus.

C. Amen.

P. Dominus vobiscum.

C. Et cum spiritu tuo.

P. Initium (or, sequentia) sancti evangelii, etc.

C. Gloria tibi, Domine.

At the end say, *Deo gratias*.

Put out the candles, and lay up all decently and carefully.

THE EPISTLES AND GOSPELS,
FOR
SUNDAYS AND HOLYDAYS.

FIRST SUNDAY OF ADVENT.

Epistle. Romans xiii. 11-14.

AND that knowing the time; that it is now the hour for us to rise from sleep: for now our salvation is nearer than when we believed.

12 The night is passed, and the day is at hand. Let us therefore cast off the works of darkness, and put on the armor of light.

13 Let us walk honestly as in the day; not in rioting and drunkenness, not in chambering and impurities, not in contention and envy.

14 But put ye on the Lord Jesus Christ.

Gospel. St. Luke xxi. 25-33.

25 And there shall be signs in the sun, and in the moon, and in the stars: and upon the earth distress of nations, by reason of the confusion of the roaring of the sea and of the waves:

26 Men withering away for fear and expectation of what shall come upon the whole world. For the powers of heaven shall be moved:

27 And then they shall see the Son of man coming in a cloud with great power and majesty.

28 But when these things begin to come to pass, look up, and lift up your heads; because your redemption is at hand.

29 And he spoke to them a similitude: see the fig-tree, and all the trees:

30 When they now shoot forth their fruit, you know that summer is nigh.

31 So you also, when you shall see these things come to pass, know that the kingdom of God is at hand.

32 Amen I say to you, this generation shall not pass away till all things be fulfilled.

33 Heaven and earth shall pass away: but my words shall not pass away.

SECOND SUNDAY OF ADVENT.

Epistle. Romans xv. 4-13.

FOR what things soever were written, were written for our instruction: that, through patience and the comfort of the Scriptures, we might have hope.

5 Now, the God of patience and of comfort grant you to be of one mind, one towards another, according to Jesus Christ.

6 That with one mind, and with one mouth, you may glorify God, and the Father of our Lord Jesus Christ.

7 Wherefore receive one another: as Christ also hath received you to the honor of God.

8 For I say that Christ Jesus was minister of the circumcision for the truth of God, to confirm the promises made to the fathers.

9 But that the Gentiles are to glorify God for his mercy, as it is written: Therefore will I confess to thee, O Lord, among the Gentiles, and will sing to thy name.

10 And again he saith: Rejoice, ye Gentiles, with his people.

11 And again: Praise the Lord, all ye Gentiles and magnify him, all ye people.

12 And again Isaias saith: There shall be a root of Jesse: and he that shall rise up to rule the Gentiles, in him the Gentiles shall hope.

13 Now the God of hope fill you with all joy and peace in believing: that you may abound in hope and in the power of the Holy Ghost.

Gospel. St. Matthew xi. 2-10.

2 Now when John had heard in prison the work of Christ, sending two of his disciples, he said to him

3 Art thou he that art to come, or do we look for another?

4 And Jesus making answer, said to them: Go and relate to John what you have heard and seen.

5 The blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead rise again, the poor have the gospel preached to them:

6 And blessed is he that shall not be scandalized in me.

7 And when they went their way, Jesus began to say to the multitude, concerning John: What went you out into the desert to see? a reed shaken with the wind?

8 But what went you out to see? a man clothed in soft garments? Behold, they that are clothed in soft garments are in the houses of kings.

9 But what went you out to see? a prophet? yes, I tell you; and more than a prophet.

10 For this is he of whom it is written: Behold, I send my Angel before thy face, who shall prepare thy way before thee.

THE IMMACULATE CONCEPTION.

Epistle. Proverbs viii. 22–35.

THE Lord possessed me in the beginning of his ways, before he made anything from the beginning.

23 I was set up from eternity, and of old before the earth was made.

24 The depths were not as yet, and I was already conceived; neither had the fountains of waters as yet sprung out:

25 The mountains with their huge bulk had not as yet been established: before the hills I was brought forth:

26 He had not yet made the earth, nor the rivers, nor the poles of the world.

27 When he prepared the heavens, I was present; when with a certain law and compass he enclosed the depths:

28 When he established the sky above, and poised the fountains of waters:

29 When he compassed the sea with its bounds, and set a law to the waters that they should not pass their limits: when he balanced the foundations of the earth:

30 I was with him forming all things; and was delighted every day, playing before him at all times;

31 Playing in the world: and my delights were to be with the children of men.

32 Now therefore, ye children, hear me: Blessed are they that keep my ways.

33 Hear instruction, and be wise, and refuse it not:

34 Blessed is the man that heareth me, and that watcheth daily at my gates, and waiteth at the posts of my doors.

35 He that shall find me, shall find life, and shall have salvation from the Lord.

Gospel. St. Luke i. 26–28.

26 And in the sixth month, the angel Gabriel was sent from God into a city of Galilee called Nazareth,

27 To a virgin espoused to a man whose name was Joseph, of the house of David: and the name of the virgin was Mary.

28 And the angel being come in, said to her: Hail, full of grace, the Lord is with thee: Blessed art thou among women.

THIRD SUNDAY OF ADVENT.

Epistle. Philippians iv. 4–7.

REJOICE in the Lord always: again, I say, rejoice.

5 Let your modesty be known to all men: the Lord is nigh.

6 Be not solicitous about any thing: but in every thing by prayer and supplication with thanksgiving let your petitions be made known to God.

7 And the peace of God, which surpasseth all understanding, keep your hearts and minds in Christ Jesus.

Gospel. St. John i. 19–28.

19 And this is the testimony of John, when the Jews sent from Jerusalem priests and Levites to him, to ask him: Who art thou?

20 And he confessed, and did not deny: and he confessed: I am not the Christ.

21 And they asked him: What then? Art thou Elias? And he said: I am not. Art thou the prophet? And he answered: No.

22 Then they said to him: Who art thou, that we may give an answer to them that sent us? What sayest thou of thyself?

23 He said: I am the voice of one crying in the wilderness: Make straight the way of the Lord, as the prophet Isaias said.

24 And they that were sent were of the Pharisees.

25 And they asked him, and said to him: Why then dost thou baptize, if thou be not Christ, nor Elias, nor the prophet?

26 John answered them, saying: I baptize in water: but there hath stood one in the midst of you, whom you know not.

27 The same is he that shall come after me, who is preferred before me; the latchet of whose shoe I am not worthy to loose.

28 These things were done in Bethania beyond the Jordan, where John was baptizing.

FOURTH SUNDAY OF ADVENT.

Epistle. 1 Corinthians iv. 1-5.

LET a man so look upon us as the ministers of Christ, and the dispensers of the mysteries of God.

2 Here now it is required among the dispensers, that a man be found faithful.

3 But as to me, it is a thing of the least account to be judged by you, or by human judgment: but neither do I judge myself.

4 For I am not conscious to myself of any thing: yet in this I am not justified: but he that judgeth me is the Lord.

5 Therefore judge not before the time: until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise from God.

Gospel. St. Luke iii. 1-6.

1 Now in the fifteenth year of the reign of Tiberius Cæsar, Pontius Pilate being governor of Judea, and Herod being tetrarch of Galilee, and Philip his brother being tetrarch of Iturea, and the country of Trachonitis, and Lysanias tetrarch of Abilina,

2 Under the high-priests Annas and Caiphas: the word of the Lord came to John, the son of Zachary, in the desert.

3 And he came into all the country about the Jordan, preaching the baptism of penance, for the remission of sins,

4 As it is written in the book of the words of Isaias the prophet: A voice of one crying in the wilderness: Prepare ye the way of the Lord: make his paths straight.

5 Every valley shall be filled, and every mountain and hill shall be brought low: and the crooked shall be made straight, and the rough ways plain.

6 And all flesh shall see the salvation of God.

CHRISTMAS — FIRST MASS.

Epistle. Titus ii. 11-15.

FOR the grace of God our Saviour hath appeared to all men,

12 Instructing us, that renouncing impiety, and worldly desires, we should live soberly, and justly, and piously in this world,

13 Waiting for the blessed hope, and coming of the glory of the great God, and our Saviour Jesus Christ:

14 Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a people acceptable, pursuing good works.

15 These things speak and exhort.

Gospel. St. Luke ii. 1-14.

1 And it came to pass that in those days there went out a decree from Cæsar Augustus, that the whole world should be enrolled.

2 This enrolling was first made by Cyrenus the governor of Syria.

3 And all went to be enrolled, every one into his own city.

4 And Joseph also went up from Galilee, out of the city of Nazareth into Judea, to the city of David, which is called Bethlehem; because he was of the house and family of David,

5 To be enrolled with Mary his espoused wife, who was with child.

6 And it came to pass, that when they were there, her days were accomplished, that she should be delivered.

7 And she brought forth her first-born son, and wrapped him up in swaddling-clothes, and laid him in a manger: because there was no room for them in the inn.

8 And there were in the same country shepherds watching, and keeping the night-watches over their flock.

9 And behold, an angel of the Lord stood by them; and the brightness of God shone round about them: and they feared with a great fear.

10 And the angel said to them: Fear not: for behold, I bring you good tidings of great joy, that shall be to all the people:

11 For this day is born to you a Saviour, who is Christ the Lord, in the city of David.

12 And this shall be a sign unto you: You shall find the infant wrapped in swaddling-clothes, and laid in a manger.

13 And suddenly there was with the angel a

multitude of the heavenly host, praising God, and saying:

14 Glory to God in the highest: and on earth peace to men of good will.

CHRISTMAS — SECOND MASS.

Epistle. Titus iii. 4-7.

BUT when the goodness and kindness of our Saviour God appeared:

5 Not by the works of justice, which we have done, but according to his mercy he saved us, by the laver of regeneration, and renovation of the Holy Ghost,

6 Whom he hath poured forth upon us abundantly, through Jesus Christ our Saviour:

7 That being justified by his grace, we may be heirs according to the hope of life everlasting.

Gospel. St. Luke ii. 15-20.

15 And it came to pass, that after the angels departed from them into heaven, the shepherds said one to another: Let us go over to Bethlehem; and let us see this word that is come to pass, which the Lord hath showed to us.

16 And they came with haste: and they found Mary and Joseph, and the infant lying in a manger.

17 And seeing, they understood of the word that had been spoken to them concerning this child.

18 And all they that heard wondered; and at those things that were told them by the shepherds.

19 But Mary kept all these words, pondering *them* in her heart.

20 And the shepherds returned, glorifying and praising God, for all the things they had heard, and seen, as it was told unto them.

CHRISTMAS — THIRD MASS.

Epistle. Hebrew i. 1-12.

GOD having spoken on divers occasions, and many ways, in times past, to the fathers by the prophets : last of all,

2 In these days hath spoken to us by his Son, whom he hath appointed heir of all things, by whom also he made the world :

3 Who, being the splendor of his glory, and the figure of his substance, and upholding all things by the word of his power, making purgation of sins, sitteth on the right hand of the majesty on high :

4 Being made so much better than the angels, as he hath inherited a more excellent name above them.

5 For, to which of the angels hath he said at any time : Thou art my Son, this day have I begotten thee ? And again : I will be to him a Father ; and he shall be to me a Son ?

6 And again, when he introduceth the first-begotten into the world, he saith : And let all the angels of God adore him.

7 And to the angels indeed he saith : He that maketh his angels, spirits ; and his ministers, a flame of fire.

8 But to the Son, Thy throne, O God, is forever and ever : a sceptre of justice is the sceptre of thy kingdom.

9 Thou hast loved justice, and hated iniquity ; therefore, God, thy God, hath anointed thee with the oil of gladness above them that are partakers with thee.

10 And : Thou in the beginning, O Lord, hast founded the earth : and the heavens are the works of thy hands.

11 They shall perish, but thou shalt continue ; and they shall all grow old as a garment :

12 And as a vesture shalt thou change them ; and they shall be changed : but thou art the self-same ; and thy years shall not fail.

Gospel. St. John i. 1-14.

1 In the beginning was the Word, and the Word was with God, and the Word was God.

2 The same was in the beginning with God.

3 All things were made by him : and without him was made nothing that was made.

4 In him was life ; and the life was the light of men :

5 And the light shineth in darkness ; and the darkness did not comprehend it.

6 There was a man sent from God, whose name was John.

7 This man came for a witness, to bear witness of the light, that all men might believe through him.

8 He was not the light, but was to bear witness of the light.

9 That was the true light, which enlighteneth every man that cometh into this world.

10 He was in the world, and the world was made by him ; and the world knew him not.

11 He came unto his own ; and his own received him not.

12 But as many as received him, to them he gave power to be made the sons of God, to them that believe in his name :

13 Who are born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

14 And the Word was made flesh, and dwelt among us : and we saw his glory, the glory as of the only-begotten of the Father, full of grace and truth.

ST. STEPHEN.

Lesson. Acts vi. 8-10; vii. 54-59.

NOW Stephen, full of grace and fortitude, did great wonders and miracles among the people.

9 But certain men of the synagogue, that is called of the Libertines, and the Cyreneans, and of the Alexandrians, and of those that were of Cilicia and Asia, rose up disputing with Stephen :

10 And they were not able to resist the wisdom and the spirit with which he spoke.

54 Now, hearing these things, they were cut to the heart : and they gnashed with their teeth at him.

55 But he being full of the Holy Ghost, looking up steadfastly to heaven, saw the glory of God, and Jesus standing at the right hand of God. And he said : Behold, I see the heavens opened, and the Son of man standing at the right hand of God.

56 And they crying out with a loud voice, stopped their ears, and with one accord rushed in violently upon him.

57 And having cast him out of the city, they stoned him : and the witnesses laid down their garments at the feet of a young man, whose name was Saul.

58 And they stoned Stephen, invoking, and saying : Lord Jesus, receive my spirit.

59 And kneeling down, he cried out with a loud voice, saying : Lord, lay not this sin to their charge. And when he had said this, he fell asleep in the Lord.

Gospel. St. Matthew xxiii. 34-39.

34 Therefore, behold, I send to you prophets, and wise men, and Scribes : And some of them you will put to death, and crucify : and some you will scourge in your synagogues, and persecute them from city to city :

35 That upon you may come all the just blood that hath been shed upon the earth, from the blood of Abel the just, even unto the blood of Zacharias, the son of Barachias, whom you killed between the temple and the altar.

36 Amen I say to you, all these things shall come upon this generation.

37 O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them that are sent unto thee ! how often would I have gathered together thy children, as the hen gathereth her chickens under her wings, and thou wouldst not ?

38 Behold, your house shall be left to you desolate.

39 For I say to you, you shall not see me henceforth till you say : Blessed is he that cometh in the name of the Lord.

ST. JOHN.

Lesson. Ecclesiasticus xv. 1-6.

HE that feareth God will do good : and he that possesseth justice, shall lay hold on her :

2 And she will meet him as an honorable mother, and will receive him as a wife married of a virgin.

3 With the bread of life and understanding she shall feed him, and give him the water of wholesome wisdom to drink : and she shall be made strong in him ; and he shall not be moved :

4 And she shall hold him fast : and he shall not be confounded : and she shall exalt him among his neighbors.

5 And in the midst of the church she shall open his mouth ; and shall fill him with the spirit of wisdom and understanding ; and shall clothe him with a robe of glory.

6 She shall heap upon him a treasure of joy and gladness ; and shall cause him to inherit an everlasting name.

Gospel. St. John xxi. 20-24.

20 Peter turning about, saw that disciple, whom Jesus loved, following, who also leaned on his breast at the supper, and said: Lord, who is he that shall betray thee?

21 Him, therefore, when Peter had seen, he saith to Jesus: Lord, and what shall this man do?

22 Jesus saith to him: So I will have him to remain till I come, what is it to thee? Follow thou me.

23 This saying, therefore, went abroad among the brethren, that that disciple dieth not. And Jesus did not say to him: He dieth not: but, So I will have him to remain till I come, what is it to thee?

24 This is that disciple who giveth testimony of these things, and hath written these things: and we know that his testimony is true.

THE HOLY INNOCENTS.

Lesson. Apocalypse xiv. 1-5.

AND I saw: and, behold, a Lamb stood on Mount Sion, and with him a hundred forty-four thousand having his name and the name of his Father written in their foreheads.

2 And I heard a voice from heaven, as the voice of many waters, and as the voice of great thunder: and the voice which I heard was as of harpers, harping on their harps.

3 And they sung as it were a new canticle, before the throne, and before the four living creatures, and the ancients: and no man could say the canticle, but those hundred forty-four thousand, who were purchased from the earth.

4 These are they who were not defiled with women: for they are virgins. These follow the Lamb whithersoever he goeth. These were purchased from

among men, the first-fruits to God and to the Lamb.

5 And in their mouth was found no lie: for they are without spot before the throne of God

Gospel. St. Matthew ii. 13–18.

13 Behold, an Angel of the Lord appeared in sleep to Joseph, saying: Arise, and take the child and his mother, and fly into Egypt; and be there until I shall tell thee. For it will come to pass that Herod will seek the child, to destroy him.

14 Who rising up, took the child and his mother by night, and retired into Egypt.

15 And he was there until the death of Herod: that it might be fulfilled which the Lord spoke by the prophet, saying: Out of Egypt have I called my son.

16 Then Herod, perceiving that he was deluded by the wise men, was exceeding angry; and sending, killed all the men-children that were in Bethlehem, and in all the confines thereof, from two years old and under, according to the time which he had diligently inquired of the wise men.

17 Then was fulfilled that which was spoken by Jeremias, the prophet, saying:

18 A voice in Rama was heard, lamentation and great mourning: Rachel bewailing her children, and would not be comforted, because they are not.

ST. THOMAS OF CANTERBURY.

Epistle. Hebrews v. 1–16.

FOR every high-priest taken from among men, is appointed for men in the things that appertain to God, that he may offer up gifts and sacrifices for sins.

2 Who can have compassion on them who are

ignorant, and err: because he himself also is encompassed with infirmity:

3 And therefore he ought, as for the people, so also for himself, to offer for sins.

4 Neither doth any man take the honor to himself, but he that is called by God, as Aaron was.

5 So also Christ did not glorify himself to be made a high-priest: but he that said to him: Thou art my Son, this day have I begotten thee.

6 As he saith also in another place: Thou art a priest forever, according to the order of Melchisedech.

Gospel. St. John x. 11–16.

11 I am the good shepherd. The good shepherd giveth his life for his sheep.

12 But the hireling, and he that is not the shepherd, whose own sheep they are not, seeth the wolf coming, and leaveth the sheep and flieth: and the wolf snatcheth and scattereth the sheep.

13 And the hireling flieth, because he is a hireling: and he hath no care for the sheep.

14 I am the good shepherd; and I know mine, and mine know me;

15 As the Father knoweth me, and I know the Father: and I lay down my life for my sheep:

16 And other sheep I have, that are not of this fold: them also I must bring; and they shall hear my voice: and there shall be made one fold and one shepherd.

ST. SILVESTER.

Epistle. 2 Timothy iv. 1–8.

I CHARGE thee before God and Jesus Christ, who shall judge the living and the dead, by his coming, and his kingdom:

2 Preach the word; be instant in season, out of

season ; reprove, entreat, rebuke with all patience and doctrine.

3 For there shall be a time when they will not bear sound doctrine ; but according to their own desires they will heap to themselves teachers, having itching ears :

4 And will turn away indeed their hearing from the truth, and will be turned to fables.

5 But be thou vigilant ; labor in all things ; do the work of an evangelist ; fulfil thy ministry. Be sober.

6 For I am even now ready to be sacrificed : and the time of my dissolution is at hand.

7 I have fought a good fight ; I have finished my course ; I have kept the faith.

8 For the rest, there is laid up for me a crown of justice, which the Lord the just judge will render to me at that day ; and not to me only, but to them also, who love his coming.

Gospel. St. Luke xii. 35—40.

35 Let your loins be girded, and lamps burning in your hands,

36 And you yourselves like to men who wait for their lord, when he shall return from the wedding : that when he cometh, and knocketh, they may open to him immediately.

37 Blessed are those servants whom the Lord, when he cometh, shall find watching. Amen I say to you, that he will gird himself, and make them sit down to meat, and passing will minister to them.

38 And if he shall come in the second watch, or if he shall come in the third watch, and find them so, blessed are those servants.

39 But this know ye, that if a master of a family did know at what hour the thief would come, he would surely watch, and would not suffer his house to be broke open.

40 Be you also ready : for at what hour you think not, the Son of man will come.

CIRCUMCISION.

Epistle. Titus ii. 11-15.

FOR the grace of God our Saviour hath appeared to all men,

12 Instructing us, that renouncing impiety and worldly desires, we should live soberly, and justly, and piously in this world,

13 Waiting for the blessed hope, and coming of the glory of the great-God, and our Saviour Jesus Christ :

14 Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a people acceptable, pursuing good works.

15 These things speak and exhort.

Gospel. Luke ii. 21.

21 And after eight days were accomplished that the child should be circumcised, his name was called Jesus, which was called by the angel, before he was conceived in the womb.

VIGIL OF EPIPHANY.

Epistle. Galatians iv. 1-7.

NOW I say : As long as the heir is a child, he differeth nothing from a servant, though he be lord of all :

2 But is under tutors and governors, until the time appointed by the father.

3 Even so we, when we were children, were in bondage, under the elements of the world.

4 But when the fulness of the time was come

God sent his Son, made of a woman, made under the law ;

5 That he might redeem those who were under the law ; that we might receive the adoption of sons.

6 And because you are sons, God hath sent the Spirit of his Son into your hearts, crying : Abba, Father.

7 Therefore now he is no more a servant, but a son. And if a son, an heir also through God.

Gospel. St. Matthew ii. 19–23.

19 Now Herod being dead, behold, an angel of the Lord appeared in sleep to Joseph in Egypt,

20 Saying : Rise, and take the child and his mother, and go into the land of Israel : for they are dead, who sought the life of the child :

21 Who, rising up, took the child and his mother, and came into the land of Israel.

22 But hearing that Archelaus reigned in Judea in the room of Herod his father, he was afraid to go thither : and being warned in sleep, he retired into the parts of Galilee.

23 And he came and dwelt in a city called Nazareth ; that it might be fulfilled what was said by the prophets : that he shall be called a Nazarene.

EPIPHANY.

Lesson. Isaias lx. 1–6.

ARISE, be enlightened, O Jerusalem : for thy light is come, and the glory of the Lord is risen upon thee.

2 For behold darkness shall cover the earth ; and a mist the people : but the Lord shall arise upon thee, and his glory shall be seen upon thee.

3 And the Gentiles shall walk in thy light, and kings in the brightness of thy rising.

4 Lift up thy eyes round about, and see : all these are gathered together, they are come to thee : thy sons shall come from afar, and thy daughters shall rise up at thy side.

5 Then shalt thou see, and abound, and thy heart shall wonder and be enlarged, when the multitude of the sea shall be converted to thee, the strength of the Gentiles shall come to thee.

6 The multitude of camels shall cover thee, the dromedaries of Madian and Ephraim : all they from Saba shall come, bringing gold and frankincense, and showing forth praise to the Lord.

Gospel. St. Matthew ii. 1-12.

1 Now when Jesus was born in Bethlehem of Juda, in the days of king Herod, behold, there came wise men from the east to Jerusalem,

2 Saying : Where is he that is born King of the Jews ? for we have seen his star in the east, and we are come to adore him.

3 And Herod the king hearing this, was troubled, and all Jerusalem with him.

4 And assembling together all the chief priests, and the Scribes of the people, he inquired of them where Christ should be born.

5 But they said to him : In Bethlehem of Juda : for so it is written by the prophet :

6 And thou, Bethlehem, the land of Juda, art not the least among the princes of Juda : for out of thee shall come forth the ruler, who shall rule my people Israel.

7 Then Herod, privately calling the wise men, inquired of them diligently the time of the star's appearing to them :

8 And sending them into Bethlehem, said : Go, and search diligently after the child : and when you

have found him, bring me word again, that I also may come and adore him.

9 And when they had heard the king, they went their way : and behold, the star, which they had seen in the east, went before them, until it came and stood over where the child was.

10 And, seeing the star, they rejoiced with exceeding great joy.

11 And going into the house, they found the child with Mary his mother : and falling down, they adored him : and opening their treasures, they offered to him gifts, gold, frankincense, and myrrh.

12 And having received an answer in sleep, that they should not return to Herod, they went back another way into their own country.

FIRST SUNDAY AFTER EPIPHANY.

Epistle. Romans xii. 1-5.

I BESEECH you therefore, brethren, by the mercy of God, that you present your bodies a living sacrifice, holy, pleasing to God, your reasonable service.

2 And be not conformed to this world : but be reformed in the newness of your mind ; that you may prove what is the good, and the acceptable, and the perfect will of God.

3 For I say, through the grace that is given me, to all that are among you, not to be more wise than it behooveth to be wise ; but to be wise unto sobriety, and according as God hath divided to every one the measure of faith.

4 For as in one body we have many members, but all the members have not the same office :

5 So we being many, are one body in Christ, and each one, members one of another.

Gospel. St. Luke ii. 42-52.

42 And when he was twelve years old, they went up to Jerusalem, according to the custom of the feast.

43 And after they had fulfilled the days, when they returned, the child Jesus remained in Jerusalem; and his parents knew it not.

44 And thinking that he was in the company, they came a day's journey, and sought him among their kinsfolks and acquaintance.

45 And not finding him, they returned into Jerusalem, seeking him.

46 And it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors, hearing them, and asking them questions.

47 And all that heard him were astonished at his wisdom and his answers.

48 And seeing him, they wondered. And his mother said to him: Son, why hast thou done so to us? behold, thy father and I have sought thee sorrowing.

49 And he said to them: How is it that you sought me? did you not know that I must be about the things that are my Father's?

50 And they understood not the word that he spoke unto them.

51 And he went down with them, and came to Nazareth; and was subject to them. And his mother kept all these words in her heart.

52 And Jesus increased in wisdom, and age, and grace with God and men.

SECOND SUNDAY AFTER EPIPHANY.

Epistle. Romans xii. 6–16.

AND having gifts different, according to the grace that is given us, whether prophecy, according to the proportion of faith ;

7 Or ministry, in ministering ; or he that teacheth, in teaching ;

8 He that exhorteth, in exhorting ; he that giveth with simplicity ; he that ruleth with solicitude ; he that sheweth mercy with cheerfulness.

9 Love without dissimulation. Hating that which is evil, adhering to that which is good :

10 Loving one another with brotherly love ; in honor preventing one another :

11 In solicitude not slothful : in spirit fervent : serving the Lord :

12 Rejoicing in hope : patient in tribulation ; instant in prayer :

13 Communicating to the necessities of the saints : pursuing hospitality.

14 Bless them that persecute you : bless, and curse not.

15 Rejoice with them that rejoice ; weep with them that weep :

16 Being of one mind one to another : not high-minded, but condescending to the humble.

Gospel. St. John ii. 1–11.

1 And the third day there was a marriage in Cana of Galilee ; and the mother of Jesus was there.

2 And Jesus also was invited, and his disciples, to the marriage.

3 And the wine failing, the mother of Jesus saith to him : They have no wine.

4 And Jesus saith to her : Woman, what is that me and to thee ? my hour is not yet come.

5 His mother saith to the waiters : Whatsoever he shall say to you, do ye.

6 Now there were set there six water-pots of stone, according to the manner of the purifying of the Jews, containing two or three measures apiece.

7 Jesus saith to them : Fill the water-pots with water. And they filled them up to the brim.

8 And Jesus saith to them : Draw out now, and carry to the chief steward of the feast. And they carried it.

9 And when the chief steward had tasted the water made wine, and knew not whence it was, but the waiters knew who had drawn the water, the chief steward calleth the bridegroom,

10 And saith to him : Every man at first setteth forth good wine ; and when men have well drank, then that which is worse : but thou hast kept the good wine until now.

11 This beginning of miracles did Jesus in Cana of Galilee : and he manifested his glory ; and his disciples believed in him.

NAME OF JESUS.

Lesson. Acts iv. 8-12.

THEN Peter, filled with the Holy Ghost, said to them : Ye rulers of the people and ancients, hear :

9 If we this day are examined concerning the good deed done to the infirm man, by what means he hath been made whole ;

10 Be it known to you all, and to all the people of Israel, that in the name of our Lord Jesus Christ of Nazareth, whom you crucified, whom God hath raised from the dead, even by him doth this man stand here before you whole.

11 This is the stone which was rejected by you

the builders: which is become the head of the corner:

12 Nor is there salvation in any other. For there is no other name under heaven given to men, whereby we must be saved.

Gospel. St. Luke ii. 21.

21 And after eight days were accomplished that the child should be circumcised, his name was called Jesus, which was called by the angel, before he was conceived in the womb.

THIRD SUNDAY AFTER EPIPHANY.

Epistle. Romans xii. 16–21.

BEING of one mind one to another: not high-minded, but condescending to the humble. Be not wise in your own conceits:

17 Render to no man evil for evil: provide things good not only in the sight of God, but also in the sight of all men.

18 If it be possible, as much as is in you, have peace with all men.

19 Revenge not yourselves, my dearly beloved, but give place to wrath: for it is written: Revenge is mine, I will repay, saith the Lord.

20 But if thy enemy be hungry, give him to eat: if he thirst, give him drink: for doing this, thou shalt heap coals of fire on his head.

21 Be not overcome by evil, but overcome evil by good.

Gospel. St. Matthew viii. 1–13.

1 And when he was come down from the mountain, great multitudes followed him:

2 And behold, a leper coming, adored him, saying : Lord, if thou wilt, thou canst make me clean.

3 And Jesus, stretching forth his hand, touched him, saying : I will. Be thou made clean. And immediately his leprosy was cleansed.

4 And Jesus said to him : See thou tell no man : but go, show thyself to the priest, and offer the gift which Moses commanded for a testimony to them.

5 And when he had entered into Capharnaum, there came to him a centurion, beseeching him,

6 And saying : Lord, my servant lieth at home sick of the palsy, and is grievously tormented.

7 And Jesus said to him : I will come and heal him.

8 And the centurion making answer, said : Lord, I am not worthy that thou shouldst enter under my roof : but only say the word, and my servant shall be healed.

9 For I also am a man under authority, having soldiers under me : and I say to this man, Go, and he goeth ; and to another, Come, and he cometh ; and to my servant, Do this, and he doeth it.

10 And Jesus, hearing this, wondered, and said to those that followed him : Amen I say to you, I have not found so great faith in Israel.

11 And I say unto you, that many shall come from the East and the West, and shall sit down with Abraham and Isaac and Jacob, in the kingdom of heaven :

12 But the children of the kingdom shall be cast out into exterior darkness : there shall be weeping and gnashing of teeth.

13 And Jesus said to the centurion : Go ; and as thou hast believed, so be it done to thee. And the servant was healed at the same hour.

as the Lord hath forgiven you, so do you

but, above all these things, have charity, which
bond of perfection :

and let the peace of Christ rejoice in your
wherein also you are called in one body : and
thankful.

Let the word of Christ dwell in you abundant-
all wisdom, teaching, and admonishing one
in psalms, hymns, and spiritual canticles,
in grace in your hearts to God.

All whatsoever you do in word or in work, do
the name of the Lord Jesus Christ, giving
to God and the Father by him.

Gospel. St. Matthew xiii. 24-30.

Another parable he proposed to them, saying :
Kingdom of heaven is likened to a man that
good seed in his field.

but while men were asleep, his enemy came,
sowed cockle among the wheat ; and went
away.

and when the blade was sprung up, and brought
fruit, then appeared also the cockle.

Then the servants of the master of the house
and said to him : Master, didst thou not sow
seed in thy field ? from whence then hath it
come ?

and he said to them : An enemy hath done
And the servants said to him : Wilt thou that
and gather it up ?

and he said : No ; lest, while ye gather up the
you root up the wheat also together with it.

Let both grow until the harvest : and in the
the harvest I will say to the reapers : Gather
the cockle, and bind it into bundles to burn ;
the wheat into my barn.

SIXTH SUNDAY AFTER EPIPHANY.

Epistle. 1 Thessalonians i. 2-10.

GRACE be to you, and peace. We give thanks to God always for you all; making a remembrance of you in our prayers without ceasing,

3 Being mindful of the work of your faith, and labor, and charity, and of the enduring of the hope of our Lord Jesus Christ, before God and our Father:

4 Knowing, brethren beloved of God, your election:

5 For our gospel hath not been to you in word only, but in power also, and in the Holy Ghost, and in much fulness, as you know what manner of men we have been among you for your sakes.

6 And you became followers of us, and of the Lord; receiving the word in much tribulation, with the joy of the Holy Ghost:

7 So that you were made a pattern to all that believe in Macedonia and in Achaia.

8 For from you was spread abroad the word of the Lord, not only in Macedonia and in Achaia; but also in every place, your faith which is towards God, is gone forth, so that we need not to speak anything.

9 For they themselves relate of us, what manner of entrance we had unto you; and how you were converted to God from idols, to serve the living and true God;

10 And to wait for his Son from heaven (whom he raised from the dead), Jesus, who hath delivered us from the wrath to come.

Gospel. St. Matthew xiii. 31-35.

31 Another parable he proposed to them, saying: The kingdom of heaven is like to a grain of mustard-seed, which a man took and sowed in his field:

32 Which indeed is the least of all seeds : but when it is grown up, it is greater than any herbs, and becometh a tree ; so that the birds of the air come, and dwell in the branches thereof.

33 Another parable he spoke to them : The kingdom of heaven is like to leaven, which a woman took and hid in three measures of meal, until the whole was leavened.

34 All these things Jesus spoke in parables to the multitudes : and without parables he did not speak to them.

35 That the word might be fulfilled which was spoken by the prophet, saying : I will open my mouth in parables : I will utter things hidden from the foundation of the world.

SEPTUAGESIMA.

Epistle. 1 Corinthians ix. 24-27 ; x. 1-5.

KNOW you not that they who run in the race, all run indeed, but one receiveth the prize ? So run that you may obtain.

25 And every one that striveth for the mastery refraineth himself from all things : and they indeed that they may receive a corruptible crown ; but we an incorruptible one.

26 I therefore so run, not as at an uncertainty : I so fight, not as one beating the air :

27 But I chastise my body, and bring it into subjection : lest, perhaps, when I have preached to others, I myself should become reprobate.

1 For I would not have you ignorant, brethren, that our fathers were all under the cloud, and all passed through the sea :

2 And all in Moses were baptized, in the cloud, and in the sea :

3 And they all ate the same spiritual food ;

4 And all drank the same spiritual drink : (and they drank of the spiritual rock that followed them : and the rock was Christ.)

5 But with the most of them God was not well pleased.

Gospel. St. Matthew xx. 1-16.

1 The kingdom of heaven is like to a master of a family, who went out early in the morning to hire laborers into his vineyard.

2 And when he had agreed with the laborers for a penny a day, he sent them into his vineyard.

3 And he went out about the third hour ; and saw others standing idle in the market-place,

4 And he said to them : Go you also into my vineyard : and I will give you what shall be just.

5 And they went their way. And again he went out about the sixth and the ninth hour ; and did in like manner.

6 But about the eleventh hour he went out, and found others standing : and he saith to them : Why stand you here all the day idle ?

7 They say to him : Because no man hath hired us. He saith to them : Go you also into my vineyard.

8 And when evening was come, the lord of the vineyard saith to his steward : Call the laborers, and pay them their hire, beginning from the last even to the first.

9 When, therefore, they came, who had come about the eleventh hour, they received every man a penny.

10 But when the first also came, they thought that they should have received more : and they likewise received every man a penny.

11 And when they received it, they murmured against the master of the house,

12 Saying : These last have worked but one hour : and thou hast made them equal to us, that have borne the burden of the day and the heats.

13 But he, answering one of them, said, Friend, I do thee no wrong : didst thou not agree with me for a penny ?

14 Take what is thine, and go thy way : I will also give to this last even as to thee.

15 Or is it not lawful for me to do what I will ? Is thy eye evil, because I am good ?

16 So shall the last be first, and the first last. For many are called, but few chosen.

SEXAGESIMA.

Epistle. 2 Cor. xi. 19-33 ; xii. 1-9.

FOR you gladly suffer the foolish : whereas you yourselves are wise.

20 For you suffer, if a man bring you into bondage, if a man devour you, if a man take from you, if a man be extolled, if a man strike you on the face.

21 I speak according to dishonor, as if we had been weak in this part. Wherein if any man is bold (I speak foolishly) I am bold also.

22 They are Hebrews : so am I. They are Israelites : so am I. They are the seed of Abraham : so am I.

23 They are the ministers of Christ : (I speak as one less wise :) I am more : in many more labors, in prisons more frequently, in stripes above measure, in deaths often.

24 Of the Jews five times did I receive forty stripes, save one.

25 Thrice was I beaten with rods : once I was stoned : thrice I suffered shipwreck : a night and a day I was in the depth of the sea.

26 In journeys often, in perils of rivers, in perils

of robbers, in perils from my own nation, in perils from the Gentiles; in perils in the city, in perils in the wilderness, in perils in the sea, in perils from false brethren;

27 In labor and painfulness, in watchings often, in hunger and thirst, in many fastings, in cold and nakedness.

28 Besides those things that are without; my daily instance, the solicitude for all the churches.

29 Who is weak, and I am not weak? Who is scandalized, and I do not burn?

30 If I must needs glory: I will glory of the things that concern my infirmity.

31 The God and Father of our Lord Jesus Christ, who is blessed forever, knoweth that I lie not.

32 At Damascus the governor of the nation under Arctas the king, guarded the city of the Damascenes, to apprehend me:

33 And through a window in a basket I was let down by the wall, and so escaped his hands.

1 If I must glory (it is not expedient indeed :) but I will come to visions and revelations of the Lord.

2 I know a man in Christ above fourteen years ago, whether in the body I know not, or out of the body I know not, God knoweth, such a one caught up to the third heaven.

3 And I know such a man, whether in the body, or out of the body, I know not, God knoweth:

4 That he was caught up into paradise; and heard secret words, which it is not granted to man to utter.

5 Of such a one I will glory: but for myself I will glory nothing, but in my infirmities.

6 For even if I would glory, I shall not be foolish: for I shall say the truth: but I forbear, lest any man should think of me above that which he seeth in me, or anything he heareth from me.

7 And lest the greatness of the revelations should

puff me up, there was given me a sting of my flesh, an angel of Satan, to buffet me.

8 For which thing I thrice besought the Lord, that it might depart from me:

9 And he said to me: My grace is sufficient for thee: for power is made perfect in infirmity. Gladly, therefore, will I glory in my infirmities, that the power of Christ may dwell in me.

Gospel. St. Luke viii. 4-15.

4 And when a very great multitude was gathered together, and hastened out of the cities to him, he spoke by a similitude:

5 A sower went out to sow his seed: and, as he sowed, some fell by the wayside, and it was trodden down, and the fowls of the air devoured it:

6 And some fell upon a rock, and, as soon as it was sprung up, it withered away, because it had no moisture:

7 And some fell among thorns, and the thorns, growing up with it, choked it:

8 And some fell upon good ground, and sprung up, and yielded fruit a hundred-fold. Saying these things, he cried out: He that hath ears to hear, let him hear.

9 And his disciples asked him what this parable might be.

10 To whom he said: To you it is given to know the mystery of the kingdom of God: but to the rest in parables: that seeing they may not see, and hearing they may not understand.

11 Now the parable is this: The seed is the word of God.

12 And they by the wayside are they that hear: then the devil cometh, and taketh the word out of their heart, lest, believing, they should be saved.

13 Now, they upon the rock are they who, when

they hear, receive the word with joy : and these have no roots ; who believe for a while, and in time of temptation fall away.

14 And that which fell among thorns are they who have heard, and, going their way, are choked with the cares and riches and pleasures of this life, and yield no fruit.

15 But that on the good ground are they who in a good and perfect heart, hearing the word, keep it, and bring forth fruit in patience.

QUINQUAGESIMA.

Epistle. 1 Corinthians xiii. 1-13.

IF I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal.

2 And if I should have prophecy, and should know all mysteries, and all knowledge ; and if I should have all faith, so that I could remove mountains, and have not charity, I am nothing.

3 And if I should distribute all my goods to feed the poor, and if I should deliver my body to be burned, and have not charity, it profiteth me nothing.

4 Charity is patient, is kind : charity envieth not, dealeth not perversely, is not puffed up,

5 Is not ambitious, seeketh not her own, is not provoked to anger, thinketh no evil,

6 Rejoiceth not in iniquity, but rejoiceth with the truth :

7 Beareth all things, believeth all things, hopeth all things, endureth all things.

8 Charity never faileth ; whether prophecies shall be made void, or tongues shall cease, or knowledge shall be destroyed.

9 For we know in part ; and we prophesy in part.

10 But when that which is perfect shall come, that which is in part shall be done away.

11 When I was a child, I spoke as a child, I understood as a child, I thought as a child. But when I became a man, I put away the things of a child.

12 We see now through a glass in an obscure manner; but then face to face. Now I know in part: but then I shall know even as I am known.

13 And now there remain, faith, hope, and charity, these three: but the greatest of these is charity.

Gospel. St. Luke xviii. 31-43.

31 Then Jesus took unto him the twelve, and said to them: Behold, we go up to Jerusalem; and all things shall be accomplished which were written by the prophets concerning the Son of man.

32 For he shall be delivered to the Gentiles, and shall be mocked, and scourged, and spit upon:

33 And after they have scourged him, they will put him to death, and the third day he shall rise again.

34 And they understood none of these things; and this word was hid from them; and they understood not the things that were said.

35 Now it came to pass, that, when he drew nigh to Jericho, a certain blind man sat by the wayside, begging.

36 And when he heard the multitude passing by, he asked what this meant.

37 And they told him that Jesus of Nazareth was passing by.

38 And he cried out, saying: Jesus, Son of David, have mercy on me.

39 And they that went before rebuked him, that he should hold his peace. But he cried out much more: Son of David, have mercy on me.

40 And Jesus stood and commanded him to be brought to him. And when he was come near, he asked him,

41 Saying: What wilt thou that I do to thee? But he said: Lord, that I may see.

42 And Jesus said to him: Receive thy sight; thy faith hath made thee whole.

43 And immediately he saw, and followed him, glorifying God. And all the people, when they saw it, gave praise to God.

ASH-WEDNESDAY.

Lesson. Joel ii. 12-19.

NOW therefore saith the Lord: Be converted to me with all your heart, in fasting, and in weeping, and in mourning.

13 And rend your hearts, and not your garments, and turn to the Lord your God; for he is gracious and merciful, patient and rich in mercy, and ready to repent of the evil.

14 Who knoweth but he will return, and forgive and leave a blessing behind him, sacrifice and libation to the Lord your God?

15 Blow the trumpet in Zion; sanctify a fast; call a solemn assembly.

16 Gather together the people; sanctify the church; assemble the ancients; gather together the little ones, and them that suck at the breasts: let the bridegroom go forth from his bed, and the bride out of her bride-chamber.

17 Between the porch and the altar the priests, the Lord's ministers shall weep, and shall say: Spare, O Lord, spare thy people: and give not thy inheritance to reproach, that the heathens should rule over them. Why should they say among the nations: Where is their God?

18 The Lord hath been zealous for his land, and hath spared his people.

19 And the Lord answered, and said to his people: Behold, I will send you corn, and wine, and oil, and you shall be filled with them: and I will no more make you a reproach among the nations.

Gospel. St. Matthew vi. 16-21.

16 And when you fast, be not, as the hypocrites, sad; for they disfigure their faces, that to men they may appear fasting. Amen I say to you, they have received their reward.

17 But thou, when thou fastest, anoint thy head, and wash thy face;

18 That thou appear not fasting to men, but to thy Father, who is in secret: and thy Father, who seeth in secret, will reward thee.

19 Lay not up for yourselves treasures on earth: where the rust and the moth consume, and where thieves dig through and steal.

20 But lay up for yourselves treasures in heaven; where neither the rust nor the moth doth consume, and where thieves do not dig through, nor steal.

21 For where thy treasure is, there is thy heart also.

FIRST SUNDAY OF LENT.

Epistle. 2 Corinthians vi. 1-10.

AND we helping do exhort you, that you receive not the grace of God in vain.

2 For he saith: In an accepted time have I heard thee: and in the day of salvation have I helped thee. Behold, now is the acceptable time: behold, now is the day of salvation.

3 Giving no offence to any one, that our ministry be not blamed:

4 But in all things let us exhibit ourselves as the

ministers of God, in much patience, in tribulation, in necessities, in distresses,

5 In stripes, in prisons, in seditions, in labors, in watchings, in fastings,

6 In chastity, in knowledge, in long-suffering, in sweetness, in the Holy Ghost, in charity unfeigned,

7 In the word of truth, in the power of God; by the armor of justice, on the right hand, and on the left:

8 Through honor and dishonor, through infamy and good name; as seducers, and yet speaking truth; as unknown, and yet known;

9 As dying, and behold, we live; as chastised, and not killed;

10 As sorrowful, yet always rejoicing; as needy, yet enriching many; as having nothing, and possessing all things.

Gospel. St. Matthew iv. 1-11.

1 Then Jesus was led by the spirit into the desert, to be tempted by the devil.

2 And when he had fasted forty days and forty nights, he was afterwards hungry.

3 And the tempter, coming, said to him: If thou be the Son of God, command that these stones be made bread.

4 But he answered and said: It is written: Man liveth not by bread alone, but by every word that proceedeth out of the mouth of God.

5 Then the devil took him up into the holy city, and set him on the pinnacle of the temple,

6 And said to him: If thou be the Son of God, cast thyself down; for it is written: That he hath given his Angels charge of thee; and in their hands shall they bear thee up, lest, perhaps, thou hurt thy foot against a stone.

7 Jesus said to him: It is written again: Thou shalt not tempt the Lord thy God.

8 Again the devil took him up into a very high mountain; and showed him all the kingdoms of the world, and the glory of them.

9 And said unto him: All these will I give thee, if, falling down, thou wilt adore me.

10 Then Jesus said to him: Begone, Satan: for it is written: The Lord thy God thou shalt adore, and him only shalt thou serve.

11 Then the devil left him; and, behold, Angels came and ministered to him.

SECOND SUNDAY OF LENT.

Epistle. 1 Thessalonians iv. 1-7.

FOR the rest, therefore, brethren, we pray and beseech you in the Lord Jesus, that as you have received from us, how you ought to walk, and to please God, so also you would walk, that you may abound the more.

2 For you know what commandments I have given to you by the Lord Jesus.

3 For this is the will of God, your sanctification; that you should abstain from fornication:

4 That every one of you should know how to possess his vessel in sanctification and honor:

5 Not in the passion of lust, like the Gentiles, who know not God:

6 And that no man over-reach nor deceive his brother in business: because the Lord is the avenger of all such things, as we have told you before, and have testified.

7 For God hath not called us to uncleanness, but to holiness.

Gospel. St. Matthew xvii. 1-9.

1 And after six days, Jesus taketh unto him Peter and James, and John his brother, and bringeth them up into a high mountain apart.

2 And he was transfigured before them. And his face did shine as the sun : and his garments became white as snow.

3 And, behold, there appeared to them Moses, and' Elias talking with him.

4 Then Peter, answering, said to Jesus : Lord, it is good for us to be here : if thou wilt, let us make here three tabernacles, one for thee, and one for Moses, and one for Elias.

5 And as he was yet speaking, behold, a bright cloud overshadowed them. And, behold, a voice out of the clouds, saying : This is my beloved Son, in whom I am well pleased : hear ye him.

6 And the disciples hearing, fell upon their face, and were very much afraid.

7 And Jesus came, and touched them ; and said to them : Arise, and be not afraid.

8 And when they lifted up their eyes, they saw no man, but only Jesus.

9 And as they came down from the mountain, Jesus charged them, saying : Tell the vision to no man, till the Son of man be risen from the dead.

THIRD SUNDAY OF LENT.

Epistle. Ephesians v. 1-9.

BE ye, therefore, followers of God, as most dear children :

2 And walk in love, as Christ also hath loved us, and hath delivered himself for us, an oblation and a sacrifice to God, for an odor of sweetness.

3 But fornication and all uncleanness, or covetousness, let it not so much as be named among you, as it becometh saints ;

4 Nor obscenity, nor foolish talking, nor scurrility, which is to no purpose ; but rather giving of thanks.

5 For know ye this, and understand, that no fornicator, nor uncleans, nor covetous person, which is serving of idols, hath any inheritance in the kingdom of Christ, and of God.

6 Let no man deceive you with vain words: for because of these things cometh the anger of God upon the children of unbelief.

7 Be ye not therefore partakers with them.

8 For you were heretofore darkness, but now light in the Lord. Walk ye as children of the light.

9 For the fruit of the light is in all goodness, and justice, and truth.

Gospel. St. Luke xi. 14-28.

14 And he was casting out a devil, and the same was dumb. And when he had cast out the devil, the dumb spoke, and the multitude admired.

15 But some of them said: He casteth out devils in Beelzebub the prince of the devils.

16 And others, tempting, asked of him a sign from heaven.

17 But he, seeing their thoughts, said to them: Every kingdom divided against itself shall be brought to desolation, and a house upon a house shall fall.

18 And if Satan also be divided against himself, how shall his kingdom stand? because you say that in Beelzebub I cast out devils.

19 Now, if I cast out devils in Beelzebub; in whom do your children cast them out? Therefore they shall be your judges.

20 But if I, in the finger of God, cast out devils, doubtless the kingdom of God is come upon you.

21 When a strong man armed keepeth his court, those things which he possesseth are in peace.

22 But if a stronger than he come upon him, and overcome him, he will take away all his armour wherein he trusted, and will distribute his spoils.

23 He that is not with me is against me : and he that gathereth not with me, scattereth.

24 When the unclean spirit is gone out of a man, he walketh through places without water, seeking rest : and not finding, he saith : I will return into my house, whence I came out.

25 And when he is come, he findeth it swept and garnished.

26 Then he goeth and taketh with him seven other spirits more wicked than himself, and entering in, they dwell there. And the last state of that man becometh worse than the first.

27 And it came to pass, as he spoke these things, that a certain woman from the crowd lifting up her voice, said to him : Blessed is the womb that bore thee, and the paps that gave thee suck.

28 But he said : Yea rather, blessed are they who hear the word of God, and keep it.

FOURTH SUNDAY OF LENT.

Epistle. Galatians iv. 22-31.

FOR it is written : that Abraham had two sons ; the one by a bond-woman, and the other by a free-woman.

23 But he that was by the bond-woman, was born according to the flesh : but he by the free-woman, was by the promise.

24 Which things are said by an allegory. For these are the two testaments. The one indeed on Mount Sinai, which bringeth forth unto bondage, which is Agar.

25 For Sinai is a mountain in Arabia, which hath an affinity with that which now is Jerusalem, and is in bondage with her children.

26 But that Jerusalem, which is above, is free ; which is our mother.

27 For it is written: Rejoice, thou barren, that bearest not: break forth and cry out, thou that travailest not: for many are the children of the desolate, more than of her that hath a husband.

28 Now we, brethren, as Isaac was, are the chikren of the promise.

29 But as then he, who was born according to the flesh, persecuted him, who was according to the spirit; so also now.

30 But what saith the Scripture? Cast out the bond-woman and her son: for the son of the bond-woman shall not be heir with the son of the free-woman.

31 Therefore, brethren, we are not the children of the bond-woman, but of the free; by the freedom wherewith Christ hath made us free.

Gospel. St. John vi. 1-15.

1 After this Jesus went over the sea of Galilee, which is that of Tiberias:

2 And a great multitude followed him; because they saw the miracles which he did on them that were infirm.

3 And Jesus went up into a mountain; and there he sat with his disciples.

4 Now the pasch, the festival day of the Jews, was near at hand.

5 When Jesus, therefore, had lifted up his eyes, and seen that a very great multitude cometh to him, he said to Philip: Whence shall we buy bread, that these may eat?

6 And this he said to try him: for he himself knew what he would do.

7 Philip answered him: Two hundred penny-worth of bread is not sufficient for them, that every one may take a little.

8 One of his disciples, Andrew, the brother of Simon Peter, saith to him :

9 There is a boy here that hath five barley loaves and two fishes ; but what are these among so many ?

10 Then Jesus said : Make the men sit down. Now there was much grass in the place. So the men sat down, in number about five thousand.

11 And Jesus took the loaves : and when he had given thanks, he distributed to them that were set down ; in like manner also of the fishes, as much as they would.

12 And when they were filled, he said to his disciples : Gather up the fragments that remain, lest they be lost.

13 So they gathered them up, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above to them that had eaten.

14 Then those men, when they had seen what a miracle Jesus had done, said : This is the prophet indeed, that is to come into the world.

15 When Jesus, therefore, perceived that they would come and take him by force, and make him king, he fled again into the mountain himself alone.

PASSION SUNDAY.

Epistle. Hebrew ix. 11-15.

BUT Christ being present a high-priest of the good things to come, by a greater and more perfect tabernacle not made with hands, that is, not of this creation :

12 Neither by the blood of goats, or of calves, but by his own blood, entered once into the sanctuary, having obtained eternal redemption.

13 For if the blood of goats and of oxen, and the

ashes of a heifer being sprinkled, sanctify such as are defiled, to the cleansing of the flesh :

14 How much more shall the blood of Christ, who, through the Holy Ghost, offered himself without spot to God, cleanse our conscience from dead works, to serve the living God?

15 And, therefore, he is the Mediator of the new testament; that by means of his death, for the redemption of those transgressions, which were under the former testament, they who are called may receive the promise of eternal inheritance.

Gospel. St. John viii. 46-59.

46 Which of you shall convince me of sin? If I say the truth to you, why do you not believe me?

47 He that is of God, heareth the words of God. Therefore you hear them not, because you are not of God.

48 The Jews, therefore, answered, and said to him: Do we not say well that thou art a Samaritan, and hast a devil?

49 Jesus answered: I have not a devil: but I honor my Father, and you have dishonored me.

50 But I seek not my own glory: there is one that seeketh and judgeth.

51 Amen, amen I say to you, if any man keep my word, he shall not see death forever.

52 The Jews, therefore, said: Now we know that thou hast a devil. Abraham is dead, and the prophets: and thou sayest: If any man keep my word, he shall not taste death forever.

53 Art thou greater than our father Abraham, who is dead? and the prophets are dead. Whom dost thou make thyself?

54 Jesus answered: If I glorify myself, my glory is nothing: it is my Father that glorifieth me, of whom you say that he is your God.

55 And you have not known him : but I know him : and if I should say that I know him not, I should be like to you, a liar. But I know him, and keep his word.

56 Abraham your father rejoiced that he might see my day : he saw it, and was glad.

57 The Jews then said to him : Thou art not yet fifty years old ; and hast thou seen Abraham ?

58 Jesus said to them, Amen, amen I say to you, before Abraham was made, I am.

59 Then they took up stones to cast at him : but Jesus hid himself, and went out of the temple.

PALM SUNDAY.

Epistle. Philip ii. 5-11.

FOR let this mind be in you, which was also in Christ Jesus :

6 Who being in the form of God, thought it no robbery himself to be equal to God :

7 But debased himself, taking the form of a servant, being made to the likeness of men, and in shape found as a man.

8 He humbled himself, becoming obedient unto death, even the death of the cross.

9 Wherefore God also hath exalted him, and hath given him a name which is above every name :

10 That in the name of Jesus every knee should bow of those that are in heaven, on earth, and in hell ;

11 And that every tongue should confess that the Lord Jesus Christ is in the glory of God the Father.

Gospel. St. Matthew xxvi. 2-75 ; xxvii. 1-66.

2 You know that after two days shall be the pasch ; and the Son of man shall be delivered up to be crucified.

3 Then were gathered together the chief priests, and the ancients of the people, into the palace of the high-priest, who was called Caiphas :

4 And they consulted together, that by subtilty they might apprehend Jesus, and put him to death.

5 But they said : Not on the festival day, lest there should be a tumult among the people.

6 And when Jesus was in Bethania, in the house of Simon the leper,

7 There came to him a woman having an alabaster box of precious ointment, and poured it on his head as he was at table.

8 And the disciples seeing it, had indignation, saying : To what purpose is this waste ?

9 For this might have been sold for much, and given to the poor.

10 And Jesus knowing it said to them : Why do you trouble this woman ? for she hath wrought a good work upon me.

11 For the poor you have always with you : but me you have not always.

12 For she in pouring this ointment upon my body, hath done it for my burial.

13 Amen I say to you, wheresoever this gospel shall be preached in the whole world, that also which she hath done, shall be told for a memory of her.

14 Then went one of the twelve, who was called Judas Iscariot, to the chief priests :

15 And he said to them : What will you give me, and I will deliver him unto you ? But they appointed him thirty pieces of silver.

16 And from thenceforth he sought opportunity to betray him.

17 And on the first day of the azymes the disciples came to Jesus, saying : Where wilt thou that we prepare for thee to eat the pasch ?

18 But Jesus said : Go ye into the city to a certain

man, and say to him : The master saith : My time is near at hand : I will keep the pasch at thy house with my disciples.

19 And the disciples did as Jesus had appointed them : and they prepared the pasch.

20 Now when it was evening, he sat down with his twelve disciples.

21 And whilst they were eating, he said : Amen I say to you, that one of you is about to betray me.

22 And they, being very much troubled, began every one to say : Is it I, Lord?

23 But he, answering, said : He that dippeth his hand with me in the dish, the same shall betray me.

24 The Son of man indeed goeth, as it is written of him : but woe to that man by whom the Son of man shall be betrayed. It were better for that man if he had not been born.

25 And Judas that betrayed him, answering, said : Is it I, Rabbi? He saith to him : Thou hast said it.

26 And whilst they were at supper, Jesus took bread, and blessed, and broke, and gave to his disciples ; and said : Take ye and eat : This is my body.

27 And taking the chalice, he gave thanks ; and gave to them, saying : Drink ye all of this.

28 For this is my blood of the new testament, which shall be shed for many for the remission of sins.

29 And I say to you : I will not drink from henceforth of this fruit of the vine, until that day when I shall drink it new with you in the kingdom of my Father.

30 And when they had sung a hymn, they went out to Mount Olivet.

31 Then Jesus saith to them : All you shall be scandalized in me this night. For it is written : I will strike the shepherd ; and the sheep of the flock shall be dispersed.

82 But after I shall be risen again, I will go before you into Galilee.

33 And Peter answering, said to him: Though all men shall be scandalized in thee, I will never be scandalized.

34 Jesus said to him: Amen, I say to thee, that in this night before the cock crow, thou wilt deny me thrice.

35 Peter saith to him: Though I should die with thee, I will not deny thee. And in like manner said all the disciples.

36 Then Jesus came with them to a country place which is called Gethsemani: and he said to his disciples: Sit you here, till I go yonder and pray.

37 And taking with him Peter and the two sons of Zebedee, he began to grow sorrowful and to be sad.

38 Then he saith to them: My soul is sorrowful even unto death: stay you here, and watch with me.

39 And going a little further, he fell upon his face, praying, and saying: O my Father, if it is possible, let this chalice pass from me. Nevertheless, not as I will, but as thou wilt.

40 And he cometh to his disciples, and findeth them asleep: and he saith to Peter: What! could you not watch one hour with me?

41 Watch ye, and pray, that ye enter not into temptation. The spirit, indeed, is willing, but the flesh weak.

42 Again he went the second time, and prayed, saying: O my Father, if this chalice cannot pass away except I drink it, thy will be done.

43 And he cometh again, and findeth them asleep: for their eyes were heavy.

44 And leaving them, he went away again: and he prayed the third time, saying the same words.

45 Then he cometh to his disciples, and saith to

them: Sleep on now, and take your rest; behold, the hour is at hand: and the Son of man shall be betrayed into the hands of sinners.

46 Rise, let us go: behold, he is at hand that will betray me.

47 As he yet spoke, behold, Judas, one of the twelve, came, and with him a great multitude, with swords and clubs, sent from the chief priests and ancients of the people.

48 And he that betrayed him gave them a sign, saying: Whomsoever I shall kiss, that is he: hold him fast.

49 And forthwith coming to Jesus, he said: Hail, Rabbi. And he kissed him.

50 And Jesus said to him: Friend, whereto art thou come? Then they came up, and laid hands on Jesus, and held him.

51 And, behold, one of them that were with Jesus, stretching forth his hand, drew out his sword: and striking the servant of the high-priest, cut off his ear.

52 Then Jesus saith to him: Put up again thy sword into its place. For all that take the sword, shall perish with the sword.

53 Thinkest thou that I cannot ask my Father, and he will give me presently more than twelve legions of angels?

54 How then shall the Scriptures be fulfilled, that so it must be done?

55 In that same hour Jesus said to the multitudes: You are come out as against a robber with swords and clubs to apprehend me. I sat daily with you teaching in the temple: and you laid not hands on me.

56 Now all this was done that the Scriptures of the prophets might be fulfilled. Then the disciples all leaving him, fled away.

57 But they holding Jesus, led him to Caiphas the high-priest, where the Scribes and the ancients were assembled :

58 But Peter followed him afar off, to the high-priest's palace. And going in, he sat with the servants to see the end.

59 Now the chief priests and the whole council sought false witness against Jesus, that they might put him to death :

60 And they found not, though many false witnesses had come in. And last of all there came in two false witnesses.

61 And they said: This man said: I am able to destroy the temple of God, and in three days to rebuild it.

62 And the high-priest rising up, said to him: Answerest thou nothing to the things which these witness against thee?

63 But Jesus held his peace. And the high-priest said to him: I adjure thee by the living God, that thou tell us if thou be the Christ the Son of God.

64 Jesus saith to him: Thou hast said it. Nevertheless I say to you, Hereafter you shall see the Son of man sitting on the right hand of the power of God, and coming in the clouds of heaven.

65 Then the high-priest rent his garments, saying: He hath blasphemed: what further need have we of witnesses? Behold, now you have heard the blasphemy,

66 What think you? But they answering, said: He is guilty of death.

67 Then they did spit in his face, and buffeted him: and others struck his face with the palms of their hands,

68 Saying: Prophecy unto us, O Christ: who is he that struck thee?

69 But Peter sat without in the palace: and there

came to him a servant-maid, saying: Thou also wast with Jesus the Galilean.

70 But he denied before them all, saying: I know not what thou sayest.

71 And as he went out of the gate, another maid saw him: and she saith to them that were there: This man also was with Jesus of Nazareth.

72 And again he denied with an oath: I do not know the man.

73 And after a little while they that stood by came, and said to Peter: Surely thou also art one of them: for even thy speech doth discover thee.

74 Then he began to curse and to swear that he knew not the man. And immediately the cock crew.

75 And Peter remembered the word of Jesus which he had said: Before the cock crow, thou wilt deny me thrice. And going forth, he wept bitterly.

1 And when morning was come, all the chief priests and ancients of the people held a council against Jesus, to put him to death.

2 And they brought him bound, and delivered him to Pontius Pilate the governor.

3 Then Judas, who betrayed him, seeing that he was condemned, repenting himself, brought back the thirty pieces of silver to the chief priests and the ancients,

4 Saying: I have sinned in betraying innocent blood. But they said: What is that to us? look thou to it.

5 And casting down the pieces of silver in the temple, he departed; and went and hanged himself with a halter.

6 But the chief priest having taken the pieces of silver, said: It is not lawful to put them into the corbana, because it is the price of blood.

7 And having consulted together, they bought with

them the potter's field, to be a burying-place for strangers.

8 Wherefore that field was called Haceldama, that is, The field of blood, even to this day.

9 Then was fulfilled that which was spoken by Jeremias the prophet, saying: And they took the thirty pieces of silver, the price of him that was valued, whom they prized of the children of Israel.

10 And they gave them unto the potter's field, as the Lord appointed to me.

11 And Jesus stood before the governor. And the governor asked him, saying: Art thou the king of the Jews? Jesus saith to him: Thou sayest it.

12 And when he was accused by the chief priests and ancients, he answered nothing.

13 Then Pilate saith to him: Doest not thou hear how great testimonies they allege against thee?

14 And he answered him not to any word: so that the governor wondered exceedingly.

15 Now upon the solemn day the governor was accustomed to release to the people one prisoner, whom they would.

16 And he had then a notorious prisoner, that was called Barabbas.

17 They therefore being gathered together, Pilate said: Whom will you that I release to you, Barabbas, or Jesus, who is called Christ?

18 For he knew that through envy they had delivered him up.

19 And as he was sitting on the judgment-seat, his wife sent to him, saying: Have thou nothing to do with that just man. For I have suffered many things this day in a dream on account of him.

20 But the chief priests and ancients persuaded the people, that they should ask Barabbas, and make Jesus away.

21 And the governor answering, said to them:

Which will you have of the two to be released unto you? But they said, Barabbas.

22 Pilate saith to them: What shall I do, then, with Jesus that is called Christ?

23 They all say: Let him be crucified. The governor said to them: Why, what evil hath he done? But they cried out the more, saying: Let him be crucified.

24 And Pilate seeing that he prevailed nothing, but that rather a tumult was made; having taken water, washed his hands before the people, saying: I am innocent of the blood of this just man: look you to it.

25 And all the people answering, said: His blood be upon us and upon our children.

26 Then he released to them Barabbas; and having scourged Jesus, delivered him to them to be crucified.

27 Then the soldiers of the governor taking Jesus into the hall, gathered together unto him the whole band:

28 And stripping him, they put a scarlet cloak about him.

29 And platting a crown of thorns, they put it upon his head, and a reed in his right hand. And bowing the knee before him, they mocked him, saying: Hail, king of the Jews.

30 And spitting upon him, they took the reed, and struck his head.

31 And after they had mocked him, they took off the cloak from him, and put on him his own garments, and led him away to crucify him.

32 And going out they found a man of Cyrene, named Simon: him they forced to take up his cross.

33 And they came to the place that is called Golgotha, which is, the place of Calvary.

34 And they gave him wine to drink mingled with gall. And when he had tasted he would not drink.

35 And after they had crucified him, they divided his garments, casting lots ; that the word might be fulfilled, which was spoken by the prophet, saying : They divided my garments among them ; and upon my vesture they cast lots.

36 And they sat down and watched him.

37 And they put over his head his cause written : **THIS IS JESUS, THE KING OF THE JEWS.**

38 Then were crucified with him two thieves : one on the right hand, and the other on the left.

39 And they that passed by blasphemed him, wagging their heads,

• 40 And saying : Vah, thou who destroyest the temple of God, and in three days buildest it up again, save thy own self : if thou be the Son of God, come down from the cross.

41 In like manner also the chief priests with the Scribes and ancients mocking, said :

42 He saved others ; himself he cannot save. If he be the king of Israel, let him now come down from the cross, and we will believe him.

43 He trusted in God, let him deliver him now, if he will have him ; for he said : I am the Son of God.

44 And the selfsame thing the thieves also, that were crucified with him, reproached him with.

45 Now from the sixth hour there was darkness over all the earth, until the ninth hour.

46 And about the ninth hour Jesus cried with a loud voice, saying : Eli, Eli, lamma sabachthani ? that is, My God, my God, why hast thou forsaken me ?

47 And some of them that stood there and heard, said : This man calleth for Elias.

48 And immediately one of them running, took a sponge, and filled it with vinegar ; and put it on a reed, and gave him to drink.

49 And the others said : Stay ; let us see whether Elias will come to deliver him.

50 And Jesus again crying with a loud voice, yielded up the ghost.

51 And, behold, the veil of the temple was rent in two from the top even to the bottom : and the earth quaked, and the rocks were rent.

52 And the graves were opened : and many bodies of the saints that had slept, arose ;

53 And coming out of the tombs after his resurrection, came into the holy city, and appeared to many.

54 Now the centurion, and they that were with him watching Jesus, having seen the earthquake, and the things that were done, were greatly afraid, saying : Indeed this was the Son of God.

55 And there were there many women afar off, who had followed Jesus from Galilee, ministering unto him :

56 Among whom was Mary Magdalene, and Mary the mother of James and Joseph, and the mother of the sons of Zebedee.

57 And when it was evening, there came a certain rich man of Arimathea, named Joseph, who also himself was a disciple of Jesus.

58 He went to Pilate, and begged the body of Jesus. Then Pilate commanded that the body should be delivered.

59 And Joseph taking the body, wrapped it up in a clean linen cloth ;

60 And laid it in his own new monument, which he had hewed out in a rock. And he rolled a great stone to the door of the monument, and went his way :

61 And there was Mary Magdalene and the other Mary sitting over against the sepulchre.

62 And the next day, which followed the day of

the preparation, the chief priests and the Pharisees came together to Pilate,

63 Saying: Sir, we have remembered that that seducer said, while he was yet alive: After three days I will rise again.

64 Command, therefore, the sepulchre to be guarded until the third day; lest his disciples come and steal him away, and say to the people: He is risen from the dead; so the last error shall be worse than the first.

65 Pilate said to them: You have a guard; go, guard it as you know.

66 And they departing, made the sepulchre sure, with guards, sealing the stone.

MAUNDY THURSDAY.

Epistle. 1 Corinthians xi. 20–32.

WHEN you come together, therefore, into one place, it is not now to eat the Lord's supper.

21 For every one taketh before his own supper to eat. And one, indeed, is hungry and another is drunk.

22 What, have you not houses to eat and to drink in? Or despise ye the church of God, and put them to shame that have not? What shall I say to you? Do I praise you? In this I praise you not.

23 For I have received of the Lord that which also I delivered to you, that the Lord Jesus, the night in which he was betrayed, took bread,

24 And giving thanks, broke, and said: Take ye, and eat: this is my body which shall be delivered for you: do this for the commemoration of me.

25 In like manner also the chalice, after he had supped, saying: This chalice is the new testament in my blood: this do ye, as often as you shall drink it, for the commemoration of me.

26 For as often as you shall eat this bread, and drink this chalice, you shall show the death of the Lord, until he come.

27 Wherefore whosoever shall eat this bread, or drink the chalice of the Lord unworthily, shall be guilty of the body and blood of the Lord.

28 But let a man prove himself: and so let him eat of that bread, and drink of the chalice.

29 For he that eateth and drinketh unworthily, eateth and drinketh judgment to himself, not discerning the body of the Lord.

30 Therefore are there many infirm and weak among you, and many sleep.

31 But if we would judge ourselves, we should not be judged.

32 But whilst we are judged, we are chastised by the Lord: that we may not be damned with this world.

Gospel. St. John xiii. 1-15.

1 Before the festival day of the pasch, Jesus knowing that his hour was come that he should pass out of this world to the Father, having loved his own who were in the world, he loved them to the end.

2 And when supper was done, the devil having now put into the heart of Judas, the son of Simon the Iscariot, to betray him:

3 Knowing that the Father had given him all things into his hands, and that he came from God, and goeth to God:

4 He riseth from supper, and layeth aside his garments: and having taken a towel, he girded himself.

5 After that, he poureth water into a basin, and began to wash the feet of the disciples, and to wipe them with a towel wherewith he was girded.

6 He cometh, therefore, to Simon Peter. And Peter saith to him: Lord, dost thou wash my feet?

7 Jesus answered, and said to him: What I do, thou knowest not now; but thou shalt know hereafter.

8 Peter saith to him: Thou shalt never wash my feet. Jesus answered him: If I wash thee not, thou shalt have no part with me.

9 Simon Peter saith to him: Lord, not only my feet, but also my hands and my head.

10 Jesus saith to him: He that is washed, needeth not but to wash his feet, but is clean wholly. And you are clean, but not all.

11 For he knew who he was that would betray him; therefore he said: You are not all clean.

12 Then after he had washed their feet, and taken his garments, having sat down again, he said to them: Know you what I have done to you?

13 You call me Master, and Lord: and you say well: for so I am.

14 If I, then, being Lord and Master, have washed your feet: you also ought to wash one another's feet.

15 For I have given you an example, that as I have done to you, so you do also.

GOOD FRIDAY.

Lesson. Exodus xii. 1-11.

AND the Lord said to Moses and Aaron in the land of Egypt:

2 This month shall be to you the beginning of months: it shall be the first in the months of the year.

3 Speak ye to the whole assembly of the children of Israel, and say to them: On the tenth day of this month let every man take a lamb by their families and houses.

4 But if the number be less than may suffice to eat the lamb, he shall take unto him his neighbor that joineth to his house, according to the number of souls which may be enough to eat the lamb.

5 And it shall be a lamb without blemish, a male, of one year: according to which rite also you shall take a kid.

6 And you shall keep it until the fourteenth day of this month: and the whole multitude of the children of Israel shall sacrifice it in the evening.

7 And they shall take of the blood thereof, and put it upon both the side-posts, and on the upper door-posts of the houses wherein they shall eat it.

8 And they shall eat the flesh that night roasted at the fire, and unleavened bread with wild lettuce.

9 You shall not eat thereof anything raw, nor boiled in water, but only roasted at the fire: you shall eat the head with the feet and entrails thereof.

10 Neither shall there remain anything of it until morning. If there be anything left, you shall burn it with fire.

11 And thus you shall eat it: you shall gird your reins, and you shall have shoes on your feet, holding staves in your hands; and you shall eat in haste: for it is the Phase (that is, the Passage) of the Lord.

Gospel. St. John xviii. 1-40; xix. 1-42.

1 When Jesus had said these things, he went forth with his disciples over the brook Cedron, where there was a garden, into which he entered with his disciples.

2 Now Judas also, who betrayed him, knew the place: because Jesus had often resorted thither together with his disciples.

3 Judas, therefore, having received a band of men, and servants, from the chief priests and the Pharisees, cometh thither with lanterns and torches and weapons.

4 Jesus, therefore, knowing all things that were to come upon him, went forward, and said to them: Whom seek ye?

5 They answered him: Jesus of Nazareth. Jesus saith to them: I am he. And Judas, also, who betrayed him, stood with them.

6 As soon then as he had said to them: I am he: they went backward, and fell to the ground.

7 Again therefore he asked them: Whom seek ye? And they said: Jesus of Nazareth.

8 Jesus answered, I have told you that I am he: if, therefore, you seek me, let these go their way:

9 That the word might be fulfilled which he said: Of them whom thou hast given me, I have not lost any one.

10 Then Simon Peter, having a sword, drew it; and struck the servant of the high-priest; and cut off his right ear. And the name of the servant was Malchus.

11 Then Jesus said to Peter: Put up thy sword into the scabbard. The chalice which my Father hath given me, shall I not drink it?

12 Then the band, and the tribune, and the servants of the Jews, took Jesus, and bound him:

13 And they led him away to Annas first; for he was father-in-law to Caiphas, who was the high-priest of that year.

14 Now Caiphas was he who had given the counsel to the Jews, that it was expedient that one man should die for the people.

15 And Simon Peter followed Jesus; and so did another disciple. And that disciple was known to the high-priest, and went in with Jesus into the court of the high-priest.

16 But Peter stood at the door without. Then the other disciple who was known to the high-priest, went out, and spoke to the portress, and brought in Peter.

17 And the maid that was portress said to Peter: Art not thou also one of this man's disciples? He saith: I am not.

18 Now the servants and officers stood at a fire of coals, because it was cold, and warmed themselves: and with them was Peter also standing, and warmed himself.

19 The high-priest then asked Jesus of his disciples, and of his doctrine.

20 Jesus answered him: I have spoken openly to the world: I have always taught in the synagogue, and in the temple, whither all the Jews resort: and in private I have spoken nothing.

21 Why askest thou me? ask them who have heard what I have spoken to them: behold, they know what things I have said.

22 And when he had said these things, one of the officers standing by gave Jesus a blow, saying: Answerest thou the high-priest so?

23 Jesus answered him: If I have spoken ill, give testimony of the evil: but if well, why strikest thou me?

24 And Annas sent him bound to Caiphas the high-priest.

25 And Simon Peter was standing, and warming himself. They said, therefore, to him: Art not thou also one of his disciples? He denied it, and said: I am not.

26 One of the servants of the high-priest, a kinsman to him whose ear Peter cut off, saith to him: Did not I see thee in the garden with him?

27 Then Peter again denied: and immediately the cock crew.

28 Then they led Jesus from Caiphas to the governor's hall. And it was morning: and they went not into the hall, that they might not be defiled, but that they might eat the pasch.

29 Pilate, therefore, went out to them, and said: What accusation bring you against this man?

30 They answered, and said to him: If he were not a malefactor, we would not have delivered him up to thee.

31 Pilate then said to them: Take him you, and judge him according to your law. The Jews therefore said to him: It is not lawful for us to put any one to death:

32 That the word of Jesus might be fulfilled, which he said, signifying what death he should die.

33 Pilate, therefore, went into the hall again, and called Jesus, and said to him: Art thou the king of the Jews?

34 Jesus answered: Sayest thou this thing of thyself, or have others told it thee of me?

35 Pilate answered: Am I a Jew? Thy nation and the chief priests have delivered thee up to me: what hast thou done?

36 Jesus answered: My kingdom is not of this world. If my kingdom were of this world, my servants would certainly strive that I should not be delivered to the Jews: but now my kingdom is not from hence.

37 Pilate, therefore, said to him: Art thou a king, then? Jesus answered: Thou sayest that I am a king. For this was I born, and for this came I into the world; that I should give testimony to the truth: every one that is of the truth heareth my voice.

• 38 Pilate saith to him: What is truth? And when he had said this, he went forth again to the Jews, and saith to them: I find no cause in him.

39 But you have a custom that I should release one unto you at the pasch: will you, therefore, that I release unto you the king of the Jews?

40 Then they all cried again, saying: Not this man, but Barabbas. And Barabbas was a robber.

1 Then, therefore, Pilate took Jesus, and scourged him.

2 And the soldiers, plating a crown of thorns, put it upon his head : and about him they put a purple garment.

3 And they came to him, and said : Hail, king of the Jews : and they gave him blows.

4 Pilate, therefore, went forth again, and saith to them : Behold, I bring him forth to you, that you may know that I find no cause in him.

5 (So Jesus came forth, bearing the crown of thorns, and the purple garment.) And he saith to them : Behold the man.

6 When the chief priests, therefore, and the officers had seen him, they cried out, saying : Crucify him, crucify him. Pilate saith to them : Take him you, and crucify him : for I find no cause in him.

7 The Jews answered him : We have a law ; and according to the law he ought to die ; because he made himself the Son of God.

8 When Pilate, therefore, had heard this saying, he feared the more.

9 And he entered into the hall again : and he said to Jesus : Whence art thou ? But Jesus gave him no answer.

10 Pilate therefore saith to him : Speakest thou not to me ? knowest thou not that I have power to crucify thee, and I have power to release thee ?

11 Jesus answered : Thou shouldst not have any power against me, unless it were given thee from above. Therefore, he that hath delivered me to thee hath the greater sin.

12 And from thenceforth Pilate sought to release him. But the Jews cried out, saying : If thou release this man, thou art not Cæsar's friend : for whosoever maketh himself a king, speaketh against Cæsar.

13 Now when Pilate had heard these words, he

brought Jesus forth ; and sat down in the judgment-seat, in the place that is called Lithostrotos, and in Hebrew Gabbatha.

14 And it was the parasceve of the pasch, about the sixth hour : and he saith to the Jews : Behold your king.

15 But they cried out : Away with him, away with him ; crucify him. Pilate saith to them : Shall I crucify your king ? The chief priests answered : We have no king but Cæsar.

16 Then, therefore, he delivered him to them to be crucified. And they took Jesus, and led him forth.

17 And bearing his own cross, he went forth to that place which is called Calvary, but in Hebrew Golgotha :

18 Where they crucified him ; and with him two others, one on each side, and Jesus in the midst.

19 And Pilate wrote a title also : and he put it upon the cross. And the writing was, JESUS OF NAZARETH, THE KING OF THE JEWS.

20 This title, therefore, many of the Jews read : because the place where Jesus was crucified was near to the city : and it was written in Hebrew, in Greek, and in Latin.

21 Then the chief priests of the Jews said to Pilate : Write not, the king of the Jews ; but that he said, I am the king of the Jews.

22 Pilate answered : What I have written, I have written.

23 Then the soldiers, when they had crucified him, took his garments (and they made four parts, to every soldier a part) and also his coat. Now the coat was without seam, woven from the top throughout.

24 They said then one to another : Let us not cut it ; but let us cast lots for it whose it shall be ; that the Scripture might be fulfilled, saying : They have parted my garments among them ; and upon my vest- ■

ure they have cast lot. And the soldiers, indeed, did these things.

25 Now there stood by the cross of Jesus, his mother, and his mother's sister, Mary of Cleophas, and Mary Magdalene.

26 When Jesus, therefore, saw his mother and the disciple standing, whom he loved, he saith to his mother: Woman, behold thy son.

27 After that, he saith to the disciple: Behold thy mother. And from that hour the disciple took her to his own.

28 Afterwards Jesus, knowing that all things were now accomplished, that the Scripture might be fulfilled, said: I thirst.

29 Now there was a vessel set there, full of vinegar. And they, putting a sponge full of vinegar about hyssop, offered it to his mouth.

30 When Jesus, therefore, had taken the vinegar, he said: It is consummated. And bowing his head, he gave up the ghost.

31 Then the Jews, (because it was the parasceve) that the bodies might not remain upon the cross on the Sabbath day (for that was a great Sabbath day), besought Pilate that their legs might be broken, and that they might be taken away.

32 The soldiers, therefore, came: and they broke the legs of the first, and of the other that was crucified with him.

33 But when they came to Jesus, and saw that he was already dead, they did not break his legs.

34 But one of the soldiers opened his side with a spear: and immediately there came out blood and water.

35 And he that saw it, gave testimony: and his testimony is true. And he knoweth that he saith true; that you also may believe.

36 For these things were done, that the Scripture

might be fulfilled: You shall not break a bone of him.

37 And again another Scripture saith: They shall look on him whom they pierced.

38 And after these things Joseph of Arimathea (because he was a disciple of Jesus, but in private, for fear of the Jews) besought Pilate that he might take away the body of Jesus. And Pilate permitted him. He came, therefore, and took away the body of Jesus.

39 And Nicodemus also came: he who at first came to Jesus by night, bringing a mixture of myrrh and aloes, about a hundred pounds.

40 They took, therefore, the body of Jesus, and bound it in linen-cloths with the spices, as it is the custom with the Jews to bury.

41 And there was, in the place where he was crucified, a garden: and in the garden a new sepulchre, wherein no man had yet been laid.

42 There, therefore, by reason of the parasceve of the Jews, they laid Jesus, because the sepulchre was nigh at hand.

HOLY SATURDAY.

Epistle. Colossians iii. 1-4.

THEREFORE, if you be risen with Christ, seek the things that are above; where Christ is sitting at the right hand of God:

2 Mind the things that are above, not the things that are on the earth.

3 For you are dead: and your life is hidden with Christ in God.

4 When Christ shall appear, who is your life; then shall you also appear with him in glory.

4 And for fear of him, the guards
terror, and became as dead men.

5 And the angel answering
Fear not you: for I know that
was crucified.

6 He is not here; for he has
Come and see the place where

7 And, going quickly, tell ye
he is risen: and, behold, he will
Galilee: there you shall see him.
it to you.

ST. PATRICK.

Gospel. St. Matthew x

FOR even as a man going into
his servants, and delivered to

15 And to one he gave five talents,
two, and to another one, to every man
his proper ability: and immediately
ney.

18 But he that had received the one, going his way, digged in the earth, and hid his lord's money.

19 But after a long time the lord of those servants came, and reckoned with them.

20 And he that had received the five talents, coming, brought other five talents, saying: Lord, thou deliveredst to me five talents: behold, I have gained other five over and above.

21 His lord said to him: Well done, thou good and faithful servant; because thou hast been faithful over a few things, I will set thee over many things: enter thou into the joy of thy lord.

22 And he also that had received the two talents, came and said: Lord, thou deliveredst two talents to me: behold, I have gained other two.

23 His lord said to him: Well done, good and faithful servant; because thou hast been faithful over a few things, I will set thee over many things: enter thou into the joy of thy lord.

ST. JOSEPH.

Lesson. Ecclesiasticus xlv. 1-6.

MOSES was beloved of God and men; whose memory is in benediction.

2 He made him like the saints in glory, and magnified him in the fear of his enemies: and with his words he made prodigies to cease.

3 He glorified him in the sight of kings, and gave him commandments in the sight of his people, and showed him his glory.

4 He sanctified him in his faith and meekness, and chose him out of all flesh.

5 For he heard him, and his voice, and brought him into a cloud.

6 And he gave him commandments before his face, and a law of life and instruction.

Gospel. St. Matthew i. 18–21.

18 When Mary his Mother was espoused to Joseph, before they came together, she was found with child of the Holy Ghost :

19 Whereupon Joseph her husband, being a just man, and not willing publicly to expose her, was minded to put her away privately.

20 But while he thought on these things, behold, the Angel of the Lord appeared to him in his sleep, saying : Joseph, son of David, fear not to take unto thee Mary thy wife : for that which is conceived in her is of the Holy Ghost.

21 And she shall bring forth a son : and thou shalt call his name Jesus : for he shall save his people from their sins.

ANNUNCIATION.

Lesson. Isaias vii. 10–15.

AND the Lord spoke again to Achaz, saying :
11 Ask thee a sign of the Lord thy God, either unto the depth of hell, or unto the height above.

12 And Achaz said : I will not ask : and I will not tempt the Lord.

13 And he said : Hear ye therefore, O house of David : Is it a small thing for you to be grievous to men, that you are grievous to my God also ?

14 Therefore the Lord himself shall give you a sign. Behold, a virgin shall conceive, and bear a son ; and his name shall be called Emmanuel.

15 He shall eat butter and honey, that he may know to refuse the evil, and to choose the good.

Gospel. St. Luke i. 26–38.

26 And in the sixth month, the angel Gabriel was sent from God into a city of Galilee called Nazareth,

27 To a virgin espoused to a man whose name was Joseph, of the house of David : and the name of the virgin was Mary.

28 And the angel being come in, said to her : Hail, full of grace, the Lord is with thee : Blessed art thou among women.

29 And when she had heard, she was troubled at his saying, and thought with herself what manner of salutation this should be.

30 And the angel said to her : Fear not, Mary ; for thou hast found grace with God :

31 Behold, thou shalt conceive in thy womb, and shalt bring forth a Son ; and thou shalt call his name Jesus.

32 He shall be great, and shall be called the Son of the most High : and the Lord God shall give unto him the throne of David his father : and he shall reign in the house of Jacob forever,

33 And of his kingdom there shall be no end.

34 And Mary said to the angel : How shall this be done, because I know not man ?

35 And the angel answering, said to her : The Holy Ghost shall come upon thee ; and the power of the most High shall overshadow thee. And therefore also the Holy which shall be born of thee, shall be called the Son of God.

36 And behold, thy cousin Elizabeth, she hath also conceived a son in her old age : and this is the sixth month with her that is called barren :

37 Because no word shall be impossible with God.

38 And Mary said : Behold the handmaid of the Lord : be it done to me according to thy word.

EASTER SUNDAY.

Epistle. 1 Corinthians v. 7, 8.

PURGE out the old leaven, that you may be a new mass, as you are unleavened. For Christ, our pasch, is sacrificed.

8 Therefore let us feast, not with the old leaven, nor with the leaven of malice and wickedness, but with unleavened bread of sincerity and truth.

Gospel. St. Mark xvi. 1-7.

1 Mary Magdalene and Mary the mother of James and Salome bought sweet spices, that coming they might anoint Jesus.

2 And very early in the morning the first day of the week, they come to the sepulchre, the sun being now risen.

3 And they said one to another: Who shall roll us back the stone from the door of the sepulchre?

4 And looking, they saw the stone rolled back. For it was very great.

5 And entering into the sepulchre, they saw a young man sitting on the right side, clothed with a white robe; and they were astonished.

6 And he saith to them: Be not affrighted; you seek Jesus of Nazareth, who was crucified: he is risen; he is not here; behold the place where they laid him.

7 But go tell his disciples, and Peter, that he goeth before you into Galilee: there you shall see him, as he told you.

EASTER MONDAY.

Lesson. Acts x. 37-43.

YOU know the word which hath been published through all Judea: for it began from Galilee, after the baptism which John preached,

38 Jesus of Nazareth: how God anointed him with the Holy Ghost, and with power, who went about doing good, and healing all that were oppressed by the devil, for God was with him.

39 And we are witnesses of all things which he did in the land of the Jews and in Jerusalem, whom they killed, hanging him upon a tree.

40 Him God raised up the third day, and gave him to be made manifest,

41 Not to all the people, but to witnesses preordained of God, even to us, who ate and drank with him after he rose again from the dead.

42 And he commanded us to preach to the people, and to testify that it is he who hath been appointed by God to be the judge of the living and of the dead.

43 To him all the prophets give testimony, that through his name all receive remission of sins, who believe in him.

Gospel. St. Luke xxiv. 13-35.

13 And behold, two of them went that same day to a town which was sixty furlongs from Jerusalem, named Emmaus.

14 And they talked together of all these things which had happened.

15 And it came to pass, that, while they talked and reasoned with one another, Jesus himself also drew near, and went with them.

16 But their eyes were held, that they should not know him.

17 And he said to them: What are these discourses that you hold one with another as you walk, and are sad?

18 And the one, whose name was Cleophas, answering, said to him: Art thou alone a stranger in Jerusalem, and hast not known the things that have been done there in these days?

19 And he said to them: What things? And they said: Concerning Jesus of Nazareth, who was a prophet, mighty in work and word, before God and all the people;

20 And how our chief priests and rulers delivered him to be condemned to death, and crucified him.

21 But we hoped that it was he who should have redeemed Israel: and now, besides all this, to-day is the third day since these things were done.

22 Yea, and certain women also of our company affrighted us, who, before it was light, were at the sepulchre:

23 And, not finding his body, came, saying, that they had also seen a vision of angels, who say that he is alive.

24 And some of our people went to the sepulchre; and found it so as the women had said: but him they found not.

25 Then he said to them: O foolish, and slow of heart to believe in all the things which the prophets have spoken!

26 Ought not Christ to have suffered these things, and so to enter into his glory?

27 And beginning from Moses, and all the prophets, he expounded to them, in all the Scriptures, the things that were concerning him.

28 And they drew nigh to the town whither they were going: and he made as though he would go farther.

29 But they constrained him, saying: Stay with

us, because it is towards evening ; and the day is now far spent. And he went in with them.

30 And it came to pass, whilst he was at table with them, he took bread, and blessed, and brake, and gave to them.

31 And their eyes were opened ; and they knew him : and he vanished out of their sight.

32 And they said one to the other : Was not our heart burning within us, whilst he was speaking in the way, and opened to us the Scriptures ?

33 And they rose up at the same hour, and went back to Jerusalem : and they found the eleven gathered together, and those that were with them,

34 Saying : The Lord is risen indeed, and hath appeared to Simon.

35 And they told what things were done in the way ; and how they knew him in the breaking of bread.

EASTER TUESDAY.

Lesson. Acts xiii. 26-33.

MEN brethren, sons of the race of Abraham, and whosoever among you fear God, to you the word of this salvation is sent.

27 For they who inhabited Jerusalem, and the rulers thereof not knowing him, nor the voices of the prophets, which are read every Sabbath, judging him have fulfilled them.

28 And finding no cause of death in him, they petitioned of Pilate that they might put him to death.

29 And when they had fulfilled all things that were written of him, taking him down from the tree, they laid him in a sepulchre.

30 But God raised him up from the dead the third day : who was seen for many days by those,

31 Who went up together with him from Galilee to

Jerusalem: who to this present time are witnesses of him to the people.

32 And we declare to you that the promise which was made to our fathers,

33 This same hath God fulfilled to our children, raising up Jesus again.

Gospel. St. Luke xxiv. 36-47.

36 Jesus stood in the midst of them, and saith to them: Peace be to you; it is I, fear not.

37 But they being troubled and affrighted, supposed that they saw a spirit.

38 And he said to them: Why are you troubled, and why do thoughts arise in your hearts?

39 See my hands and my feet, that it is I myself: feel, and see: for a spirit hath not flesh and bones, as you see me to have.

40 And when he had said this, he showed them his hands and his feet.

41 But while they yet believed not, and wondered for joy, he said: Have you here anything to eat?

42 And they offered him a piece of a broiled fish, and a honey-comb.

43 And when he had eaten before them, taking the remains, he gave to them.

44 And he said to them: These are the words which I spoke to you while I was yet with you, that all things must needs be fulfilled, which are written in the law of Moses, and in the prophets, and in the psalms, concerning me.

45 Then he opened their understanding, that they might understand the Scriptures.

46 And he said to them: Thus it is written, and thus it behooved Christ to suffer, and to rise again from the dead the third day:

47 And that penance and remission of sins should be preached in his name among all nations.

LOW SUNDAY.

Epistle. 1 St. John v. 4-10.

FOR whatsoever is born of God, overcometh the world: and this is the victory which overcometh the world, our faith.

5 Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?

6 This is he that came by water and blood, Jesus Christ; not in water only, but in water and blood. And it is the Spirit that testifieth, that Christ is the truth.

7 For there are three that give testimony in heaven; the Father, the Word, and the Holy Ghost: and these three are one.

8 And there are three that give testimony on earth; the spirit, the water, and the blood: and these three are one.

9 If we receive the testimony of men, the testimony of God is greater: for this is the testimony of God, which is greater, because he hath testified of his Son.

10 He that believeth in the Son of God, hath the testimony of God in himself.

Gospel. St. John xx. 19-31.

19 Now when it was late that same day, being the first day of the week, and the doors were shut, where the disciples were gathered together, for fear of the Jews, Jesus came, and stood in the midst, and said to them: Peace be to you.

20 And when he had said this, he showed them his hands and his side. The disciples, therefore, were glad when they saw the Lord.

21 And he said to them again: Peace be to you. As the Father hath sent me, I also send you.

22 When he had said this, he breathed on them; and he said to them: Receive ye the Holy Ghost:

23 Whose sins you shall forgive, they are forgiven them: and whose you shall retain, they are retained.

24 Now Thomas, one of the twelve, who is called Didymus, was not with them when Jesus came.

25 The other disciples, therefore, said to him: We have seen the Lord. But he said to them: Unless I shall see in his hands the print of the nails, and put my finger into the place of the nails, and put my hand into his side, I will not believe.

26 And after eight days, his disciples were again within, and Thomas with them. Jesus cometh, the doors being shut, and stood in the midst; and said: Peace be to you.

27 Then he saith to Thomas: Put in thy finger hither, and see my hands, and bring hither thy hand, and put it into my side: and be not incredulous, but faithful.

28 Thomas answered, and said to him: My Lord, and my God.

29 Jesus saith to him: Because thou hast seen me, Thomas, thou hast believed: blessed are they that have not seen, and have believed.

30 Many other signs also did Jesus in the sight of his disciples, which are not written in this book.

31 But these are written, that you may believe that Jesus is the Christ, the Son of God: and that believing, you may have life in his name.

SECOND SUNDAY AFTER EASTER.

Epistle. 1 St. Peter ii. 21-25.

FOR unto this you have been called: because Christ also suffered for us, leaving you an example, that you should follow his steps;

22 Who did no sin, neither was guile found in his mouth ;

23 Who, when he was reviled, did not revile : when he suffered, he threatened not ; but delivered himself to him that judged him unjustly :

24 Who his own self bore our sins in his body upon the tree ; that we, being dead to sins, should live to justice ; by whose stripes you were healed.

25 For you were as sheep going astray : but you are now converted to the pastor and bishop of your souls.

Gospel. St. John x. 11-16.

11 I am the good shepherd. The good shepherd giveth his life for his sheep :

12 But the hireling, and he that is not the shepherd, whose own sheep they are not, seeth the wolf coming, and leaveth the sheep and flieth : and the wolf snatcheth and scattereth the sheep.

13 And the hireling flieth, because he is a hireling : and he hath no care for the sheep.

14 I am the good shepherd ; and I know mine, and mine know me ;

15 As the Father knoweth me, and I know the Father : and I lay down my life for my sheep.

16 And other sheep I have, that are not of this fold : them also I must bring ; and they shall hear my voice : and there shall be made one fold and one shepherd.

THIRD SUNDAY AFTER EASTER.

Epistle. 1 St. Peter ii. 11-18.

DEARLY beloved. I beseech you. as strangers and pilgrims. to refrain yourselves from carnal desires, which war against the soul,

12 Having your conversation good among the Gentiles; that whereas they speak against you as evil-doers, considering you by your good works, they may glorify God in the day of visitation.

13 Be ye subject, therefore. to every human creature. for God's sake; whether it be to the king, as excelling;

14 Or to governors. as sent by him for the punishment of evil-doers, and for the praise of the good:

15 For so is the will of God. that by doing well, you may silence the ignorance of foolish men:

16 As free. and not as making liberty a cloak of malice, but as the servants of God.

17 Honor all men: love the brotherhood: fear God: honor the king:

18 Servants, be subject to your masters with all fear; not only to the good and gentle, but also to the froward.

Gospel. St. John xvi. 16-22.

16 A little while, and now you shall not see me: and again a little while, and you shall see me: because I go to the Father.

17 Then some of his disciples said one to another: What is this that he saith to us: A little while, and you shall not see me: and again a little while, and you shall see me: and because I go to the Father?

18 They said, therefore: What is this that he saith, A little while? we know not what he speaketh.

19 And Jesus knew that they were desirous to ask him: and he said to them: Of this do you inquire

among yourselves, because I said : A little while, and you shall not see me : and again a little while, and you shall see me.

20 Amen, amen I say to you, that you shall lament and weep ; but the world shall rejoice : and you shall be sorrowful ; but your sorrow shall be turned into joy.

21 A woman, when she is in labor, hath sorrow, because her hour is come : but when she hath brought forth the child, she remembereth no more the anguish, for joy that a man is born into the world.

22 So also you now, indeed, have sorrow, but I will see you again, and your heart shall rejoice : and your joy no man shall take from you.

FOURTH SUNDAY AFTER EASTER.

Epistle. St. James i. 17-21.

EVERY best gift, and every perfect gift, is from above, coming down from the Father of lights, with whom there is no change, nor shadow of vicissitude.

18 For of his own will hath he begotten us by the word of truth, that we might be some beginning of his creatures.

19 You know, my dearest brethren : and let every man be swift to hear ; but slow to speak, and slow to anger.

20 For the anger of man worketh not the justice of God.

21 Wherefore, casting away all uncleanness, and abundance of malice, with meekness receive the ingrafted word, which is able to save your souls.

Gospel. St. John xvi. 5-14.

5 But I told you not these things from the beginning, because I was with you : and now I go to him

that sent me: and none of you asketh me: Whither goest thou?

6 But because I have spoken these things to you, sorrow hath filled your heart.

7 But I tell you the truth: it is expedient for you that I go: for if I go not, the Paraclete will not come to you: but if I go, I will send him to you.

8 And when he shall come, he will convince the world of sin, and of justice, and of judgment.

9 Of sin indeed; because they have not believed in me.

10 And of justice; because I go to the Father: and you shall see me no longer:

11 And of judgment; because the prince of this world is already judged.

12 I have yet many things to say to you: but you cannot bear them now.

13 But when he, the Spirit of truth, shall come, he will teach you all truth; for he shall not speak of himself: but what things soever he shall hear, he shall speak: and the things that are to come, he will show you.

14 He shall glorify me; because he shall receive of mine, and will declare it to you.

FIFTH SUNDAY AFTER EASTER.

Epistle. St. James i. 22-27.

BUT be ye doers of the word, and not hearers only, deceiving your own selves.

23 For if a man be a hearer of the word, and not a doer; he shall be compared to a man beholding his natural countenance in a glass:

24 For he beheld himself, and went his way, and presently forgot what manner of man he was.

25 But he that hath looked into the perfect law of liberty, and hath continued in it, not becoming a for-

getful hearer, but a doer of the work ; this man shall be blessed in his deed.

26 And if any man think himself to be religious, not bridling his tongue, but deceiving his own heart, this man's religion is vain.

27 Religion pure and unspotted with God and the Father is this : To visit the fatherless and widows in their tribulation, and to keep one's self undefiled from this world.

Gospel. St. John xvi. 22-30.

22 So also you now, indeed, have sorrow, but I will see you again, and your heart shall rejoice : and your joy no man shall take from you.

23 And in that day you shall not ask me anything. Amen, amen I say to you : If you ask the Father anything in my name, he will give it you.

24 Hitherto you have not asked anything in my name. Ask, and you shall receive ; that your joy may be full.

25 These things have I spoken to you in proverbs. The hour cometh when I will no more speak to you in proverbs, but will show you plainly of the Father.

26 In that day you shall ask in my name : and I say not to you, that I will ask the Father for you :

27 For the Father himself loveth you ; because you have loved me, and have believed that I came forth from God.

28 I came forth from the Father, and am come into the world : again I leave the world, and I go to the Father.

29 His disciples say to him : Behold, now thou speakest plainly, and speakest no proverb.

30 Now we know that thou knowest all things, and that for thee it is not needful that any man ask thee : in this we believe that thou camest forth from God.

ASCENSION.

Lesson. Acts i. 1-11.

THE former treatise I have made, O Theophilus, of all things which Jesus began to do and to teach.

2 Until the day on which, giving commands by the Holy Ghost to the apostles whom he had chosen, he was taken up :

3 To whom also he showed himself alive, after his passion, by many proofs ; for forty days appearing to them, and speaking of the kingdom of God.

4 And eating with them, he commanded them that they should not depart from Jerusalem, but should wait for the promise of the Father, which you have heard (saith he) by my mouth.

5 For John indeed baptized with water : but you shall be baptized with the Holy Ghost, not many days hence.

6 They, therefore, who were come together, asked him, saying : Lord, wilt thou at this time restore again the kingdom to Israel ?

7 But he said to them : It is not for you to know the times or moments, which the Father hath put in his own power.

8 But you shall receive the power of the Holy Ghost coming upon you, and you shall be witnesses unto me in Jerusalem, and in all Judea, and Samaria, and even to the uttermost part of the earth.

9 And when he had said these things, while they looked on, he was raised up : and a cloud received him out of their sight.

10 And whilst they were beholding him going up to heaven, behold, two men stood by them, in white garments,

11 Who also said : Ye men of Galilee, why stand you looking up to heaven ? This Jesus, who is

taken up from you into heaven, so shall he come as you have seen him going into heaven.

Gospel. St. Mark xvi. 14–20.

14 At length he appeared to the eleven as they were at table: and he upbraided them with their incredulity and hardness of heart; because they did not believe them who had seen him after he was risen again.

15 And he said to them: Go ye into the whole world, and preach the gospel to every creature.

16 He that believeth and is baptized, shall be saved: but he that believeth not, shall be condemned.

17 And these signs shall follow them that believe: In my name they shall cast out devils: they shall speak with new tongues:

18 They shall take up serpents: and if they shall drink any deadly thing, it shall not hurt them: they shall lay their hands upon the sick, and they shall recover.

19 And the Lord Jesus, after he had spoken to them, was taken up into heaven, and sitteth on the right hand of God.

20 But they going forth preached everywhere; the Lord coöperating with them, and confirming the word with signs that followed.

SUNDAY WITHIN THE OCTAVE OF THE ASCENSION.

Epistle. 1 St. Peter iv. 7–11.

BE prudent, therefore, and watch in prayers.

8 But before all things have a mutual charity among yourselves: for charity covereth a multitude of sins.

9 Using hospitality towards one another without murmuring.

10 As every man hath received grace, ministering

the same one to another, as good stewards of the manifold grace of God.

11 If any man speak, let him speak as the words of God: if any man minister, let it be as from the power which God administereth; that in all things God may be honored through Jesus Christ.

Gospel. St. John xv. 26, 27; xvi. 1-4.

26 But when the Paraclete shall come, whom I will send you from the Father, the Spirit of truth, who proceedeth from the Father, he shall give testimony of me:

27 And you shall give testimony, because you are with me from the beginning.

1 These things have I spoken to you, that you may not be scandalized.

2 They will put you out of the synagogues: yea, the hour cometh, that whosoever killeth you, will think that he doeth a service to God.

3 And these things will they do to you, because they have not known the Father, nor me.

4 But these things I have told you; that when the hour of them shall come, you may remember that I told you.

WHIT-SUNDAY, OR PENTECOST.

Lesson. Acts ii. 1-11.

AND when the days of the Pentecost were accomplished, they were all together in the same place:

2 And suddenly there came a sound from heaven, as of a mighty wind coming: and it filled the whole house where they were sitting.

3 And there appeared to them cloven tongues as it were of fire: and it sat upon each of them:

4 And they were all filled with the Holy Ghost:

and they began to speak with divers tongues, according as the Holy Ghost gave them to speak.

5 Now there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven.

6 And when this voice was made, the multitude came together, and was confounded in mind, because that every one heard them speaking in his own tongue.

7 And they were all amazed, and wondered, saying: Behold, are not all these who speak, Galileans?

8 And how have we every one heard our own tongue wherein we were born?

9 Parthians, and Medes, and Elamites, and inhabitants of Mesopotamia, Judea, and Cappadocia, Pontus, and Asia,

10 Phrygia, and Pamphilia, Egypt, and the parts of Libya about Cyrene, and strangers of Rome,

11 Jews also, and proselytes, Cretes and Arabians: we have heard them speak in our own tongues the wonderful works of God.

Gospel. St. John xiv. 23-31.

23 Jesus answered, and said to him: If any one love me, he will keep my word; and my Father will love him, and we will come to him, and will make an abode with him:

24 He that loveth me not, keepeth not my words. And the word which you have heard is not mine; but the Father's who sent me.

25 These things have I spoken to you, remaining with you.

26 But the Paraclete, the Holy Ghost, whom the Father will send in my name, he will teach you all things, and bring all things to your mind, whatsoever I shall have said to you.

27 Peace I leave with you, my peace I give to

you : not as the world giveth, do I give to you. Let not your heart be troubled, nor let it be afraid.

28 You have heard that I said to you : I go away, and I come again to you. If you loved me, you would indeed be glad, because I go to the Father : for the Father is greater than I.

29 And now I have told you before it come to pass, that when it shall come to pass, you may believe.

30 Now I will not speak many things with you. For the prince of this world cometh ; and in me he hath not anything.

31 But that the world may know that I love the Father, and as the Father hath given me commandment, so I do.

WHIT-MONDAY.

Lesson. Acts x. 42-48.

AND he commanded us to preach to the people, and to testify that it is he who hath been appointed by God to be the judge of the living and of the dead.

43 To him all the prophets give testimony, that through his name all receive remission of sins, who believe in him.

44 While Peter was yet speaking these words, the Holy Ghost fell upon all them that were hearing the word.

45 And the faithful of the circumcision, who had come with Peter, were astonished because the grace of the Holy Ghost was also poured out upon the Gentiles.

46 For they heard them speaking with tongues, and magnifying God.

47 Then Peter answered : Can any man forbid

water, that these should not be baptized, who have received the Holy Ghost as well as we?

48 And he commanded them to be baptized in the name of the Lord Jesus Christ.

Gospel. St. John iii. 16–21.

16 For God so loved the world, as to give his only-begotten Son; that whosoever believeth in him may not perish, but may have life everlasting.

17 For God sent not his Son into the world to judge the world, but that the world may be saved by him.

18 He that believeth in him is not judged: but he that doth not believe is already judged: because he believeth not in the name of the only-begotten Son of God.

19 And this is the judgment: because the light is come into the world, and men loved darkness rather than the light: for their works were evil.

20 For every one that doeth evil, hateth the light, and cometh not to the light, that his works may not be reproved.

21 But he that doeth truth, cometh to the light, that his works may be made manifest, because they are done in God.

WHIT-TUESDAY.

Lesson. Acts viii. 14–17.

NOW when the apostles, who were in Jerusalem, had heard that Samaria had received the word of God, they sent to them Peter and John:

15 Who, when they were come, prayed for them, that they might receive the Holy Ghost:

16 For he was not yet come upon any one of them: but they were only baptized in the name of the Lord Jesus.

17 Then they laid their hands upon them; and they received the Holy Ghost.

Gospel. St. John x. 1-10.

1 Amen, amen I say to you: He that entereth not by the door into the sheepfold, but climbeth up another way, the same is a thief and a robber.

2 But he that entereth in by the door, is the shepherd of the sheep:

3 To whom the porter openeth; and the sheep hear his voice; and he calleth his own sheep by name, and leadeth them out.

4 And when he hath let out his own sheep, he goeth before them: and the sheep follow him, because they know his voice.

5 But a stranger they follow not, but fly from him; because they know not the voice of strangers.

6 This parable Jesus spoke to them. But they understood not what he was speaking to them.

7 Jesus, therefore, said to them again: Amen, amen I say to you, I am the door of the sheep.

8 All they who came are thieves and robbers: and the sheep heard them not.

9 I am the door. If any one enter by me, he shall be saved, and he shall go in, and go out, and shall find pastures.

10 The thief cometh not but to steal, and to kill, and to destroy. I am come that they may have life, and may have it more abundantly.

TRINITY SUNDAY.

Epistle. Romans xi. 33-36.

O THE depth of the riches, of the wisdom and of the knowledge of God! How incomprehensible are his judgments, and how unsearchable his ways!

34 For who hath known the mind of the Lord? Or who hath been his counsellor?

35 Or who hath first given to him, and recompense shall be made him?

36 For of him, and by him, and in him are all things: to him be glory forever. Amen.

Gospel. St. Matthew xxviii. 18–20.

18 And Jesus coming, spoke to them, saying: All power is given to me in heaven and in earth.

19 Go ye, therefore, and teach all nations; baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.

20 Teaching them to observe all things whatsoever I have commanded you; and, behold, I am with you all days, even to the consummation of the world.

CORPUS CHRISTI.

Epistle. 1 Corinthians xi. 23–29.

FOR I have received of the Lord that which also I delivered to you, that the Lord Jesus, the night in which he was betrayed, took bread,

24 And giving thanks, broke, and said: Take ye, and eat: this is my body which shall be delivered for you: do this for the commemoration of me.

25 In like manner also the chalice, after he had supped, saying: This chalice is the new testament in my blood: this do ye, as often as you shall drink it, for the commemoration of me.

26 For as often as you shall eat this bread, and drink this chalice, you shall show the death of the Lord, until he come.

27 Wherefore whosoever shall eat this bread, or drink the chalice of the Lord unworthily, shall be guilty of the body and blood of the Lord.

28 But let a man prove himself: and so let him eat of that bread, and drink of the chalice.

29 For he that eateth and drinketh unworthily; eateth and drinketh judgment to himself, not discerning the body of the Lord.

Gospel. St. John vi. 56–59.

56 For my flesh is meat indeed: and my blood is drink indeed.

57 He that eateth my flesh, and drinketh my blood, abideth in me, and I in him.

58 As the living Father hath sent me, and I live by the Father; so he that eateth me, the same also shall live by me.

59 This is the bread that came down from heaven. Not as your fathers did eat manna, and died. He that eateth this bread, shall live forever.

SECOND SUNDAY AFTER PENTECOST.

Epistle. 1 St. John iii. 13–18.

WONDER not, brethren, if the world hate you.

14 We know that we have passed from death to life: because we love the brethren. He that loveth not abideth in death:

15 Whosoever hateth his brother, is a murderer. And you know that no murderer hath eternal life abiding in himself.

16 In this we have known the charity of God, because he hath laid down his life for us: and we ought to lay down our lives for the brethren.

17 He that hath the substance of this world, and shall see his brother in need, and shall shut up his bowels from him; how doth the charity of God abide in him?

18 My little children, let us not love in word, nor in tongue, but in deed, and in truth.

Gospel. St. Luke xiv. 16-24.

16 But he said to him : A certain man made a great supper, and invited many.

17 And he sent his servant at supper time to say to them that were invited, that they should come, for now all things are ready.

18 And they began all at once to make excuse. The first said to him : I have bought a farm, and I must needs go out and see it : I pray thee, have me excused.

19 And another said : I have bought five yoke of oxen, and I go to try them : I pray thee, have me excused.

20 And another said : I have married a wife, and therefore I cannot come.

21 And the servant returning told these things to his lord. Then the master of the house being angry, said to his servant : Go out quickly into the streets and lanes of the city : and bring in hither the poor, and the feeble, and the blind, and the lame.

22 And the servant said : Lord, it is done as thou hast commanded, and yet there is room.

23 And the lord said to the servant : Go out into the highways and hedges : and compel them to come in, that my house may be filled.

24 But I say to you, that none of those men that were called shall taste my supper.

THIRD SUNDAY AFTER PENTECOST.

Epistle. 1 St. Peter v. 6-11.

BE you humbled, therefore, under the mighty hand of God ; that he may exalt you in the time of visitation :

7 Casting all your solicitude upon him ; for he hath care of you.

8 Be sober, and watch : because your adversary the devil, as a roaring lion, goeth about, seeking whom he may devour :

9 Whom resist ye, strong in faith ; knowing that the same affliction befalleth your brethren who are in the world.

10 But the God of all grace, who hath called us unto his eternal glory in Christ Jesus, when you have suffered a little, will himself perfect, and confirm, and establish you.

11 To him be glory and dominion forever and ever. Amen.

Gospel. St. Luke xv. 1-10.

1 Now the publicans and sinners drew near unto him, to hear him.

2 And the Pharisees and the Scribes murmured, saying : This man receiveth sinners, and eateth with them.

3 And he spoke to them this parable, saying :

4 What man among you, that hath a hundred sheep ; and if he shall lose one of them, doth he not leave the ninety-nine in the desert, and go after that which was lost until he find it ?

5 And when he hath found it, doth he not lay it upon his shoulders, rejoicing ;

6 And, coming home, call together his friends and neighbors, saying to them : Rejoice with me because I have found my sheep that was lost ?

7 I say to you, that even so there shall be joy in heaven upon one sinner that doth penance, more than upon ninety-nine just, who need not penance.

8 Or what woman, having ten groats, if she lose one groat, doth not light a candle, and sweep the house, and seek diligently till she find it ?

9 And when she hath found it, call together her friends and neighbors, saying: Rejoice with me, because I have found the groat which I had lost.

10 So, I say to you, there shall be joy before the angels of God upon one sinner doing penance.

FOURTH SUNDAY AFTER PENTECOST.

Epistle. Romans viii. 18-23.

FOR I reckon that the sufferings of this present time are not worthy to be compared with the glory to come, that shall be revealed in us.

19 For the expectation of the creature waiteth for the revelation of the sons of God.

20 For the creature was made subject to vanity, not willingly, but by reason of him that made it subject in hope:

21 Because the creature also itself shall be delivered from the servitude of corruption, into the liberty of the glory of the children of God.

22 For we know that every creature groaneth, and is in labor even till now.

23 And not only it, but ourselves also, who have the first-fruits of the spirit, even we ourselves groan within ourselves, waiting for the adoption of the sons of God, the redemption of our body.

Gospel. St. Luke v. 1-11.

1 And it came to pass that, when the multitudes pressed upon him, to hear the word of God, he stood by the lake of Genesareth.

2 And he saw two ships standing by the lake: but the fishermen were gone out of them, and were washing their nets.

3 And going up into one of the ships, that was

Simon's, he desired him to thrust out a little from the land. And, sitting down, he taught the multitudes out of the ship.

4 Now when he had ceased to speak, he said to Simon : Launch out into the deep, and let down your nets for a draught.

5 And Simon answering, said to him : Master, we have labored all the night, and have taken nothing : but at thy word I will let down the net.

6 And when they had done this they enclosed a very great multitude of fishes, and their net was breaking.

7 And they beckoned to their partners that were in the other ship, that they should come and help them. And they came, and filled both the ships, so that they were almost sinking.

8 Which when Simon Peter saw, he fell down at Jesus's knees, saying : Depart from me ; for I am a sinful man, O Lord.

9 For he was wholly astonished, and all that were with him, at the draught of the fishes which they had taken :

10 And so were also James and John, the sons of Zebedee, who were Simon's partners. And Jesus saith to Simon : Fear not : from henceforth thou shalt be taking men.

11 And when they had brought their ships to land, leaving all things, they followed him.

FIFTH SUNDAY AFTER PENTECOST.

Epistle. 1 St. Peter iii. 8-15.

AND finally, be ye all of one mind, having compassion one of another, loving brotherhood, merciful, modest, humble :

9 Not rendering evil for evil, nor railing for railing, but on the contrary, blessing : for unto this are

you called, that by inheritance you may possess a blessing.

10 For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile.

11 Let him decline from evil, and do good : let him seek peace, and pursue it :

12 Because the eyes of the Lord are upon the just, and his ears unto their prayers : but the countenance of the Lord against them that do evil things.

13 And who is he that can hurt you, if you be zealous of good ?

14 But if also you suffer anything for justice' sake, blessed are ye. And be not afraid of their terror, and be not troubled.

15 But sanctify the Lord Christ in your heart.

Gospel. St. Matthew v. 20-24.

20 For I say to you, that unless your justice abound more than that of the Scribes and of the Pharisees, you shall not enter into the kingdom of heaven.

21 You have heard that it was said to them of old : Thou shalt not kill. And whosoever shall kill shall be guilty of the judgment :

22 But I say to you, that whosoever is angry with his brother, shall be guilty of the judgment. And whosoever shall say to his brother, Raca, shall be guilty of the council. And whosoever shall say, Thou fool, shall be guilty of hell-fire.

23 Therefore, if thou offerest thy gift at the altar, and there shalt remember that thy brother hath anything against thee ;

24 Leave there thy gift before the altar, and first go to be reconciled to thy brother, and then come and offer thy gift.

SIXTH SUNDAY AFTER PENTECOST.

Epistle. Romans vi. 3–11.

KNOW you not that all we, who are baptized in Christ Jesus, are baptized in his death?

4 For we are buried together with him by baptism unto death: That as Christ is risen from the dead by the glory of the Father, so we also may walk in newness of life.

5 For if we have been planted together in the likeness of his death, in like manner we shall be of his resurrection.

6 Knowing this, that our old man is crucified with him, that the body of sin may be destroyed, and that we may serve sin no longer.

7 For he that is dead, is justified from sin.

8 Now if we be dead with Christ, we believe that we shall live also together with Christ:

9 Knowing that Christ rising again from the dead, dieth now no more, death shall no more have dominion over him.

10 For in that he died to sin, he died once: but in that he liveth, he liveth unto God.

11 So do you also reckon yourselves to be dead indeed to sin, but alive to God in Christ Jesus our Lord.

Gospel. St. Mark viii. 1–9.

1 In those days again, when there was a great multitude, and had nothing to eat; calling his disciples together, he saith to them:

2 I have compassion on the multitude: for, behold, they have now been with me three days, and have nothing to eat:

3 And if I send them away fasting to their own houses, they will faint in the way: for some of them came from afar off.

4 And his disciples answered him : From whence can any one satisfy them here with bread in the wilderness ?

5 And he asked them : How many loaves have ye ? And they said : Seven.

6 And he commanded the people to sit down on the ground : and taking the seven loaves, giving thanks, he broke, and gave to his disciples to set before them ; and they set them before the people.

7 And they had a few little fishes : and he blessed them, and commanded them to be set before them.

8 And they did eat, and were filled : and they took up that which was left of the fragments, seven baskets.

9 And they that had eaten were about four thousand : and he sent them away.

SEVENTH SUNDAY AFTER PENTECOST.

Epistle. Romans vi. 19-23.

I SPEAK a human thing, because of the infirmity of your flesh : for as you have yielded your members to serve uncleanness and iniquity, unto iniquity ; so now yield your members to serve justice, unto sanctification.

20 For when you were the servants of sin, you were free from justice.

21 What fruit, therefore, had you then in those things of which you are now ashamed ? For the end of them is death.

22 But now being made free from sin, and become servants to God, you have your fruit unto sanctification, and the end everlasting life.

23 For the wages of sin is death. But the grace of God, everlasting life, in Christ Jesus our Lord.

Gospel. St. Matthew vii. 15–21.

15 Beware of false prophets, who come to you in the clothing of sheep, but inwardly they are ravenous wolves.

16 By their fruits you shall know them. Do men gather grapes of thorns, or figs of thistles?

17 Even so every good tree yieldeth good fruit, and the bad tree yieldeth bad fruit.

18 A good tree cannot yield bad fruit; neither can a bad tree yield good fruit.

19 Every tree that yieldeth not good fruit, shall be cut down, and shall be cast into the fire.

20 Wherefore, by their fruits you shall know them.

21 Not every one that saith to me, Lord, Lord, shall enter into the kingdom of heaven: but he that doeth the will of my Father, who is in heaven, he shall enter into the kingdom of heaven.

EIGHTH SUNDAY AFTER PENTECOST.

Epistle. Romans viii. 12–17.

THEREFORE, brethren, we are debtors, not to the flesh, to live according to the flesh.

13 For if you live according to the flesh, you shall die: but if by the spirit you mortify the deeds of the flesh, you shall live.

14 For whosoever are led by the Spirit of God, they are the sons of God.

15 For you have not received the spirit of bondage again in fear: but you have received the spirit of adoption of sons, whereby we cry: Abba, (Father.)

16 For the Spirit himself giveth testimony to our spirit, that we are the sons of God.

17 And if sons, heirs also: heirs indeed of God, and joint-heirs with Christ.

Gospel. St. Luke xvi. 1-9.

1 And he said also to his disciples: There was a certain rich man who had a steward: and the same was accused unto him that he had wasted his goods.

2 And he called him, and said to him: What is this I hear of thee? give an account of thy stewardship: for now thou canst not be steward.

3 And the steward said within himself: What shall I do, for my lord taketh away from me the stewardship? To dig I am not able: to beg I am ashamed.

4 I know what I will do, that when I shall be put out of the stewardship, they may receive me into their houses.

5 Therefore, calling together every one of his lord's debtors, he said to the first: How much dost thou owe my lord?

6 But he said: A hundred barrels of oil. And he said to him: Take thy bill, and sit down quickly, and write fifty.

7 Then he said to another: And how much dost thou owe? Who said: A hundred quarters of wheat. He said to him: Take thy bill, and write eighty.

8 And the lord commended the unjust steward, forasmuch as he had done wisely: for the children of this world are wiser in their generation than the children of light.

9 And I say to you: Make to yourselves friends of the mammon of iniquity; that when you shall fail, they may receive you into everlasting dwellings.

NINTH SUNDAY AFTER PENTECOST.

Epistle. 1 Corinthians x. 6-13.

WE should not covet evil things, as they also coveted.

7 Neither become ye idolaters, as some of them;

as it is written: The people sat down to eat and drink, and rose up to play.

8 Neither let us commit fornication; as some of them committed fornication, and there fell in one day three and twenty thousand.

9 Neither let us tempt Christ; as some of them tempted, and perished by serpents.

10 Neither do you murmur; as some of them murmured, and were destroyed by the destroyer.

11 Now all these things happened to them in figure: and they are written for our correction, upon whom the ends of the world are come.

12 Wherefore, let him that thinketh himself to stand, take heed lest he fall.

13 Let no temptation take hold on you, but such as is human: and God is faithful, who will not suffer you to be tempted above that which you are able; but will make also with temptation issue, that you may be able to bear it.

Gospel. St. Luke xix. 41—47.

41 And when he drew near, seeing the city, he wept over it, saying:

42 If thou also hadst known, and that in this thy day, the things that are for thy peace: but now they are hidden from thy eyes.

43 For the days shall come upon thee: and thy enemies shall cast a trench about thee, and compass thee round, and straiten thee on every side,

44 And beat thee flat to the ground, and thy children who are in thee: and they shall not leave in thee a stone upon a stone: because thou hast not known the time of thy visitation.

45 And entering into the temple, he began to cast them out that sold therein, and them that bought,

46 Saying to them: It is written: My house is

the house of prayer. But you have made it a den of thieves.

47 And he was teaching daily in the temple.

TENTH SUNDAY AFTER PENTECOST.

Epistle. 1 Corinthians xii. 2-11.

YOU know that, when you were heathens, you went to dumb idols, according as you were led.

3 Wherefore I give you to understand, that no man, speaking by the Spirit of God, saith anathema to Jesus. And no man can say, the Lord Jesus, but by the Holy Ghost.

4 Now there are diversities of graces, but the same Spirit :

5 And there are diversities of ministries, but the same Lord.

6 And there are diversities of operations, but the same God, who worketh all in all.

7 But the manifestation of the Spirit is given to every man unto profit.

8 To one indeed, by the Spirit, is given the word of wisdom ; and to another, the word of knowledge, according to the same Spirit :

9 To another, faith in the same Spirit : to another, the grace of healing in one Spirit :

10 To another, the working of miracles : to another, prophecy : to another, the discerning of spirits : to another, divers kinds of tongues : to another, interpretation of speeches.

11 But all these things one and the same Spirit worketh, dividing to every one according as he will.

Gospel. St. Luke xviii. 9-14.

9 He spoke also this parable to some who trusted in themselves as just, and despised others :

10 Two men went up into the temple to pray: the one a Pharisee, and the other a publican:

11 The Pharisee standing, prayed thus with himself: O God, I give thee thanks that I am not as the rest of men, extortioners, unjust, adulterers, nor such as this publican.

12 I fast twice in the week: I give tithes of all that I possess.

13 And the publican, standing afar off, would not so much as lift his eyes towards heaven: but struck his breast, saying: O God, be merciful to me a sinner.

14 I say to you, this man went down to his house justified rather than the other: because every one that exalteth himself, shall be humbled; and he that humbleth himself, shall be exalted.

ELEVENTH SUNDAY AFTER PENTECOST.

Epistle. 1 Corinthians xv. 1-10.

NOW I make known unto you, brethren, the gospel which I preached to you, which also you have received, and wherein you stand:

2 By which also you are saved: if you hold fast after what manner I preached to you, unless you have believed in vain.

3 For I delivered to you first of all, which I also received: how that Christ died for our sins, according to the Scriptures:

4 And that he was buried; and that he rose again the third day, according to the Scriptures:

5 And that he was seen by Cephas, and after that by the eleven.

6 Then was he seen by more than five hundred brethren at once: of whom many remain unto this present: and some have fallen asleep.

7 After that, he was seen by James, then by all the apostles:

8 And last of all, he was seen also by me, as by one born out of due time.

9 For I am the least of the apostles, who am not worthy to be called an apostle, because I persecuted the church of God.

10 But by the grace of God I am what I am: and his grace in me hath not been void.

Gospel. St. Mark vii. 31–37.

31 And again going out of the borders of Tyre, he came by Sidon to the sea of Galilee, through the midst of the territories of Decapolis.

32 And they bring to him one that was deaf and dumb: and they besought him to lay his hand upon him.

33 And taking him aside from the multitude, he put his fingers into his ears; and spitting, he touched his tongue;

34 And looking up to heaven, he groaned, and said to him: Ephpheta, that is, Be opened.

35 And immediately his ears were opened: and the string of his tongue was loosed; and he spoke right.

36 And he charged them that they should tell no man. But the more he charged them, so much the more a great deal did they publish it.

37 And so much the more did they wonder, saying: He hath done all things well: he hath made both the deaf to hear, and the dumb to speak.

ASSUMPTION OF THE BLESSED VIRGIN MARY.

Lesson. Ecclesiasticus xxiv. 11–20.

IN all these I sought rest, and I shall abide in the inheritance of the Lord.

12 Then the Creator of all things commanded, and said to me: and he that made me, rested in my tabernacle.

13 And he said to me: Let thy dwelling be in

Jacob, and thy inheritance in Israel, and take root in my elect.

14 From the beginning, and before the world, was I created; and unto the world to come I shall not cease to be; and in the holy dwelling-place I have ministered before him.

15 And so was I established in Sion, and in the holy city likewise I rested: and my power was in Jerusalem.

16 And I took root in an honorable people, and in the portion of my God his inheritance: and my abode is in the full assembly of saints.

17 I was exalted like a cedar in Libanus, and as a cypress-tree on Mount Sion.

18 I was exalted like a palm-tree in Cades, and as a rose-plant in Jericho:

19 As a fair olive-tree in the plains, and as a plane-tree by the water in the streets, was I exalted.

20 I gave a sweet smell like cinnamon, and aromatic balm: I yielded a sweet odor like the best myrrh.

Gospel. St. Luke x. 38-42.

38 Now it came to pass, as they went, that he entered into a certain town: and a certain woman, named Martha, received him into her house:

39 And she had a sister called Mary, who sitting also at the Lord's feet, heard his word.

40 But Martha was busy about much serving; who stood, and said: Lord, hast thou no care that my sister hath left me alone to serve? speak to her, therefore, that she help me.

41 And the Lord answering, said to her: Martha, Martha, thou art careful, and art troubled about many things.

42 But one thing is necessary. Mary hath chosen the best part, which shall not be taken away from her.

TWELFTH SUNDAY AFTER PENTECOST.

Epistle. 2 Corinthians iii. 4-9.

AND such confidence we have, through Christ, towards God :

5 Not that we are sufficient to think anything of ourselves, as of ourselves : but our sufficiency is from God :

6 Who also hath made us fit ministers of the new testament ; not in the letter, but in the Spirit : for the letter killeth ; but the Spirit giveth life.

7 Now if the ministration of death, engraven with letters upon stones, was glorious, so that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance, which is done away :

8 How shall not the ministration of the Spirit be rather in glory ?

9 For if the ministration of condemnation be glory, much more the ministration of justice aboundeth in glory.

Gospel. St. Luke x. 23-37.

23 And turning to his disciples, he said : Blessed are the eyes that see the things which you see.

24 For I say to you that many prophets and kings have desired to see the things that you see, and have not seen them ; and to hear the things that you hear, and have not heard them.

25 And, behold, a certain lawyer stood up, tempting him, and saying : Master, what must I do to possess eternal life ?

26 But he said to him : What is written in the law ? how readest thou ?

27 He answering, said : Thou shalt love the Lord thy God with thy whole heart, and with thy whole

DOWN FROM JERUSALEM TO JERICHO,
hers, who also stripped him, and he
went away, leaving him half dead.

31 And it happened that a certain
the same way : and seeing him, he

32 In like manner, also, a Levite
near the place, and saw him, passed

33 But a certain Samaritan, being
came near him : and seeing his
compassion ;

34 And going up to him, began
pouring in oil and wine ; and on
own beast, brought him to an inn
him.

35 And the next day he took
gave them to the host, and said :
and whatsoever thou shalt spend
at my return will repay thee.

36 Which of these three, in
neighbor to him that fell among thieves,

37 But he said : He that showed
And Jesus said to him : Go, and
manner.

THIRTEENTH SUNDAY AFTER PENTECOST.

Epistle. Galatians iii. 16–22.

TO Abraham were the promises made, and to his seed. He saith not: And to his seeds, as of many: but as of one: and to thy seed, who is Christ.

17 Now this I say, that the testament which was confirmed by God, the law which was made after four hundred and thirty years, doth not disannul, to make the promise of no effect.

18 For if the inheritance be of the law, it is no more of promise. But God gave it to Abraham by promise.

19 Why then was the law? It was set because of transgressions, till the seed should come, to whom he made the promise, being ordained by angels in the hand of a mediator.

20 Now a mediator is not of one: but God is one.

21 Was the law, then, against the promises of God? God forbid. For if there had been a law given, which could give life, verily justice should have been by the law.

22 But the Scripture hath concluded all under sin, that the promise by the faith of Jesus Christ might be given to them that believe.

Gospel. St. Luke xvii. 11–19.

11 And it came to pass, as he was going to Jerusalem, that he passed through the midst of Samaria in Galilee.

12 And as he entered into a certain town, there met him ten men that were lepers, who stood afar off:

13 And they lifted up their voice, saying: Jesus, master, have mercy on us.

14 And when he saw them, he said: Go, show yourselves to the priests. And it came to pass, that, as they went, they were cleansed.

15 And one of them, when he saw that he was cleansed, went back, with a loud voice glorifying God.

16 And he fell on his face before his feet, giving thanks : And this man was a Samaritan.

17 And Jesus answering said : Were there not ten made clean ? and where are the nine ?

18 There is no one found to return, and give glory to God, but this stranger.

19 And he said to him : Arise, go thy way : for thy faith hath made thee whole.

FOURTEENTH SUNDAY AFTER PENTECOST.

Epistle. Galatians v. 16-24.

I SAY then : Walk in the Spirit, and you shall not fulfil the lusts of the flesh.

17 For the flesh lusteth against the Spirit, and the Spirit against the flesh ; for these are contrary one to another : so that you do not the things that you would.

18 But if you are led by the Spirit, you are not under the law.

19 Now the works of the flesh are manifest ; which are, fornication, uncleanness, immodesty, luxury,

20 Idolatry, witchcraft, enmities, contentions, emulations, wrath, quarrels, dissensions, sects,

21 Envy, murders, drunkenness, revellings, and such like : of the which I foretell you as I have foretold to you, that they who do such things shall not obtain the kingdom of God.

22 But the fruit of the Spirit is, charity, joy, peace, patience, benignity, goodness, longanimity,

23 Mildness, faith, modesty, continuency, chastity. Against such there is no law.

24 And they who are Christ's have crucified their flesh, with the vices and concupiscences.

Gospel. St. Matthew vi. 24—33.

24 No man can serve two masters, for either he will hate the one, and love the other : or he will hold to the one, and despise the other. You cannot serve God and Mammon.

25 Therefore I say to you, Be not solicitous for your life, what you shall eat, nor for your body, what you shall put on. Is not the life more than the food, and the body more than the raiment?

26 Behold the fowls of the air, for they sow not, neither do they reap, nor gather into barns : yet your heavenly Father feedeth them. Are not you of much more value than they?

27 And which of you, by thinking, can add to his stature one cubit?

28 And for raiment why are you solicitous? Consider the lilies of the field, how they grow : they labor not, neither do they spin ;

29 And yet I say to you, that not even Solomon, in all his glory, was arrayed as one of these.

30 Now, if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven ; how much more you, O ye of little faith?

31 Be not solicitous, therefore, saying : What shall we eat, or what shall we drink, or wherewith shall we be clothed?

32 For after all these things do the heathen seek. For your Father knoweth that you have need of all these things.

33 Seek ye, therefore, first the kingdom of God, and his justice ; and all these things shall be added unto you.

FIFTEENTH SUNDAY AFTER PENTECOST.

Epistle. Galatians v. 25, 26 ; vi. 1-10.

IF we live in the Spirit, let us also walk in the Spirit.

26 Let us not become desirous of vainglory, provoking one another, envying one another.

1 Brethren, and if a man be overtaken in any fault, you who are spiritual, instruct such a one in the spirit of mildness, considering thyself, lest thou also be tempted.

2 Bear ye one another's burdens, and so shall you fulfil the law of Christ.

3 For if any man think himself to be something, whereas he is nothing, he deceiveth himself.

4 But let every one prove his own work ; and so he shall have glory in himself only, and not in another.

5 For every one shall bear his own burden.

6 And let him who is instructed in the word communicate to him who instructeth him, in all good things.

7 Be not deceived : God is not mocked ;

8 For what things a man shall sow, those also shall he reap. For he that soweth in his flesh, of the flesh also shall reap corruption : but he that soweth in the Spirit, of the Spirit shall reap life everlasting.

9 And in doing good let us not fail : for in due time we shall reap, not failing.

10 Therefore, whilst we have time, let us do good to all men, but especially to those who are of the household of the faith.

Gospel. St. Luke vii. 11-16.

11 And it came to pass, after this, that he went into a city called Naim : and there went with him his disciples, and a great multitude.

12 And when he came nigh to the gate of the city, behold, a dead man was carried out, the only son of

his mother ; and she was a widow : and much people of the city was with her.

13 And when the Lord saw her, he had compassion on her, and said to her : Weep not.

14 And he came near and touched the bier. (And they that carried it stood still.) And he said : Young man, I say to thee, arise.

15 And he that was dead sat up, and began to speak. And he delivered him to his mother.

16 And there came a fear on them all : and they glorified God, saying : That a great prophet is risen up among us : and God hath visited his people.

SIXTEENTH SUNDAY AFTER PENTECOST.

Epistle. Ephesians iii. 13–21.

WHEREFORE I beseech you not to be disheartened at my tribulations for you, which is your glory.

14 For this cause I bow my knees to the Father of our Lord Jesus Christ,

15 Of whom all paternity in heaven and earth is named,

16 That he would grant you, according to the riches of his glory, to be strengthened with power by his Spirit unto the inward man ;

17 That Christ may dwell by faith in your hearts : that, being rooted and founded in charity,

18 You may be able to comprehend, with all the saints, what is the breadth, and length, and height, and depth :

19 To know also the charity of Christ, which surpasseth knowledge, that you may be filled unto all the fulness of God.

20 Now to him, who is able to do all things more abundantly than we ask or understand, according to the power which worketh in us ;

21 To him be glory in the church and in Christ Jesus, throughout all generations, world without end. Amen.

Gospel. St. Luke xiv. 1-11.

1 And it came to pass, when Jesus went into the house of a certain prince of the Pharisees on the Sabbath day to eat bread, and they were watching him :

2 And behold, there was a certain man before him that had the dropsy.

3 And Jesus answering, spoke to the lawyers and Pharisees, saying : Is it lawful to heal on the Sabbath day ?

4 But they held their peace. But he taking him, healed him, and sent him away.

5 And answering them, he said : Which of you whose ass or his ox shall fall into a pit, and will not immediately draw him out on the Sabbath day ?

6 And they could not answer him to these things.

7 And he spoke a parable also to them that were invited, marking how they chose the first seats at the table, saying to them :

8 When thou art invited to a wedding, sit not down in the highest place, lest perhaps one more honorable than thou be invited by him :

9 And he who invited thee and him, come and say to thee : Give place to this man ; and then thou begin with blushing to take the lowest place.

10 But when thou art invited, go, sit down in the lowest place : that when he who invited thee cometh, he may say to thee : Friend, go up higher. Then shalt thou have glory before them that sit at table with thee.

11 Because every one that exalteth himself, shall be humbled : and he that humbleth himself, shall be exalted.

SEVENTEENTH SUNDAY AFTER PENTECOST.

Epistle. Ephesians iv. 1-6.

I THEREFORE, a prisoner in the Lord, beseech you that you walk worthy of the vocation in which you are called,

2 With all humility and mildness, with patience, supporting one another in charity,

3 Careful to keep the unity of the Spirit in the bond of peace.

4 One body, and one Spirit; as you are called in one hope of your vocation.

5 One Lord, one faith, one baptism.

6 One God and Father of all, who is above all, and through all, and in us all.

Gospel. St. Matthew xxii. 35-46.

35 And one of them, a doctor of the law, asked him, tempting him :

36 Master, which is the great commandment in the law?

37 Jesus said to him : Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with thy whole mind.

38 This is the greatest and first commandment.

39 And the second is like to this : Thou shalt love thy neighbor as thyself.

40 On these two commandments dependeth the whole law and the prophets.

41 And the Pharisees being gathered together, Jesus asked them,

42 Saying : What think you of Christ? whose Son is he? They say to him : David's.

43 He saith to them : How then doth David in spirit call him Lord, saying :

44 The Lord said to my Lord: Sit on my right hand, until I make thy enemies thy footstool?

45 If David then call him Lord, how is he his Son?

46 And no man was able to answer him a word: neither durst any man from that day forth ask him any more questions.

EIGHTEENTH SUNDAY AFTER PENTECOST.

Epistle. 1 Corinthians i. 4–9.

I GIVE thanks to my God always for you for the grace of God, that is given you in Christ Jesus:

5 That in all things you are made rich in him, in every word, and in all knowledge:

6 As the testimony of Christ was confirmed in you:

7 So that nothing is wanting to you in any grace, waiting for the manifestation of our Lord Jesus Christ;

8 Who also will confirm you unto the end, without crime, in the day of the coming of our Lord Jesus Christ.

9 God is faithful; by whom you are called unto the fellowship of his Son Jesus Christ our Lord.

Gospel. St. Matthew ix. 1–8.

1 And entering into a ship, he passed over the water, and came into his own city.

2 And behold, they brought to him a man sick of the palsy, lying on a bed. And Jesus, seeing their faith, said to the man sick of the palsy: Son, be of good heart, thy sins are forgiven thee.

3 And behold, some of the Scribes said within themselves: This man blasphemeth.

4 And Jesus, seeing their thoughts, said: Why do you think evil in your hearts?

5 Which is easier to say, Thy sins are forgiven thee: or to say, Rise up, and walk?

6 But, that you may know that the Son of man hath power on earth to forgive sins, then, saith he to the man sick of the palsy: Rise up, take thy bed, and go into thy house.

7 And he rose up, and went into his house.

8 And the multitude seeing it, feared, and glorified God, who had given such power to men.

NINETEENTH SUNDAY AFTER PENTECOST.

Epistle. Ephesians iv. 23–28.

AND be ye renewed in the spirit of your mind,
24 And put on the new man, who, according to God, is created in justice, and holiness of truth.

25 Wherefore putting away lying, speak ye the truth every man with his neighbor: for we are members one of another.

26 Be angry, and sin not: let not the sun go down upon your anger.

27 Give not place to the devil.

28 Let him that stole, steal now no more: but rather let him labor, working with his hands that which is good, that he may have to give to him who is in need.

Gospel. St. Matthew xxii. 1–14.

1 And Jesus answered, and spoke to them again in parables, saying:

2 The kingdom of heaven is like to a man being a king, who made a marriage for his son.

3 And he sent his servants to call them that were invited to the marriage: and they would not come.

4 Again he sent other servants, saying: Tell them that were invited: Behold, I have prepared my dinner:

my heeves and fatlings are killed, and all things are ready : come ye to the wedd'ing.

5 But they neglected, and went their ways, one to his farm, and another to his merchandise.

6 And the rest laid hands on his servants, and having treated them contumeliously, put them to death.

7 But when the king heard of it, he was angry, and sending his armies, he destroyed those murderers, and burnt their city.

8 Then he saith to his servants : The wedding, indeed, is ready : but they that were invited were not worthy.

9 Go ye, therefore, into the highways, and as many as you shall find, invite to the wedding.

10 And his servants going out into the highways, gathered together all that they found, both bad and good : and the wedding was filled with guests.

11 And the king went in to see the guests : and he saw there a man who had not on a wedding-garment.

12 And he saith to him : Friend, how camest thou in hither, not having a wedding-garment? But he was silent.

13 Then the king said to the waiters : Having bound his hands and feet, cast him into the exterior darkness : there shall be weeping and gnashing of teeth.

14 For many are called, but few are chosen.

TWENTIETH SUNDAY AFTER PENTECOST.

Epistle. Ephesians v. 15-21.

SEE therefore, brethren, how you walk circumspectly : not as unwise,

16 But as wise ; redeeming the time : for the days
-vil.

17 Wherefore become not unwise, but understanding what is the will of God.

18 And be not drunk with wine, wherein is luxury ; but be ye filled with the Holy Spirit ;

19 Speaking to yourselves in psalms and hymns, and spiritual canticles, singing, and making melody in your hearts to the Lord,

20 Giving thanks always for all things, in the name of our Lord Jesus Christ, to God and the Father,

21 Being subject one to another in the fear of Christ.

Gospel. St. John iv. 46–53.

46 And there was a certain ruler, whose son was sick at Capharnaum.

47 He having heard that Jesus was come from Judea into Galilee, went to him, and prayed him to come down and heal his son : for he was at the point of death.

48 Then Jesus said to him : Unless you see signs and wonders, you believe not.

49 The ruler saith to him : Sir, come down before that my son die.

50 Jesus saith to him : Go thy way, thy son liveth. The man believed the word which Jesus said to him, and went his way.

51 And as he was going down, his servants met him : and they brought word, saying, that his son lived.

52 He asked, therefore, of them the hour wherein he grew better. And they said to him : Yesterday, at the seventh hour, the fever left him.

53 The father, therefore, knew that it was at the same hour that Jesus said to him : Thy son liveth : and himself believed and his whole house.

TWENTY-FIRST SUNDAY AFTER PENTECOST.

Epistle. Ephesians vi. 10-17.

AS to the rest, brethren, be strengthened in the Lord, and in the might of his power.

11 Put you on the armor of God, that you may be able to stand against the snares of the devil.

12 For our wrestling is not against flesh and blood, but against principalities and powers; against the rulers of the world of this darkness; against the spirits of wickedness in the high places.

13 Wherefore take unto you the armor of God, that you may be able to resist in the evil day, and to stand in all things perfect.

14 Stand, therefore, having your loins girt about with truth, and having on the breastplate of justice,

15 And your feet shod with the preparation of the gospel of peace:

16 In all things taking the shield of faith, wherewith you may be able to extinguish all the fiery darts of the most wicked one,

17 And take unto you the helmet of salvation, and the sword of the Spirit, (which is the word of God.)

Gospel. St. Matthew xviii. 23-35.

23 Therefore is the kingdom of heaven likened to a king, who would take an account of his servants.

24 And when he had begun to take the account, one was brought to him that owed him ten thousand talents.

25 And as he had not wherewith to pay it, his lord commanded that he should be sold, and his wife and children, and all that he had, and payment to be made.

26 But that servant falling down, besought him, saying: Have patience with me, and I will pay thee all.

27 And the lord of that servant, being moved with compassion, let him go, and forgave him the debt.

28 But when that servant was gone out, he found one of his fellow-servants that owed him a hundred pence, and laying hold of him, he throttled him, saying, Pay what thou owest.

29 And his fellow-servant, falling down, besought him, saying: Have patience with me, and I will pay thee all.

30 And he would not: but went and cast him into prison, till he should pay the debt.

31 Now his fellow-servants, seeing what was done, were very much grieved: and they came, and told their lord all that was done.

32 Then his lord called him, and said to him: Thou wicked servant, I forgave thee all the debt, because thou besoughtest me:

33 Shouldst not thou then have had compassion also on thy fellow-servant, even as I had compassion on thee?

34 And his lord being angry, delivered him to the torturers, until he should pay all the debt.

35 So also shall my heavenly Father do to you, if you forgive not every one his brother from your hearts.

TWENTY-SECOND SUNDAY AFTER PENTECOST.

Epistle. Philippians i. 6-11.

BEING confident of this very thing, that he who hath begun a good work in you, will perfect it unto the day of Christ Jesus.

7 As it is meet for me to think this for you all: because I have you in my heart: and that in my bands, and in the defence and confirmation of the gospel, you all are partakers of my joy.

8 For God is my witness, how I long after you all in the bowels of Jesus Christ.

9 And this I pray, that your charity may more and more abound in knowledge, and in all understanding :

10 That you may approve the better things ; that you may be sincere and without offence unto the day of Christ,

11 Replenished with the fruit of justice, through Jesus Christ, unto the glory and praise of God.

Gospel. St. Matthew xxii. 15-21.

15 Then the Pharisees going away, consulted among themselves how to ensnare him in his speech.

16 And they send to him their disciples with the Herodians, saying : Master, we know that thou art a true speaker, and teachest the way of God in truth : neither carest thou for any man : for thou dost not regard the person of men.

17 Tell us, therefore, what dost thou think ; is it lawful to give tribute to Cæsar, or not ?

18 But Jesus knowing their wickedness, said : Why do ye tempt me, ye hypocrites ?

19 Show me the coin of the tribute. And they offered him a penny.

20 And Jesus saith to them : Whose image and inscription is this ?

21 They say to him : Cæsar's. Then he saith to them : Render, therefore, to Cæsar the things that are Cæsar's ; and to God the things that are God's.

TWENTY-THIRD SUNDAY AFTER PENTECOST.

Epistle. Philippians iii. 17-21 ; iv. 1-3.

BE followers of me, brethren, and observe them who walk so, as you have our model.

18 For many walk, of whom I have told you often (and now tell you weeping) that they are enemies of the cross of Christ ;

19 Whose ~~end~~ destruction ; whose God is their

belly ; and whose glory is in their shame ; who mind earthly things.

20 But our conversation is in heaven : from whence also we wait for the Saviour, our Lord Jesus Christ,

21 Who will reform the body of our lowness, made like to the body of his glory, according to the operation whereby also he is able to subdue all things unto himself.

1 Therefore, my brethren, dearly beloved, and most desired, my joy and my crown ; so stand fast in the Lord, my most dearly beloved :

2 I beg of Euodia, and I beseech Syntyche, to be of one mind in the Lord.

3 And I entreat thee, my sincere companion, help those women who have labored with me in the gospel with Clement, and the rest of my fellow-laborers, whose names are in the book of life.

Gospel. St. Matthew ix. 18–26.

18 While he was speaking these things to them, behold, a certain ruler came, and adored him, saying : Lord, my daughter is just now dead : but come, lay thy hand upon her, and she shall live.

19 And Jesus rising up, followed him with his disciples.

20 And behold, a woman, who was troubled with an issue of blood twelve years, came behind him, and touched the hem of his garment.

21 For she said within herself : If I shall but touch his garment, I shall be healed.

22 But Jesus turning about, and seeing her, said : Take courage, daughter : thy faith hath made thee whole. And the woman was made whole from that hour.

23 And when Jesus came into the house of the ruler, and saw the minstrels and the crowd making a rout, he said :

24 Give place: for the girl is not dead, but sleepeth. And they laughed at him.

25 And when the crowd was turned out, he went in, and took her by the hand: and the girl arose.

26 And the fame hereof went abroad into all that country.

TWENTY-FOURTH SUNDAY AFTER PENTECOST.

Epistle. Colossians i. 9-14.

THEREFORE we also, from the day that we heard it, cease not to pray for you, and to beg that you may be filled with the knowledge of his will, in all wisdom and spiritual understanding:

10 That you may walk worthy of God, in all things pleasing; being fruitful in every good work, and increasing in the knowledge of God;

11 Strengthened with all might, according to the power of his glory, in all patience and long-suffering with joy;

12 Giving thanks to God the Father, who hath made us worthy to be partakers of the lot of the saints in light:

13 Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his beloved Son,

14 In whom we have redemption through his blood, the remission of sins.

Gospel. St. Matthew xxiv. 15-35.

15 When, therefore, you shall see the abomination of desolation, which was spoken of by Daniel the prophet standing in the holy place: he that readeth, let him understand.

16 Then let those that are in Judea flee to the mountains:

17 And he that is on the house-top, let him not come down to take anything out of his house :

18 And he that is in the field, let him not go back to take his coat.

19 And woe to them that are with child, and that give suck in those days.

20 But pray that your flight be not in the winter, or on the Sabbath.

21 For there shall be then great tribulation, such as hath not been from the beginning of the world until now, neither shall be.

22 And unless those days had been shortened, there should no flesh be saved : but for the sake of the elect, those days shall be shortened.

23 Then if any man shall say to you : Lo, here is Christ, or there, do not believe him.

24 For there shall arise false christs, and false prophets ; and shall show great signs and wonders, in-somuch as to deceive (if it were possible) even the elect.

25 Behold, I have told it to you beforehand.

26 If, therefore, they shall say to you : Behold, he is in the desert ; go ye not out : Behold, he is in the closets ; believe it not.

27 For as the lightning cometh out of the east, and appeareth even unto the west : so shall also the coming of the Son of man be.

28 Wheresoever the body shall be, there shall the eagles also be gathered together.

29 And immediately after the tribulation of those days, the sun shall be darkened ; and the moon shall not give her light ; and the stars shall fall from heaven ; and the powers of the heavens shall be moved :

30 And then shall appear the sign of the Son of man in heaven : and then shall all the tribes of the earth mourn ; and they shall see the Son of man coming in the clouds of heaven with great power and majesty.

31 And he shall send his angels with a trumpet, and a great voice; and they shall gather together his elect from the four winds, from the farthest parts of the heavens, to the utmost bounds of them.

32 Now learn a parable from the fig-tree: when its branch is now tender, and the leaves come forth, you know that summer is nigh.

33 So also you, when you shall see all these things, know that it is near, even at the doors.

34 Amen I say to you, this generation shall not pass till all these things be done.

35 Heaven and earth shall pass away; but my words shall not pass away.

CANDLEMAS.

Lesson. Malachi iii. 1-4.

BEHOLD, I send my Angel, and he shall prepare the way before my face. And presently the Lord whom you seek, and the Angel of the testament, whom you desire, shall come to his temple. Behold, he cometh, saith the Lord of hosts:

2 And who shall be able to think of the day of his coming? and who shall stand to see him? for he is like a refining fire, and like the fullers' herb.

3 And he shall sit refining and cleansing the silver: and he shall purify the sons of Levi, and shall refine them as gold, and as silver: and they shall offer sacrifices to the Lord in justice.

4 And the sacrifice of Juda and of Jerusalem shall please the Lord, as in the days of old, and in the ancient years.

Gospel. St. Luke ii. 22-32.

22 And after the days of her purification, according to the law of Moses, were accomplished, they carried him to Jerusalem, to present him to the Lord.

23 As it is written in the law of the Lord : That every male opening the womb shall be called holy to the Lord :

24 And to offer a sacrifice, according as it is written in the law of the Lord, a pair of turtle-doves, or two young pigeons.

25 And behold, there was a man in Jerusalem named Simeon ; and this man was just and devout, waiting for the consolation of Israel ; and the Holy Ghost was in him.

26 And he had received an answer from the Holy Ghost, that he should not see death before he had seen the Christ of the Lord.

27 And he came by the Spirit into the temple. And when his parents brought in the child Jesus, to do for him according to the custom of the law,

28 He also took him into his arms, and blessed God, and said :

29 Now thou dost dismiss thy servant, O Lord, according to thy word, in peace :

30 Because my eyes have seen thy salvation,

31 Which thou hast prepared before the face of all people :

32 A light to the revelation of the Gentiles, and the glory of thy people of Israel.

ALL SAINTS.

Lesson. Apocalypse vii. 2-12.

AND I saw another angel ascending from the rising of the sun, having the seal of the living God : and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea,

3 Saying : Hurt not the earth, nor the sea, nor the trees, till we seal the servants of our God in their foreheads.

4 And I heard the number of them that were sealed,

a hundred forty-four thousand sealed, of all the tribes of the children of Israel.

5 Of the tribe of Juda twelve thousand sealed : of the tribe of Ruben twelve thousand sealed : of the tribe of Gad twelve thousand sealed :

6 Of the tribe of Aser twelve thousand sealed : of the tribe of Nephthali twelve thousand sealed : of the tribe of Manasses twelve thousand sealed :

7 Of the tribe of Simeon twelve thousand sealed : of the tribe of Levi twelve thousand sealed : of the tribe of Issachar twelve thousand sealed :

8 Of the tribe of Zabulon twelve thousand sealed : of the tribe of Joseph twelve thousand sealed : of the tribe of Benjamin twelve thousand sealed.

9 After this I saw a great multitude, which no man could number, of all nations, and tribes, and peoples, and tongues, standing before the throne, and in sight of the Lamb, clothed with white robes, and palms in their hands.

10 And they cried with a loud voice, saying : Salvation to our God, who sitteth upon the throne, and to the Lamb.

11 And all the angels stood round about the throne, and about the ancients, and about the four living creatures : and they fell before the throne upon their faces, and adored God,

12 Saying : Amen. Benediction, and glory, and wisdom, and thanksgiving, honor, and power, and strength to our God, forever and ever. Amen.

Gospel. St. Matthew v. 1-12.

1 Now Jesus seeing the multitudes, he went up into a mountain : and when he had sat down, his disciples came to him.

2 And opening his mouth he taught them, saying :

3 Blessed are the poor in spirit : for theirs is the kingdom of heaven.

4 Blessed are the meek: for they shall possess the land.

5 Blessed are they that mourn: for they shall be comforted.

6 Blessed are they that hunger and thirst after justice: for they shall be filled.

7 Blessed are the merciful: for they shall obtain mercy.

8 Blessed are the clean of heart: for they shall see God.

9 Blessed are the peace-makers: for they shall be called the children of God.

10 Blessed are they that suffer persecution for justice sake: for theirs is the kingdom of heaven.

11 Blessed are you when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake;

12 Rejoice, and be exceeding glad: because your reward is very great in heaven.

ALL SOULS.

Epistle. 1 Corinthians xv. 51-57.

BEHOLD, I tell you a mystery: We shall all indeed rise again: but we shall not all be changed,

52 In a moment, in the twinkling of an eye, at the last trumpet: for the trumpet shall sound; and the dead shall rise again incorruptible: and we shall be changed.

53 For this corruptible must put on incorruption: and this mortal must put on immortality.

54 And when this mortal hath put on immortality, then shall come to pass the saying that is written: Death is swallowed up in victory.

55 O death, where is thy victory? O death, where is thy sting?

56 Now the sting of death is sin: and the power of sin is the law.

57 But thanks be to God, who hath given us the victory through our Lord Jesus Christ.

Gospel. St. John v. 25-29.

25 Amen, amen I say unto you, that the hour cometh, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live.

26 For as the Father hath life in himself, so he hath given to the Son also to have life in himself:

27 And he hath given him authority to execute judgment, because he is the Son of man.

28 Wonder not at this; for the hour cometh, wherein all that are in the graves shall hear the voice of the Son of God.

29 And they that have done good, shall come forth unto the resurrection of life; but they that have done evil, unto the resurrection of judgment.



VESPERS,

OR THE EVENING OFFICE.

FOR SUNDAYS.

PATER NOSTER, etc.
Ave Maria, etc.

Deus, in adjutorium
meum intende.

R. Domine, ad adju-
vandum me festina.

V. Gloria Patri, et Fi-
lio, et Spiritui Sancto.

R. Sicut erat in prin-
cipio, et nunc, et semper,
et in sæcula sæculorum.
Amen. Alleluia.

OUR FATHER, &c.
Hail Mary, &c.

Incline unto my aid, O
God!

R. O Lord, make haste
to help me.

V. Glory be to the Fa-
ther, and to the Son, and
to the Holy Ghost.

R. As it was in the be-
ginning, is now, and ever
shall be, world without
end. Amen. Alleluia.

From Septuagesima Sunday till Holy Thursday.

Laus tibi, Domine, Rex
æternæ gloriæ.

Praise be to thee, O
Lord, King of eternal
glory.

PSALMUS CIX.

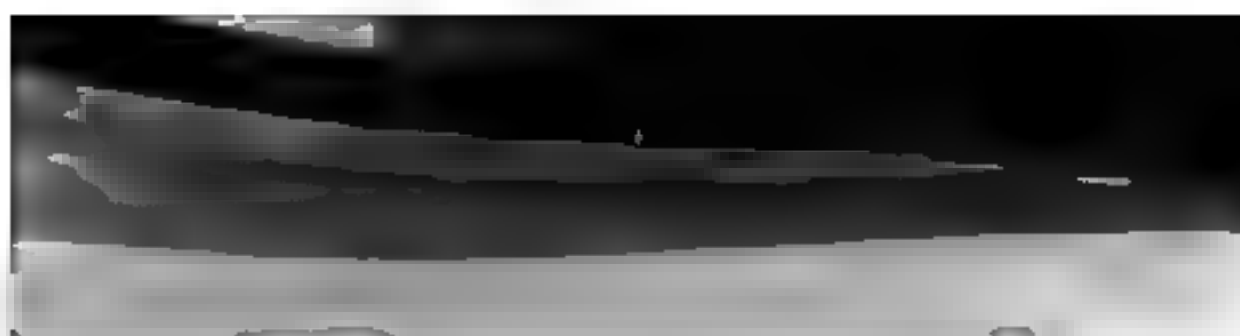
Dixit Dominus Domino
meo, * Sede a dextris
meis,

Donec ponam inimicos
tuos, * scabellum pedum
tuorum.

PSALM CIX.

The Lord said to my
Lord, Sit thou at my right
hand,

Until I make thy en-
emies thy footstool.



**Virga virga est
veritas Domini ex Nō-
ra: * dominus in medio
inimicorum suorum.**

**Totum principium in
die virtutis sue. in splen-
dore sanctorum: * ex
utero ante luciferum ge-
ni ta.**

**Iuravit Dominus, et
non penitebit eum, * Tu
es sacerdos in æternum
secundum ordinem Mel-
chisedech.**

**Dominus a dextris tuis,
* confregit in die iræ sue
reges.**

**Judicabit in nationibus;
implebit ruinas; * con-
quassabit capita in terra
multorum.**

**De torrente in via bibet:
* propterea exaltabit ca-
put.**

Gloria Patri, etc.

PSALMUS CX.

**Confitebor tibi Domine
in toto corde meo; * in
concilio justorum, et con-
gregatione.**

Magna opera Domini, *

**The Lord will send
forth the sceptre of thy
power out of Sion: rule
thou in the midst of thy
enemies.**

**With thee is the prin-
cipality in the day of thy
strength. in the bright-
ness of the saints: from
the womb before the day-
star I begot thee.**

**The Lord hath sworn,
and he will not repent,
Thou art a priest forever
according to the order of
Melchisedech.**

**The Lord at thy right
hand hath broken kings
in the day of his wrath.**

**He shall judge among
nations; he shall fill ruins;
he shall crush the heads in
the land of many.**

**He shall drink of the
torrent in the way: there-
fore shall he lift up the
head.**

*Glory be to the Father,
etc.*

PSALM CX.

**I will praise thee, O
Lord, with my whole
heart; in the council of
the just, and in the con-
gregation.**

Great are the works of

exquisita in omnes voluntates ejus.

Confessio et magnificentia opus ejus; * et justitia ejus manet in sæculum sæculi.

Memoriam fecit mirabulum suorum, misericors et miserator Dominus: * escam dedit timentibus se.

Memor erit in sæculum testamenti sui: * virtutem operum suorum annuntiabit populo suo,

Ut det illis hæreditatem gentium: * opera manuum ejus, veritas et judicium.

Fidelia omnia mandata ejus, confirmata in sæculum sæculi, * facta in veritate et æquitate.

Redemptionem misit populo suo: * mandavit in æternum testamentum suum.

Sanctum et terribile nomen ejus: * initium sapientiæ timor Domini.

Intellectus bonus omnibus facientibus eum: * laudatio ejus manet in sæculum sæculi.

Gloria Patri, etc.

the Lord, sought out according to all his wills.

His work is praise and magnificence; and his justice continueth forever and ever.

He hath made a remembrance of his wonderful works, being a merciful and gracious Lord: he hath given food to them that fear him.

He will be mindful forever of his covenant: he will show forth to his people the power of his works,

That he may give them the inheritance of the Gentiles: the works of his hands are truth and judgment.

All his commandments are faithful, confirmed forever and ever, made in truth and equity.

He hath sent redemption to his people: he hath commanded his covenant forever.

Holy and terrible is his name: the fear of the Lord is the beginning of wisdom.

A good understanding to all that do it: his praise continueth forever and ever.

Glory, &c.

PSALMUS CXI.

Beatus vir, qui timet
Dominum : * in mandatis
ejus volet nimis.

Potens in terra erit se-
men ejus : * generatio rec-
torum benedicitur.

Gloria et divitiæ in do-
mo ejus ; * et justitia ejus
manet in sæculum sæculi.

Exortum est in tene-
bris lumen rectis : * mi-
sericors, et miserator, et
justus.

Jucundus homo qui mi-
seretur et commodat, dis-
ponet sermones suos in
judicio : * quia in æter-
num non commovebitur.

In memoria æterna erit
justus : * ab auditione
mala non timebit.

Paratum cor ejus spe-
rare in Domino, confirma-
tum est cor ejus : * non
commovebitur donec des-
piciat inimicos suos.

Dispersit, dedit paupe-
ribus : justitia ejus manet
in sæculum sæculi, * cor-
nu ejus exaltabitur in
gloria.

PSALM CXI.

Blessed is the man that
feareth the Lord : he shall
delight exceedingly in his
commandments.

His seed shall be mighty
upon earth : the genera-
tion of the righteous shall
be blessed.

Glory and wealth shall
be in his house ; and his
justice remaineth forever
and ever.

To the righteous a light
is risen up in darkness :
he is merciful, and com-
passionate, and just.

Acceptable is the man
that sheweth mercy and
lendeth : he shall order
his words with judgment,
because he shall not be
moved forever.

The just shall be in
everlasting remembrance :
he shall not fear the evil
hearing.

His heart is ready to
hope in the Lord : his
heart is strengthened ; he
shall not be moved until
he look over his enemies.

He hath distributed, he
hath given to the poor :
his justice remaineth for-
ever and ever ; his horn
shall be exalted in glory.

Peccator videbit, et irascetur, dentibus suis fremet et tabescet : * desiderium peccatorum peribit.

Gloria Patri, etc.

PSALMUS CXII.

Laudate pueri Dominum ; * laudate nomen Domini.

Sit nomen Domini benedictum, * ex hoc nunc, et usque in sæculum.

A solis ortu usque ad occasum, * laudabile nomen Domini.

Excelsus super omnes gentes Dominus, * et super cælos gloria ejus.

Quis sicut Dominus Deus noster, qui in altis habitat, * et humilia respicit in cælo et in terra ?

Suscitans a terra inopem, * et de stercore erigens pauperem :

Ut collocet eum cum principibus, * cum principibus populi sui.

Qui habitare facit sterilem in domo, * matrem filiorum lætantem.

Gloria Patri, etc.

The wicked shall see, and shall be angry ; he shall gnash with his teeth, and pine away : the desire of the wicked shall perish.

Glory, &c.

PSALM CXII.

Praise the Lord, ye children ; praise ye the name of the Lord.

Blessed be the name of the Lord, from henceforth, now and forever.

From the rising of the sun unto the going down of the same, the name of the Lord is worthy of praise.

The Lord is high above all nations, and his glory above the heavens.

Who is as the Lord our God, who dwelleth on high, and looketh down on the low things in heaven and earth ?

Raising up the needy from the earth, and lifting up the poor out of the dunghill :

That he may place him with princes, with the princes of his people.

Who maketh the barren woman to dwell in a house, the joyful mother of children.

Glory, &c.

PSALMUS CXIII.

In exitu Israel de
Ægypto, * domus Jacob
de populo barbaro,

Facta est Judæa sanc-
tificatio ejus, * Israel po-
testas ejus.

Mare vidit, et fugit : *
Jordanis conversus est re-
trorsum.

Montes exultaverunt ut
arietes, * et colles sicut
agni ovium.

Quid est tibi mare quod
fugisti ; * et tu Jordanis,
quia conversus es retror-
sum ?

Montes exultastis sicut
arietes, * et colles sicut
agni ovium ?

A facie Domini mota
est terra, * a facie Dei
Jacob,

Qui convertit petram in
stagna aquarum, * et ru-
pem in fontes aquarum.

Non nobis, Domine, non
nobis, * sed nomini tuo da
gloriam.

Super misericordia tua,
et veritate tua : * nequando

PSALM CXIII.

When Israel went out
of Egypt, the house of
Jacob from a barbarous
people,

Judea was made his
sanctuary, Israel his do-
minion.

The sea saw, and fled :
Jordan was turned back.

The mountains skipped
like rams, and the hills
like the lambs of the
flock.

What ailed thee, O thou
sea, that thou didst flee ?
and thou, O Jordan, that
thou wast turned back ?

Ye mountains, that ye
skipped like rams ; and
ye hills, like lambs of the
flock ?

At the presence of the
Lord the earth was moved,
at the presence of the God
of Jacob,

Who turned the rock
into pools of waters, and
the stony hill into foun-
tains of waters.

Not to us, O Lord, not
to us, but to thy name
give glory

For thy mercy, and
for thy truth's sake : lest

dicant gentes, Ubi est Deus eorum?

Deus autem noster in cœlo: * omnia quaecumque voluit, fecit.

Simulacra gentium argentum et aurum, * opera manuum hominum.

Os habent, et non loquentur; * oculos habent, et non videbunt;

Aures habent, et non audient; * nares habent, et non odorabunt;

Manus habent, et non palpabunt; pedes habent, et non ambulabunt; * non clamabunt in gutture suo.

Similes illis fiant qui faciunt ea, * et omnes qui confidunt in eis.

Domus Israel speravit in Domino: * adjutor eorum et protector eorum est.

Domus Aaron speravit in Domino: * adjutor eorum et protector eorum est.

Qui timent Dominum, speraverunt in Domino: * adjutor eorum et protector eorum est.

the Gentiles should say, Where is their God?

But our God is in heaven: he hath done all things whatsoever he would.

The idols of the Gentiles are silver and gold, the works of the hands of men.

They have mouths, and speak not; they have eyes, and see not;

They have ears, and hear not; they have noses, and smell not;

They have hands, and feel not; they have feet, and walk not; neither shall they cry out through their throat.

Let them that make them become like unto them, and all such as trust in them.

The house of Israel hath hoped in the Lord: he is their helper and their protector.

The house of Aaron hath hoped in the Lord: he is their helper and their protector.

They that fear the Lord have hoped in the Lord: he is their helper and their protector.

Dominus memor fuit nostri, * et benedixit nobis.

Benedixit domui Israel :
* benedixit domui Aaron.

Benedixit omnibus, qui timent Dominum, * pusillis cum maioribus.

Adjiciat Dominus super vos ; * super vos, et super filios vestros.

Benedicti vos a Domino, * qui fecit cœlum et terram.

Cœlum cœli Domino ; * terram autem dedit filiis hominum.

Non mortui laudabunt te, Domine, * neque omnes, que descendunt in infernum.

Sed nos qui vivimus, benedicimus Domino, * ex hoc nunc et usque in sæculum.

Gloria Patri, etc.

The following Psalm is sung on sundry festivals, in place of the foregoing.

PSALMUS CXVI.

Laudate Dominum, omnes gentes : * laudate eum, omnes populi.

Quoniam confirmata est

The Lord hath been mindful of us, and hath blessed us.

He hath blessed the house of Israel : he hath blessed the house of Aaron.

He hath blessed all that fear the Lord, both little and great.

May the Lord add blessings upon you ; upon you, and upon your children.

Blessed be you of the Lord, who made heaven and earth.

The heaven of heaven is the Lord's, but the earth he hath given to the children of men.

The dead shall not praise thee, O Lord, nor any of them that go down to hell.

But we that live bless the Lord, from this time now and forever.

Glory, &c.

PSALM CXVI.

O praise the Lord, all ye nations : praise him, all ye people.

For his mercy is con-

super nos misericordia
ejus : * et veritas Domini
manet in æternum.

Gloria Patri, etc.

firmed upon us : and the
truth of the Lord remain-
eth forever.

Glory, &c.

CAPITULUM. (2 Corinthians i.)

Benedictus Deus et Pa-
ter Domini nostri Jesu
Christi, Pater misericordi-
arum, et Deus totius con-
solationis, qui consolatur
nos in omni tribulatione
nostra.

R. Deo gratias.

Blessed be the God and
Father of our Lord Jesus
Christ, the Father of mer-
cies, and the God of com-
fort, who comforteth
us in all our tribulation.

R. Thanks be to God.

THE HYMN.

LUCIS Creator optime,
Lucem dierum proferens,
Primordiis lucis novæ,
Mundi parans originem ;

Qui mane junctum vesperi,
Diem vocari præcipis ;
Illabitur tetrum chaos,
Audi preces cum fletibus ;

Ne mens gravata crimine,
Vitæ sit exul munere,
Dum nil perenne cogitat,
Seseque culpis illigat.

O GREAT Creator of the light,
Who from the darksome world
of night
Brought'st forth new light
nature's birth,
To shine upon the face
of earth ;

Who, by the morn and even
ing ray,
Hast measured time, and
called it day ;
Whilst sable night involved
the spheres,
Vouchsafe to hear our prayers
and tears ;

Lest our frail mind, with
defiled,
From gift of life should
exiled,
Whilst on no heavenly thing
she thinks,
But twines herself in Satan's
links.

Cœleste pulset ostium,
Vitale tollat præmium;
Vitemus omne noxium,
Purgemus omne pessimum.

Præsta, Pater piissime,
Patrique compar Unice,
Cum Spiritu Paracrito,
Regnans per omne sæculum.
Amen.

V. Dirigatur, Domine,
oratio mea,

R. Sicut incensum in
conspectu tuo.

O, may she soar to heaven
above,
The happy seat of life and
love;
Meantime, all sinful actions
shun,
And satisfy for evil done.

This prayer, most gracious
Father, hear;
Thy equal Son incline his ear,
Who, with the Holy Ghost
and thee,
Doth live and reign eternally.
Amen.

V. May my prayer, O
Lord, be directed,

R. As incense in thy
sight.

THE MAGNIFICAT, OR THE CANTICLE OF THE BLESSED
VIRGIN. (St. Luke i.)

MAGNIFICAT * ani-
ma mea Dominum,
Et exultavit spiritus
meus * in Deo salutari
meo;

Quia respexit humilita-
tem ancillæ suæ; * ecce
enim ex hoc beatam
me dicent omnes genera-
tiones.

Quia fecit mihi magna
qui potens est; * et sanc-
tum nomen ejus.

Et misericordia ejus a
progenie in progenies, *
†imentibus eum.

My soul doth magnify
the Lord,

And my spirit hath re-
joiced in God my Sa-
viour;

Because he hath re-
garded the humility of his
handmaid; for behold,
from henceforth all gen-
erations shall call me
blessed.

For he that is mighty
hath done great things to
me; and holy is his name.

And his mercy is from
generation to generation
to them that fear him.

Fecit potentiam in brachio suo : * dispersit superbos mente cordis sui.

Deposuit potentes de sede, * et exaltavit humiles.

Esurientes implevit bonis, * et divites dimisit inanes.

Suscepit Israel puerum suum, * recordatus misericordiæ suæ.

Sicut locutus est ad patres nostros, * Abraham et semini ejus in sæcula.

Gloria Patri, etc.

Then follows the prayer, which is different every Sunday.

V. Dominus vobiscum.

R. Et cum spiritu tuo.

V. Benedicamus Domino.

R. Deo gratias.

V. Fidelium animæ, per misericordiam Dei, requiescant in pace.

R. Amen.

Pater noster, etc.

When Complin is not said immediately after Vespers, at the verse *Fidelium animæ* and the *Pater noster*, is said :

V. Dominus det nobis suam pacem.

He hath showed might in his arm : he hath scattered the proud in the conceit of their heart.

He hath put down the mighty from their seat, and hath exalted the humble.

He hath filled the hungry with good things, and the rich he hath sent away empty.

He hath received Israel his servant, being mindful of his mercy.

As he spoke to our fathers, to Abraham and to his seed forever.

Glory, &c.

V. The Lord be with you.

R. And with thy spirit.

V. Let us bless the Lord.

R. Thanks be to God.

V. May the souls of the faithful, through the mercy of God, rest in peace.

R. Amen.

Our Father, &c.

V. Our Lord grant us his peace.

R. Et vitam æternam.
Amen.

R. And life everlasting.
Amen.

Then is said one of the following anthems, according to the time.

THE ANTHEM.

From the first Sunday of Advent till the Purification, inclusively.

ALMA Redemptoris Mater,
quæ pervia cæli,
Porta manes, et stella maris,
succurre cadenti,
Surgere qui curat populo; tu
quæ genuisti,
Natura mirante, tuum sanc-
tum Genitorem,
Virgo prius ac posterius, Ga-
brielis ab ore
Sumens illud Ave, peccato-
rum miserere.

MOTHER of Jesus, heaven's
open gate,
Star of the sea, support the
fallen state
Of mortals; thou, whose womb
thy Maker bore,
And yet, strange thing, a vir-
gin as before,
Who didst, from Gabriel's
hail, this news receive,
Repenting sinners by thy
prayers relieve.

In Advent.

V. Angelus Domini
nuntiavit Mariæ.

V. The angel of the
Lord declared his mes-
sage to Mary.

R. Et concepit de
Spiritu Sancto.

R. And she conceived
by the Holy Ghost.

Oremus.

Let us pray.

Gratiam tuam quæsu-
mus, Domine, mentibus
nostris infunde, ut qui,
angelo nuntiante, Christi
Filii tui incarnationem
cognovimus, per passio-
nem ejus et crucem ad
resurrectionis gloriam per-
icamur, per eundem

Pour forth, we beseech
thee, O Lord, thy grace
into our hearts, that we,
to whom the incarnation
of Christ thy Son has
been made known by the
message of an angel, may,
by his passion and cross,
be brought to the glo-

Christum Dominum nostrum.

R. Amen.

ry of his resurrection, through the same Christ, our Lord.

R. Amen.

After Advent.

V. Post partum virgo inviolata permansisti.

R. Dei Genitrix, intercede pro nobis.

Oremus.

Deus, qui salutis æternæ beatæ Mariæ virginitate fœcunda, humano generi præmia præstitisti, tribue, quæsumus, ut ipsam pro nobis intercedere sentiamus, per quam meruimus Auctorem vitæ suscipere Dominum nostrum Jesum Christum, Filium tuum. Amen.

V. After childbirth thou didst remain an inviolate virgin.

R. Mother of God, make intercession for us.

Let us pray.

O God, who by the fruitful virginity of the blessed Virgin Mary, hast given to mankind the rewards of eternal salvation, grant, we beseech thee, that we may be sensible of the benefits of her intercession, by whom we have received the Author of life, our Lord Jesus Christ, thy Son. Amen.

From the Purification till Easter.

Ave Regina cælorum,
Ave Domina angelorum,
Salve radix, salve porta,
Ex qua mundo lux est orta.
Gaude Virgo gloriosa,
Super omnes speciosa;
Vale O valde decora,
Et pro nobis Christum exora.

Hail, Mary, Queen of heavenly spheres,
Hail, whom the angelic host reveres.
Hail, fruitful root, hail, sacred gate,
Whence the world's light derives its date.
O glorious Maid, with beauty blessed,
May joys eternal fill thy breast.
Thus crowned with beauty and with joy,
Thy prayers with Christ for us employ.

V. Dignare me laudare te, Virgo sacrata.

R. Da mihi virtutem contra hostes tuos.

Oremus.

Concede, misericors Deus, fragilitati nostræ præsidium, ut qui sanctæ Dei Genitricis memoriam agimus, intercessionis ejus auxilio a nostris iniquitatibus resurgamus, per eundem Christum Dominum nostrum.

R. Amen.

From Easter until Trinity.

Regina cæli lætare, Alleluia ;

Quia quem meruisti portare, Alleluia,

Resurrexit, sicut dixit ; Alleluia.

Ora pro nobis Deum ; Alleluia.

V. Gaude et lætare, Virgo Maria, Alleluia ;

R. Quia surrexit Dominus vere, Alleluia.

Oremus.

Deus, qui per resurrectionem Filii tui, Domini nostri Jesu Christi, mun-

V. Vouchsafe, O sacred Virgin, to accept my praises.

R. Give me power against thy enemies.

Let us pray.

Grant us, O merciful God, strength against all our weakness, that we, who celebrate the memory of the holy Mother of God, may, by the help of her intercession, rise again from our iniquities, through the same Christ our Lord.

R. Amen.

O Queen of heaven, rejoice, Alleluia ;

For He whom thou didst deserve to bear, Alleluia,

Is risen again, as he said ; Alleluia.

Pray for us to God ; Alleluia.

V. Rejoice and be glad, O Virgin Mary, Alleluia ;

R. Because our Lord is truly risen, Alleluia.

Let us pray.

O God, who by the resurrection of thy Son, our Lord Jesus Christ, hast

dum lætificare dignatus es, præsta, quæsumus, ut per ejus Genitricem Virginem Mariam perpetuæ capiamus gaudia vitæ, per eundem Christum Dominum nostrum.

R. Amen.

been pleased to fill the world with joy, grant, we beseech thee, that by the Virgin Mary, his Mother, we may receive the joy of eternal life, through the same Christ our Lord.

R. Amen.

From Trinity Sunday till Advent.

Salve, Regina, Mater misericordiæ; vita, dulcedo, et spes nostra, salve.

Ad te clamamus, exiles filii Evæ. Ad te suspiramus, gementes et flentes, in hac lacrymarum valle.

Eia ergo Advocata nostra, illos tuos misericordes oculos ad nos converte.

Et Jesum benedictum fructum ventris tui, nobis post hoc exilium ostende.

O clemens, O pia, O dulcis Virgo Maria!

V. Ora pro nobis, sancta Dei Genitrix!

R. Ut digni efficiamur promissionibus Christi.

Hail, O Queen, O Mother of mercy; hail, our life, our comfort, and our hope.

We, the banished children of Eve, cry out unto thee. To thee we send up our sighs, groanings, and weeping in this valley of tears.

Come, then, our Advocate, and look upon us with those thy pitying eyes.

And after this our banishment, show us Jesus the blessed fruit of thy womb.

O merciful, O pious, O sweet Virgin Mary!

V. Pray for us, O holy Mother of God!

R. That we may be made worthy of thy promises of Christ.

Oremus.

Omnipotens sempiterne Deus, qui gloriosæ Virginis Matris Mariæ corpus et animam, ut dignum Filii tui habitaculum effici mereretur, Spiritu Sancto cooperante, præparasti, da ut ejus commemoratione lætatur, ejus pia intercessione ab instantibus malis, et a morte perpetua liberemur, per eundem Christum Dominum nostrum.

R. Amen.

V. Divinum auxilium maneat semper nobiscum.

R. Amen.

Let us pray.

Almighty and eternal God, who, by the coöperation of the Holy Ghost, didst prepare the body and soul of the glorious Virgin Mother. Mary, that she might become a worthy habitation for thy Son; grant that as with joy we celebrate her memory, so by her pious intercession we may be delivered from present evils and eternal death, through the same Christ our Lord.

R. Amen.

V. May the divine assistance always remain with us.

R. Amen.

ON THE FESTIVALS OF THE BLESSED
VIRGIN MARY.

Psalms: Dixit Dominus, etc., page 343, and; Laudate pueri Dominum, etc., page 347.

PSALMUS CXXI.

LÆTATUS sum in his
que dicta sunt mihi:
• in domum Domini ibi-
mus.

Stantes erant pedes

PSALM CXXI.

I REJOICED at the things
that were said to me: we
shall go into the house of
the Lord.

Our feet were standing

nostri, * in atriis tuis,
Jerusalem.

Jerusalem, quæ ædifi-
catur ut civitas; * cujus
participatio ejus in idip-
sum.

Illuc enim ascenderunt
tribus, tribus Domini; *
testimonium Israel ad
confitendum nomini Do-
mini.

Quia illic sederunt sedes
in judicio, * sedes super
domum David.

Rogate quæ ad pacem
sunt Jerusalem, * et abun-
dantia diligentibus te.

Fiat pax in virtute
tua,* et abundantia in
turribus tuis.

Propter fratres meos,
et proximos meos, * lo-
quebar pacem de te.

Propter domum Do-
mini Dei nostri, * quæ-
sivi bona tibi.

Gloria Patri, etc.

PSALMUS CXXVI.

Nisi Dominus ædifi-
caverit domum, * in va-
num laboraverunt qui
ædificant eam.

in thy courts, O Jerus-
lem.

Jerusalem, which
built as a city; which
compact together.

For thither did the
tribes go up, the tribes
of the Lord; the tes-
timony of Israel, to praise
the name of the Lord.

Because there se-
have sat in judgment
seats upon the house
David.

Pray ye for the things
that are for the peace
Jerusalem, and abundantia
for them that love thee.

Let peace be in thy
strength, and abundantia
in thy towers.

For the sake of my
brethren, and of my neigh-
bors, I spoke peace
thee.

Because of the house
of the Lord our God,
have sought good things
for thee.

Glory, &c.

PSALM CXXVI.

Unless the Lord build
the house, they labor in
vain that build it.

Nisi Dominus custodierit civitatem, * frustra vigilat qui custodit eam.

Vanum est vobis ante lucem surgere: * surgite postquam sederitis, qui manducatis panem doloris.

Cum dederit dilectis suis somnum: * ecce hæreditas Domini, filii; merces, fructus ventris.

Sicut sagittæ in manu potentis, * ita filii excusorum.

Beatus vir qui implevit desiderium suum ex ipsis: * non confundetur cum loquetur inimicis suis in porta.

Gloria, Patri, etc.

PSALMUS CXLVII.

Lauda, Jerusalem, Dominum; * lauda Deum tuum, Sion.

Quoniam confortavit aeras portarum tuarum; * benedixit filiis tuis in te.

Qui posuit fines tuos

Unless the Lord keep the city, he watcheth in vain that keepeth it.

It is vain for you to rise before light: rise ye after you have sitten, you that eat the bread of sorrow.

When he shall give sleep to his beloved: behold, the inheritance of the Lord are children; the reward, the fruit of the womb.

As arrows in the hand of the mighty, so the children of them that have been shaken.

Blessed is the man that hath filled his desire with them: he shall not be confounded when he shall speak to his enemies in the gate.

Glory, &c.

PSALM CXLVII.

Praise the Lord, O Jerusalem; praise thy God, O Sion.

Because he hath strengthened the bolts of thy gates: he hath blessed thy children within thee.

Who hath placed peace

pacem, * et adipe frumenti satiat te.

Qui emittit eloquium suum terræ: * velociter currit sermo ejus.

Qui dat nivem sicut lanam; * nebulam sicut cinerem spargit.

Mittit crystallum suum sicut buccellas; * ante faciem frigoris ejus quis sustinebit?

Emittet verbum suum et liquefaciet ea; * flabit spiritus ejus, et fluent aquæ.

Qui annuntiat verbum suum Jacob; * justitias et judicia sua Israel.

Non fecit taliter omni nationi; * et judicia sua non manifestavit eis.

Gloria Patri, etc.

in thy borders, and filleth thee with the fat of corn.

Who sendeth forth his speech to the earth: his word runneth swiftly.

Who giveth snow like wool; scattereth mists like ashes.

He sendeth his crystal like morsels: who shall stand before the face of his cold?

He shall send out his word, and shall melt them; his wind shall blow, and the waters shall run.

Who declareth his word to Jacob; his justices and his judgments to Israel.

He hath not done in like manner to every nation; and his judgments he hath not made manifest to them.

Glory, &c.

THE HYMN.

Ave maris stella,
Dei Mater alma,
Atque semper Virgo,
Felix cœli porta.

Sumens illud Ave,
Gabrielis ore,

Bright Mother of our Maker,
hail!
Thou Virgin ever blest!
The ocean's star by which we
sail,
And gain the port of rest!

Whilst we this Ave thus to
thee
From Gabriel's mouth re-
hearse,

Funda nos in pace,
Mutans Hevæ nomen.

Prevail, that peace our lot
may be,
And Heav'n's name reverse.

Solve vincla reis,
Profer lumen cæcis,
Mala nostra pelle,
Bona cuncta posce.

Release our long-entangled
mind
From all the snares of ill;
With heavenly light instruct
the blind,
And all our vows fulfil.

Monstra te esse Matrem,
Sumat per te preces,
Qui pro nobis natus,
Tulit esse tuus.

Exert for us a mother's care,
And us thy children own;
Prevail with Him to hear our
prayer
Who chose to be thy Son.

Virgo singularis,
Inter omnes mitis,
Nos culpis solutos,
Mites fac et castos.

O spotless Maid, whose vir-
tues shine
With brightest purity,
Each action of our life re-
fine,
And make us pure like thee.

Vitam præsta puram,
Iter para tutum,
Ut videntes Jesum,
Semper collætemur.

Preserve our lives unstained
from ill,
And guard us in our way,
That Christ, one day, our
souls may fill
With joys that ne'er decay.

Sit laus Deo Patri,
Summo Christo decus,
Spiritus Sancto,
Tribus honor unus.

Amen.

To God the Father endless
praise;
To God the Son the same;
And Holy Ghost, whose equal
rays
One equal glory claim.

Amen.

V. Dignare me, lau-
dare te, Virgo sacrata.

V. Vouchsafe, O sa-
cred Virgin, to accept
my praises.

R. Da mihi virtutem
contra hostes tuos.

R. Give me strength
against thy enemies.

ON FESTIVALS OF THE APOSTLES.

First vespers: * ¹ second vespers; psalms, *Dixit Dominus*, page 343; *Laudate pueri Dominum*, page 347.

PSALMUS CXV.

CREDIDI, propter
quod locutus sum;
* ego autem humiliatus
sum nimis.

Ego dixi in excessu
meo, * Omnis homo mendax.

Quid retribuam Do-
mino * pro omnibus quæ
retribuit mihi?

Calicem salutaris acci-
piam, * et nomen Domini
invocabo.

Vota mea Domino red-
dam coram omni populo
ejus: * pretiosa in con-
spectu Domini mors sanc-
torum ejus.

O Domine, quia ego
servus tuus; * ego ser-
vus tuus, et filius ancillæ
tuæ.

Dirupisti vincula mea: *
tibi sacrificabo hostiam
laudis, et nomen Domini
invocabo.

PSALM CXV.

I HAVE believed, there-
fore have I spoken; but
I have been humbled ex-
ceedingly.

I said in my excess,
Every man is a liar.

What shall I render to
the Lord for all the things
that he hath rendered to
me?

I will take the chalice
of salvation; and I will
call upon the name of the
Lord.

I will pay my vows to
the Lord before all his
people: precious in the
sight of the Lord is the
death of his saints.

O Lord, for I am thy
servant; I am thy ser-
vant, and the son of thy
handmaid.

Thou hast broken my
bonds: I will sacrifice to
thee the sacrifice of praise,
and I will call upon the
name of the Lord.

¹ The asterisk designates those festivals for which no particular psalms are appointed. On these festivals, the psalms which are placed under the head of Sunday are said. The first vespers are said on the eve of the festival.

**Vota mea Domino red-
dam in conspectu omnis
populi ejus: * in atriis
domus Domini, in medio
tui, Jerusalem.**

Gloria Patri, etc.

PSALMUS CXXV.

**In convertendo Domi-
nus captivitatem Sion, *
facti sumus sicut conso-
lati.**

**Tunc repletum est gau-
dio os nostrum, * et lin-
gua nostra exultatione.**

**Tunc dicent inter gen-
tes, * Magnificavit Do-
minus facere cum eis.**

**Magnificavit* Dominus
facere nobiscum: * facti
sumus lætantes.**

**Converte Domine cap-
tivitatem nostram, * sicut
torrens in austro.**

**Qui seminant in lacry-
mis in exultatione me-
tent.**

**Euntes ibant et fle-
bant, * mittentes semina
sua.**

**Venientes autem ve-
nient cum exultatione, *
portantes manipulos suos.**

Gloria Patri, etc.

**I will pay my vows to
the Lord in the sight of
all his people: in the
courts of the house of the
Lord, in the midst of thee,
O Jerusalem.**

Glory, &c.

PSALM CXXV.

**When the Lord brought
back the captivity of Sion,
we became like men com-
forted.**

**Then was our mouth
filled with gladness, and
our tongue with joy.**

**Then shall they say
among the Gentiles, The
Lord hath done great
things for them.**

**The Lord hath done
great things for us: we
are become joyful.**

**Turn again our captiv-
ity, O Lord, as a stream
in the south.**

**They that sow in tears
shall reap in joy.**

**Going, they went and
wept, casting their seeds.**

**But coming, they shall
come with joyfulness,
carrying their sheaves.**

Glory, &c.

PSALMUS CXXXVIII.

Domine, probasti me
et cognovisti me; * tu
cognovisti sessionem me-
am, et resurrectionem
meam.

Intellexisti cogitationes
meas de longe: * semi-
tam meam et funiculum
meum investigasti.

Et omnes vias prævi-
disti: * quia non est ser-
mo in lingua mea.

Eecce, Domine, tu cog-
novisti omnia, novissima
et antiqua: * tu formasti
me, et posuisti super me
manum tuam.

Mirabilis facta est sci-
entia tua ex me: * con-
fortata est, et non potero
ad eam.

Quo ibo a spiritu tuo?
* et quo a facie tua fu-
giam?

Si ascendero in cælum,
tu illic es: * si descen-
dero in infernum, ades.

Si sumpsero pennas
meas diluculo, * et habi-
taverò in extremis maris,

Etenim illuc manus tua

PSALM CXXXVIII.

Lord, thou hast proved
me and known me; thou
hast known my sitting
down and my rising up.

Thou hast understood
my thoughts afar off: my
path and my line thou
hast searched out.

And thou hast fore-
seen all my ways: for
there is no speech in my
tongue.

Behold, O Lord, thou
hast known all things, the
last and those of old:
thou hast formed me, and
hast laid thy hand upon
me.

Thy knowledge is be-
come wonderful to me:
it is high, and I cannot
reach to it.

Whither shall I go from
thy spirit? or whither
shall I flee from thy face?

If I ascend into heaven,
thou art there: if I de-
scend into hell, thou art
present.

If I take my wings
early in the morning, and
dwell in the uttermost
parts of the sea,

Even there also shall

deducet me ; * et tenebit me dextera tua.

Et dixi, Forsitan tenebræ conculcabunt me, * et nox illuminatio mea in deliciis meis.

Quia tenebræ non obscurabuntur a te, et nox sicut dies illuminabitur : * sicut tenebræ ejus, ita et lumen ejus.

Quia tu possedisti renes meos, * suscepisti me de utero matris meæ.

Confitebor tibi quia terribiliter magnificatus es : * mirabilia opera tua, et anima mea cognoscit nimis.

Non est occultatum os meum a te, quod fecisti in occulto ; * et substantia mea in inferioribus terræ.

Imperfectum meum viderunt oculi tui, et in libro tuo omnes scribentur : * dies formabuntur, et nemo in eis.

Mihi autem nimis honorificati sunt amici tui Deus : * nimis confortatus est principatus eorum.

thy hand lead me ; and thy right hand shall hold me.

And I said, Perhaps darkness shall cover me, and night shall be my light in my pleasures.

But darkness shall not be dark to thee, and night shall be light as the day : the darkness thereof, and the light thereof, are alike to thee.

For thou hast possessed my reins, thou hast protected me from my mother's womb.

I will praise thee, for thou art fearfully magnified : wonderful are thy works, and my soul knoweth right well.

My bone is not hidden from thee, which thou hast made in secret, and my substance in the lower parts of the earth.

Thy eyes did see my imperfect being, and in thy book all shall be written : days shall be formed, and no one in them.

But to me, thy friends, O God, are made exceedingly honorable : their principality is exceedingly strengthened.

Dinumerabo eos, et super arenam multiplicabuntur: * exurrexi, et adhuc sum tecum.

Si occideris, Deus, peccatores: * viri sanguinum, declinate a me.

Quia dicitis in cogitatione, * Accipient in vanitate civitates tuas.

Nonne qui oderunt te, Domine, oderam; * et super inimicos tuos tabescebam?

Perfecto odio oderam illos: * et inimici facti sunt mihi.

Proba me, Deus, et scito cor meum: * interroga me, et cognosce semitas meas.

Et vide si via iniquitatis in me est: * et deduc me in via æterna.

Gloria Patri, etc.

I will number them, and they shall be multiplied above the sand: I rose up, and am still with thee.

If thou wilt kill the wicked, O God: ye men of blood, depart from me.

Because you say in thought, They shall receive thy cities in vain.

Have I not hated them, O Lord, that hate thee; and pined away because of thy enemies?

I have hated them with a perfect hatred, and they are become enemies to me.

Prove me, O God, and know my heart: examine me, and know my paths.

And see if there be in me the way of iniquity: and lead me in the eternal way.

Glory, &c.

COMMON OF APOSTLES.

Exultet orbis gaudiis;
Cælum resultet laudibus;
Apostolorum gloriam
Tellus et astra concinunt.

Now let the earth with joy
resound,
And highest heaven re-echo
round;
Nor heaven nor earth too high
can raise
The great apostles' glorious
praise.

Vos sanctorum Iudices,
Et vera mundi lumina,
Votis precamur cordium :
Audite voces supplicum.

Qui templa cæli clauditis,
Serasque verbo solvitis,
Nos a restu noxios
Solve iubete, quæsumus.

Præcepta quorum protinus
Languor, salusque sentiunt;
Sanate mentes languidas;
Angete nos virtutibus.

Ut, cum redibit Arbiter
In fine Christus sæculi,
Nos sempiterni gaudii
Concedat esse compotes.

Patri, simulque Filio,
Tibique Sancte Spiritus,
Sicut fuit, sit jugiter
Sæculum per omne gloria.
Amen.

O ye, who, throned in glory
dread,
Shall judge the living and the
dead,
Lights of the world, forever-
more
To you the suppliant prayer
we pour.

Ye close the sacred gates on
high :
At your command apart they
fly :
O, loose us from the guilty
chain
We strive to break, and strive
in vain.

Sickness and health your
voice obey ;
At your command they go or
stay :
O, then from sin our souls
restore ;
Increase our virtues more and
more.

So, when the world is at its
end,
And Christ to judgment shall
descend,
May we be called those joys
to see,
Prepared from all eternity.

Praise to the Father, with the
Son,
And Holy Spirit, Three in
One ;
As ever was in ages past,
And shall be so while ages
last. Amen.

First Vespers.

V. In omnem terram
exivit sonus eorum.

R. Et in fines orbis
terræ verba eorum.

V. Their sound is gone
forth into all the earth.

R. And their words
unto the ends of the
world.

Second Vespers.

V. Annuntiaverunt ope-
ra Dei.

R. Et facta ejus intel-
lexerunt.

V. They declared the
works of God.

R. And understood his
doings.

COMMON OF APOSTLES IN PASCHAL TIME.

Tristes erant apostoli
De Christi acerbo funere,
Quem morte crudelissima
Servi necarant impii.

Sermone verax angelus
Mulieribus predixerat,
Mox ore Christus gaudium
Gregi feret fidelium.

Ad anxios apostolos
Currunt statim dum nuntiæ,
Illæ micantis obvia
Christi tenent vestigia.

When Christ, by his own
servants slain,
Had died upon the bitter
cross,
Th' apostles, of their joy be-
reft,
Were weeping their dear Sa-
viour's loss.

Meanwhile, an angel at the
tomb
To holy women hath foretold,
"The faithful flock shall soon
with joy
Their Lord in Galilee be-
hold."

Who, as they run, the news
to bring,
Lo, straightway Christ him-
self they meet,
All radiant with heavenly
light,
And falling, clasp his sacred
feet.

Galileæ ad alta montium
Se conferunt apostoli,
Jesuque, voti compotes,
Almo beantur lumine.

To Galilee's lone mountain
heights
The apostolic band retire :
There, blessed with their dear
Saviour's sight,
They taste in full their souls'
desire.

Ut sis perenne mentibus,
Paschale Jēsu gaudium;
A morte dira criminum,
Vitæ renatos libera.

O Jesu, from the death of sin,
Keep us, we pray; so shalt
thou be
The everlasting paschal joy.
Of all the souls new born in
thee.

Deo Patri sit gloria,
Et Filio, qui a mortuis
Surrexit, ac Paraclito,
In sempiterna sæcula.
Amen.

Now to the Father and the
Son,
Who rose from death, be glory
given;
With thee, O holy Comforter,
Henceforth by all in earth
and heaven. Amen.

First Vespers.

V. Sancti et justī in
Domino gaudent. Alle-
luia.

R. Vos elegit Deus in
hereditatem sibi. Alle-
luia.

V. O ye holy and just
ones, rejoice in the Lord.
Alleluia.

R. God hath chosen
you to himself for an in-
heritance. Alleluia.

Second Vespers.

V. Pretiosa in con-
spectu Domini

R. Mors sanctorum
ejus.

V. Precious in the
sight of the Lord

R. Is the death of his
saints.

OF ONE MARTYR OR SEVERAL.

First Vespers : * Second Vespers, instead of *Laudate Dominum*, the last psalm is *Credidi*, page 868.

COMMON OF ONE MARTYR.

DEUS tuorum militum
Sors, et corona, præmi-
um,
Laudes canentes martyris,
Absolve nexu criminis.

Hic nempe mundi gaudia,
Et blanda fraudum pabula
Imbuta felle deputans
Pervenit ad cœlestia.

Pœnas cucurrit fortiter,
Et sustulit viriliter,
Fundensque pro te sangui-
nem,
Æterna dona possidet.

Ob hoc precatu supplici
Te poscimus piissime,
In hoc triumpho martyris
Dimitte noxam servulis.

Laus et perennis gloria
Patri sit, atque Filio,
Sancto simul Paraclito,
In sempiterna sæcula.
Amen.

O THOU, of all thy warriors,
Lord,
Thyself the crown and sure
reward,
Set us from sinful fetters free,
Who sing thy martyr's victory.

In selfish pleasures' worldly
round
The taste of bitter gall he
found;
But sweet to him was thy
blessed name,
And thus to heavenly joys he
came.

Right manfully his cross he
bore,
And ran his race of torments
sore;
For thee he poured his life
away;
With thee he lives in endless
day.

We, then, before thee bend-
ing low,
Entreat thee, Lord, thy love
to show,
On this the day thy martyr
died,
Who in thy saints art glorified.

Now to the Father, and the
Son,
Be glory, while the ages run;
The same, O Holy Ghost, to
thee,
Through ages of eternity.
Amen.

First Vespers.

V. Gloria et honore
coronasti eum, Domine.

V. Thou hast crowned
him with glory and honor,
O Lord.

R. Et constituisti eum
super opera manuum tua-
rum.

R. And established
him over the works of
thine hands.

Second Vespers.

V. Justus ut palma
florebit.

V. The just shall flour-
ish as the palm-tree.

R. Sicut cedrus Libani
multiplicabitur.

R. And shall be mul-
tiplied as the cedar of
Libanus.

COMMON OF MANY MARTYRS, IN PASCHAL TIME.

Rex gloriose martyrum,
Corona confitentium,
Qui respuentes terrea
Perducis ad cœlestia.

O thou, the martyrs' glorious
King,
Of confessors the crown and
prize,
Who dost to joys celestial
bring
Those who the joys of earth
despise.

Aurem benignam protinus
Intende nostris vocibus :
Trophæa sacra pangimus ;
Ignosce quod deliquimus.

By all the praise thy saints
have won ;
By all their pains in days
gone by ;
By all the deeds which they
have done ;
Hear thou thy suppliant peo-
ple's cry.

Tu vinces inter martyres,
Parcisque confessoribus ;
Tu vince nostra crimina,
Largitor indulgentiæ.

Thou dost amid thy martyrs
fight ;
Thy confessors thou dost for-
give ;
May we find mercy in thy
sight,
And in thy sacred presence
live.

Deo Patri sit gloria,
Et Filio, qui a mortuis
Surrexit, ac Paraclito,
In sempiterna sæcula.

Amen.

Now to the Father, and the
Son,
Who rose from death, all glory
be,
With thee. O holy Comforter,
Henceforth through all eter-
nity. Amen.

First Vespers.

V. Sancti et justī in
Domino gaudete. Alle-
luia.

R. Vos elegit Deus in
hereditatem sibi. Alle-
luia.

V. O ye holy and just
ones, rejoice in the Lord.

R. God hath chosen
you unto himself for an
inheritance. Alleluia.

Second Vespers.

V. Pretiosa in con-
spectu Domini. Alleluia.

R. Mors sanctorum
ejus. Alleluia.

V. Precious in the
sight of the Lord. Al-
leluia.

R. Is the death of his
saints. Alleluia.

COMMON OF MANY MARTYRS.

Sanctorum meritis inclyta
gaudia
Pangamus socii, gestaque
fortia;
Gliscens fert animus promere
cantibus
Victorum genus optimum.

Hi sunt, quos fatue mundus
abhorruit;
Hunc fructu vacuum, floribus
aridum,
Contempsere tui nominis as-
seclæ,
Jesu Rex bone cœlitum.

Sing we the peerless deeds of
martyred saints,
Their glorious merits, and
their portion blest;
Of all the conquerors the
world has seen,
The greatest and the best.

Them in their day th' insen-
sate world abhorred,
Because they did forsake it,
Lord, for thee;
Finding it all a barren waste,
devoid
Of fruit, or flower, or tree.

Hi pro te furias atque minas
truces
Calcarunt hominum, sævaque
verbera;
His cessit lacerans fortiter
ungula,
Nec carpsit penetralia.

Cæduntur gladiis more biden-
tium:
Non murmur resonat, non
querimonia;
Sed corde impavido mens
bene conscia
Conservat patientiam.

Quæ vox, quæ porterit lingua
retexere,
Quæ tu martyribus munera
præparas?
Rubri nam fluido sanguine
fulgidis
Cingunt tempora laureis.

Te summa, O Deitas, unaque
poscimus,
Ut culpa abigas, noxia sub-
trahas,
Des pacem famulis, ut tibi
gloriam
Annorum in seriem canant.
Amen.

They trod beneath them every
threat of man,
And came victorious all tor-
ments through;
The iron hooks, which piece-
meal tore their flesh,
Could not their souls subdue.

Scourged, crucified, like sheep
to slaughter led,
Unmurmuring they met their
cruel fate,
For conscious innocence their
souls upheld,
In patient virtue great.

What tongue those joys, O
Jesu, can disclose,
Which for thy martyred saint
thou dost prepare?
Happy who in thy pains,
thrice happy those
Who in thy glory, share.

Our faults, our sins, our mis-
eries remove,
Great Deity supreme, immor-
tal King;
Grant us thy peace, grant us
thine endless love,
Through endless years to
sing. Amen.

First Vespers.

V. Sancti et justi in Do-
mino gaudete. Alleluia.

R. Vos elegit Deus in
hereditatem sibi. Alle-
luia.

V. O ye holy and just
ones, rejoice in the Lord.

R. God hath chosen
you unto himself for an
inheritance. Alleluia.

Second Vespers.

V. Pretiosa in con-
spectu Domini. Alleluia.

V. Precious in the sight
of the Lord. Alleluia.

**R. Mors sanctorum
ejus. Alleluia.**

**R. Is the death of his
saints. Alleluia.**

OF CONFESSORS NOT BISHOPS.

First and second vespers: * instead of *In exitu*, the last psalm is *Laudate Dominum*, p. 850.

ISTE confessor Domini, co-
lentes
Quem pie laudant populi per
orbem,
Hac die lætus meruit beatas
Scandere sedes.

THE confessor of Christ, from
shore to shore
Worshipped with solemn rite,
This day went up with joy,
his labors o'er,
To his blest seat in light.

If it be not the day of his death, the following is substituted:

**Hac die lætus meruit supre-
mos
Laudis honores.**

This day receives those hon-
ors which are his,
High in the realms of light.

**Qui pius, prudens, humilis,
pudicus,
Sobriam duxit sine labe vi-
tam,
Donec humanos animavit
auræ
Spiritus artus.**

Holy and innocent were all
his ways,
Sweet, temperate, unstained;
His life was prayer, his every
breath was praise,
While breath to him re-
mained.

**Cujus ob præstans meritum
frequentur,
Ægra quæ passim jacuere
membra,
Viribus morbi domitis, sa-
luti
Restituuntur.**

Ofttimes his merits high, in
every land,
In cures have been dis-
played;
And still does health return
at his command
To many a frame decayed.

**Noster hinc illi chorus obse-
quentem
Concinit laudem, celebresque
palmas,
Ut piis ejus precibus juvemur
Omne per ævum.**

Therefore to him triumphant
praise we pay,
And yearly songs renew;
Praying our glorious saint for
us to pray,
All the long ages through.

**Sit salus illi, decus atque
virtus,
Qui super cæli solio coruscans,**

To God, of all the centre and
the source,
Be power and glory given,

Totius mundi seriem gubernat
Trinus et unus. Amen.

Who sways the mighty world
through all its course,
From the bright throne of
heaven. Amen.

First Vespers.

V. Amavit eum Dominus,
et ornavit eum.

R. Stulam gloriæ induit eam.

V. The Lord loved him,
and adorned him.

R. And clothed him with a robe of glory.

Second Vespers.

V. Justum deduxit Dominus
per vias rectas.

R. Et ostendit illi regnum Dei.

V. The Lord led the just
through right ways.

R. And showed him the kingdom of God.

OF CONFESSORS BISHOPS.

First vespers : * in the second vespers, the last psalm is the following :

PSALM CXXXI.

MEMENTO, Domine, David, * et omnis mansuetudinis ejus ;

Sicut juravit Domino, * votum vovit Deo Jacob :

Si introiero in tabernaculum domus meæ ; * si ascendero in lectum strati mei ;

Si dederò somnum oculis meis, * et palpebris meis dormitationem,

Et requiem temporibus meis, donec inveniam locum Domino, * tabernaculum Deo Jacob.

PSALM CXXXI.

O LORD, remember David, and all his meekness ;

How he swore to the Lord ; he vowed a vow to the God of Jacob :

If I shall enter into the tabernacle of my house ; if I shall go up into the bed wherein I lie ;

If I shall give sleep to my eyes, or slumber to my eyelids,

Or rest to my temples, until I find out a place for the Lord, a tabernacle for the God of Jacob.

Ecce audivimus eam in Ephrata ; invenimus eam in campis sylvæ.

Introibimus in tabernaculum ejus ; * adorabimus in loco, ubi steterunt pedes ejus.

Surge, Domine, in requiem tuam, * tu et arca sanctificationis tuæ.

Sacerdotes tui induantur justitiam ; * et sancti tui exultent.

Propter David servum tuum. * non avertas faciem Christi tui.

Juravit Dominus David veritatem, et non frustrabitur eam : * De fructu ventris tui ponam super sedem tuam.

Si custodierint filii tui testamentum meum, * et testimonia mea hæc, quæ docebo eos,

Et filii eorum usque in sæculum, * sedebunt super sedem tuam.

Quoniam elegit Dominus Sion ; * elegit eam in habitationem sibi.

Hæc requies mea in sæculum sæculi ; * hic habitabo, quoniam elegi eam.

Viduam ejus benedi-

Behold, we have heard of it in Ephrata ; we have found it in the fields of the wood.

We will go into his tabernacle ; we will adore in the place where his feet stood.

Arise, O Lord, into thy resting-place, thou and the ark which thou hast sanctified.

Let thy priests be clothed with justice ; and let thy saints rejoice.

For thy servant David's sake, turn not away the face of thy Anointed.

The Lord hath sworn truth to David, and he will not make it void : Of the fruit of thy womb I will set upon thy throne.

If thy children will keep my covenant, and these my testimonies which I shall teach them,

Their children also for evermore shall sit upon thy throne.

For the Lord hath chosen Sion ; he hath chosen it for his dwelling.

This is my rest forever and ever ; here will I dwell, for I have chosen it.

Blessing, I will bless

cens benedicam : * pauperes ejus saturabo panibus.

Sacerdotes ejus induam salutari ; * et sancti ejus exultatione exultabunt.

Illic producam cornu David : * paravi lucernam Christo meo.

Inimicos ejus induam confusione ; * super ipsum autem effloreat sanctificatio mea.

Gloria, etc.

her widow : I will satisfy her poor with bread.

I will clothe her priests with salvation : and her saints shall rejoice with exceeding great joy.

There will I bring forth a horn to David : I have prepared a lamp for my Anointed.

His enemies I will clothe with confusion ; but upon him shall my sanctification flourish.

Glory, &c.

OF VIRGINS.

The psalms as on festivals of the Blessed Virgin, p. 358.

JESU, corona virginum,
Quem Mater illa concipit,
Quæ sola Virgo parturit,
Hæc vota clemens accipe.

Qui pergis inter lilia,
Septus choreis virginum
Sponsus decorus gloria,
Sponsusque reddens præmia.

Quocumque tendes, virgines
Sequuntur, atque laudibus
Post te canentes cursitant,
Hymnosque dulces personant.

Thou crown of all the virgin
choir,
That holy Mother's virgin
Son,
Who is, alone of woman-
kind,
Mother and Virgin both in
one, —

Encircled by thy virgin band,
Amid the lilies thou art found,
For thy pure brides, with lav-
ish hand,
Scattering immortal graces
round.

And still, wherever thou dost
bend
Thy lovely steps, O glorious
King,
Virgins upon thy steps at-
tend,
And hymns to thy high glory

Te deprecamur supplices,
Nostris ut addas sensibus,
Nescire prorsus omnia
Corruptionis vulnera.

Keep us, O purity divine,
From every least corruption
free,
Our every sense from sin
refine,
And purify our souls for thee.

Virtus, honor, laus, gloria
Deo Patri cum Filio,
Sancto simul Paraclito,
In sæculorum sæcula.
Amen.

To God the Father, and the
Son,
All honor, glory, praise be
given,
With thee, O holy Paraclete,
Henceforth by all in earth
and heaven. Amen.

First Vespers.

V. Specie tua, et pul-
chritudine tua.

R. Intende, prospere
procede, et regna.

V. With thy beauty
and comeliness.

R. Set out, proceed
prosperously, and reign.

Second Vespers.

V. Diffusa est gratia
in labiis tuis.

R. Propterea bene-
dixit te Deus in æternum.

V. Grace is poured
abroad in thy lips.

R. Therefore God hath
blessed thee forever.

OF HOLY WOMEN.

Psalms as the preceding.

FORTEM virili pectore
Laudemus omnes femi-
nam,
Quæ sanctitatis gloria
Ubique fulget inclyta.

HIGH let us all our voices raise
In that heroic woman's praise,
Whose name, with saintly
glory bright,
Shines in the starry realms
of light.

Hæc sancto amore saucia,
Dum mundi amorem nox-
ium

Filled with a pure, celestial
glow,
She spurned all love of things
below,

Horrescit, ad cœlestia
Iter peregit arduum.

And, heedless here on earth
to stay,
Climbed to the skies her toil-
some way.

Carnem domans jejuniis,
Dulcique mentem pabulo
Orationis nutrienda,
Cœli potitur gaudiis.

With fasts her body she sub-
dued,
But filled her soul with
prayer's sweet food;
In other worlds she tastes the
bliss
For which she left the joys
of this.

Rex Christe virtus fortium,
Qui magna solus efficis,
Hujus precatu quæsumus,
Audi benignus supplices.

O Christ, the strength of all
the strong,
To whom all our best deeds
belong,
Through her prevailing
prayers on high,
In mercy hear thy people's
cry.

Deo Patri sit gloria,
Ejusque soli Filio,
Cum Spiritu Paraclito,
Nunc et per omne sæculum.
Amen.

To God the Father, with the
Son,
And Holy Spirit, Three in
One,
Be glory while the ages flow,
From all above, and all be-
low. Amen.

First Vespers.

V. Specie tua, et pul-
chritudine tua.

R. Intende, prospere
procede, et regna.

V. With thy beauty
and comeliness.

R. Set out, proceed
prosperously, and reign.

Second Vespers.

V. Diffusa est gratia
in labiis tuis.

R. Propterea benedix-
it te Deus in æternum.

V. Grace is poured
abroad in thy lips.

R. Therefore God hath
blessed thee forever.

OF ALL SAINTS.

In Second Vespers, the last psalm is *Credidi*, page 363.

PLACARE, Christe servu-
lis,
Quibus Patris clementiam
Tus ad tribunal gratis
Patrona Virgo postulat.

Et vos beata, per novem
Distincta gyros agmina,
Antiqua cum præsentiis,
Futura damna pellite.

Apostoli cum vatibus
Apud severum Judicem,
Veris reorum fletibus
Exposcite indulgentiam.

Vos purpurati martyres,
Vos candidati præmio
Confessionis, exules
Vocate nos in patriam.

Chorea casta virginum,
Et quos eremus incolas
Transmisit astris cœlitum
Locate nos in sedibus.

Auferte gentem perfidiam
Credientium de finibus;

O CHRIST, thy guilty people
spare;
Lo, bending at thy gracious
throne,
Thy Virgin Mother pours her
prayer,
Imploring pardon for her own.

Ye angels, happy evermore,
Who in your circles nine as-
cend,
As ye have guarded us before,
So still from harm our steps
defend.

Ye prophets and apostles high,
Behold our penitential tears;
And plead for us when death
is nigh,
And our all-searching Judge
appears.

Ye martyrs all, a purple band,
And confessors, a white-robed
train,
O, call us to our native land,
From this our exile, back
again.

And ye, O choirs of virgins
chaste,
Receive us to your seats on
high,
With hermits, whom the des-
ert waste
Sent up of old into the sky.

Drive from the flock, O spirits
blest,
The false and faithless race
away;

Ut unus omnes unicum
Ovile nos Pastor regat.

That all within one fold may
rest,
Secure beneath one Shep-
herd's sway.

Deo Patri sit gloria,
Natoque Patris unico,
Sancto simul Paraclito,
In sempiterna sæcula.
Amen.

To God the Father glory be,
And to his sole-begotten Son;
The same, O Holy Ghost, to
thee,
While everlasting ages run.
Amen.

First Vespers.

V. Lætamini in Do-
mino, et exultate justi.

V. Be glad, O ye just,
and rejoice in the Lord.

R. Et gloriâmini om-
nes recti corde.

R. And be joyful, all
ye that are right of heart.

Second Vespers.

V. Exultabunt sancti
in gloria.

V. Thy saints shall
rejoice in glory.

R. Lætabuntur in cu-
bilibus suis.

R. And shall be joy-
ful in their beds.

IN ADVENT.

*Second Vespers.**

CREATOR alme siderum,
Æterna lux credentium,
Jesu Redemptor omnium,
Intende votis supplicum.

CREATOR of the starry frame,
Eternal light of all who live,
Jesu, Redeemer of mankind,
An ear to thy poor suppliants
give.

Qui dæmonis ne fraudibus
Periret orbis, impetu
Amoris actus, languidi
Mundi medela factus es.

When man was sunk in sin
and death,
Lost in the depth of Satan's
snare,
Love brought thee down to
cure our ills,
By taking of those ills a share.

nune qui mundi nefas
pias, ad crucem
rginis sacrario
ta prodis Victima.

Thou, for the sake of guilty
men,
Causing thine own pure blood
to flow,
Didst issue from thy virgin
shrine,
And to the cross a Victim go.

s potestas gloriæ,
enque cum primum sonat,
elites et inferi
mente curvantur genu.

So great the glory of thy
might,
If we but chance thy name to
sound,
At once all heaven and hell
unite
In bending low with awe pro-
found.

precamur ultimæ
um diei Judicem:
s supernæ gratiæ
nde nos ab hostibus.

Great Judge of all, in that
last day,
When friends shall fail, and
foes combine,
Be present then with us, we
pray,
To guard us with thy arm
divine.

is, honor, laus, gloria
Patri cum Filio,
to simul Parachito,
eculorum sæcula.
Amen.

To God the Father, and the
Son,
All praise and power, and
glory be;
With thee, O holy Comforter,
Henceforth through all eter-
nity. Amen.

. Rorate cœli desu-
et nubes pluant Jus-

V. Ye heavens, drop
down dew from above,
and let the clouds rain
down the Just One.

. Aperiatur terra, et
ninet Salvatorem.

R. Let the earth open
and bud forth the Saviour.

CHRISTMAS.

SU Redemptor omnium,
Quem lucis ante originem

em paternæ gloriæ
er supremus edidit.

lumen et splendor Patris,
pes perennis omnium,
nde quas fundunt preces
per orbem servuli.

nento rerum Conditor,
tri quod olim corporis,
ata ab alvo Virginis
cendo, formam sumpseris.

atur hoc præsens dies,
ens per anni circulum,
l solus e sinu Patris
di salus adveneris.

astra, tellus, æquora,
omne, quod cælo sub-

Auctorem novæ
salutat cantico.

beata quos sacri
unda sanguinis

JESU, Redeemer of the world,
Who, ere the earliest dawn
of light,
Wast from eternal ages born,
Immense in glory as in might.

Immortal Hope of all man-
kind,
In whom the Father's face we
see,
Hear thou the prayers thy
people pour,
This day, throughout the
world, to thee.

Remember, O Creator Lord,
That in the Virgin's sacred
womb
Thou wast conceived, and of
her flesh
Didst our mortality assume.

This ever-blessed recurring
day
Its witness bears, that all
alone,
From thy own Father's bosom
forth,
To save the world thou camest
down.

O day, to which the seas and
sky,
And earth and heaven glad
welcome sing;
O day, which healed our mis-
ery,
And brought on earth salva-
tion's King.

We too, O Lord, who have
been cleansed
In thy own font of blood
divine,

Natalis ob diem tui
Hymni tributum solvimus.

Offer the tribute of sweet
song
On this blessed natal day of
thine.

Jesu, tibi sit gloria,
Qui natus es de Virgine,
Cum Patre et almo Spiritu,
In sempiterna secula. Amen.

O Jesu, born of Virgin bright,
Immortal glory be to thee;
Praise to the Father infinite,
And Holy Ghost eternally.
Amen.

First Vespers.

V. Crastina die dele-
bitur iniquitas terræ.

V. To-morrow the in-
iquity of the earth shall
be blotted out.

R. Et regnavit super
nos Salvator mundi.

R. And the Saviour
of the world shall reign
over us.

Second Vespers.

V. Notum fecit Do-
minus. Alleluia.

V. The Lord hath
made known. Alleluia.

R. Salutare suum. Al-
leluia.

R. His salvation. Al-
leluia.

ANTHEM.

Adcite fideles,
Læti triumphantes,
Venite, venite in Bethlehem.
Natum videte
Regem angelorum.
Venite, adoremus,
Venite, adoremus,
Venite, adoremus Dominum.

With hearts truly grateful,
Come, all ye faithful,
To Jesus, to Jesus in Bethle-
hem.
See Christ your Saviour,
Heaven's greatest favor;
Let's hasten to adore him,
Let's hasten to adore him,
Let's hasten to adore him,
Our God and King.

Deum de Deo,
Lumen de Lumine,
Gestant puellæ viscera.
Deum Verum
Genitum, non factum.
Venite, etc.

God to God equal,
Light of Light eternal;
Carried in Virgin's e'er spot-
less womb,
He all preceded,
Begotten, not created.
Let's hasten, &c.

Cantet nunc Io,
Chorus angelorum,
Cantet nunc aula celestium,
Gloria
In excelsis Deo;
Venite, etc.

Angels now praise him,
Loud their voices raising;
The heavenly mansions with
joy now ring;
To Him who's most holy
Be honor, praise, and glory.
Let's hasten, &c.

Ergo, qui natus
Die hodierna,
Jesu, tibi sit gloria.
Patris æterni
Verbum caro factum.
Venite, etc.

To Jesus, this day born,
Grateful homage return;
'Tis he who all heavenly gifts
doth bring;
Word increated,
To our flesh united.
Let's hasten, &c.

THE EPIPHANY.

CRUDELIS Herodes, De-
um
Regem venire quid times?
Non eripit mortalia,
Qui regna dat cœlestia.

O CRUEL Herod, why thus fear
Thy King and God who comes
below?
No earthly crown comes he to
take,
Who heavenly kingdoms doth
bestow.

Ibant Magi, quam viderant,
Stellam sequentes præviam:
Lumen requirunt lumine,
Deum fatentur munere.

The wiser Magi see the star,
And follow as it leads before:
By its pure ray they seek the
Light,
And with their gifts that Light
adore.

Lavacra puri gurgitis
Cœlestis Agnus attigit:
Peccata, quæ non detulit,
Nos abluendo sustulit.

Behold at length the heavenly
Lamb
Baptized in Jordan's sacred
flood;
There consecrating by his
touch
Water to cleanse us in his
blood.

Novum genus potentiae:
Aquæ rubescunt hydris,

But Cana saw her glorious
Lord
Begin his miracles divine;

First and Second

V. Reges Tharsis et insulæ munera offerent.	V sis a pres
R. Reges Arabum et Saba dona adducent.	R Arab bring

THE HOLY NAME OF

J ESU dulcis memoria, Dans vera cordi gaudia, Sed super mel et omnia Ejus dulcis præsentia.	JESU, With brei But a see, And li
Nil canitur suavius, Nil auditur jucundius, Nil cogitatur dulcius, Quam Jesus Dei Filius.	Nor v. can Nor ca A swe

Nec lingua valet dicere,
Nec littera exprimere,
Expertus potest credere,
Quid sit Jesum diligere.

But what to those who find?
Ah! this
Nor tongue nor pen can show;
The love of Jesus, what it is,
None but his loved ones know.

Sis Jesu nostrum gaudium,
Qui es futurus præmium:
Sit nostra in te gloria,
Per cuncta semper sæcula.
Amen.

Jesu, our only joy be thou,
As thou our prize wilt be;
Jesu, be thou our glory now,
And through eternity.
Amen.

First and Second Vespers.

V. Sit nomen Domini
benedictum. Alleluia.
R. Ex hoc nunc, et
usque in sæculum. Alle-
luia.

V. Blessed be the name
of the Lord. Alleluia.
R. From this time forth
for evermore. Alleluia.

IN LENT.

Second Vespers.*

AUDI, benigne Conditor,
Nostra preces cum fletibus
In hoc sacro jejunio
Fusas quadragenario.

Thou loving Maker of man-
kind,
Before thy throne we pray
and weep;
O, strengthen us with grace
divine,
Duly this sacred Lent to keep.

Scrutator alme cordium,
Infirma tu scis virium:
Ad te reversis exhibe
Remissionis gratiam.

Searcher of hearts, thou dost
our ills
Discern, and all our weak-
ness know:
Again to thee with tears we
turn;
Again to us thy mercy show.

Multum quidem peccavimus,
Sed parce confitentibus:
Ad nominis laudem tui
Confer medelam languidis.

Much have we sinned; but we
confess
Our guilt, and all our faults
deplore:
O for the praise of thy great
name,
Our fainting souls to health
restore.

Concede nostrum conteri
Corpus per abstinentiam,
Culpæ ut relinquunt pabulum
Jejuna corda criminum.

Præsta beata Trinitas,
Concede simplex Unitas :
Ut fructuosa sint tuis
Jeiuniorum munera.
Amen.

V. Angelis suis Deus
mandavit de te.

R. Ut custodiant te in
omnibus viis tuis.

And grant us, while by fasts
we strive
This mortal body to control,
To fast from all the food of sin,
And so to purify the soul.

Hear us, O Trinity thrice
blest ;
Sole Unity, to thee we cry :
Vouchsafe us from these fasts
below
To reap immortal fruit or
high. Amen.

V. God hath given his
angels charge over thee.

R. To keep thee in all
thy ways.

PASSION AND PALM SUNDAY.

VEXILLA Regis prode-
unt :
Fulget crucis mysterium,
Qua vita mortem pertulit,
Et morte vitam protulit.

Quæ vulnerata lanceæ
Mucrone diro, criminum
Ut nos lavaret sordibus,
Manavit unda et sanguine.

Impleta sunt, quæ concinit
David fidei carmine,
Dicendo nationibus :
Regnavit a ligno Deus.

FORTH comes the standard of
the King :
All hail, thou mystery adored !
Hail, cross on which the Life
himself
Died, and by death our life
restored ;

On which our Saviour's holy
side,
Rent open with a cruel spear,
Of blood and water poured a
stream,
To wash us from defilement
clear.

O sacred wood, in thee ful-
filled
Was holy David's truthful lay,
Which told the world that
from a tree
The Lord should all the na-
tions sway.

Arbor decora et fulgida,
Ornata regis purpura,
Electa digno stipite
Tam sancta membra tangere.

Beata, cujus brachiis
Pretium pependit sæculi,
Statera facta corporis,
Tulitque prædam tartari.

O crux, ave, spes unica,
Hoc passionis tempore
Piis adauge gratiam,
Reisque dele crimina.

Te, fons salutis Trinitas,
Collaudet omnis spiritus:
Quibus crucis victoriam
Largiris, adde premium.
Amen.

V. Eripe me, Domine,
ab homine malo.

R. A viro iniquo eripe
me.

Most royally impurpled o'er,
How beautiful thy stem doth
shine!
How glorious was its lot to
touch
Those limbs so holy and di-
vine!

Thrice blest, upon whose arms
outstretched
The Saviour of the world re-
clined!
Balance sublime, upon whose
beam
Was weighed the ransom of
mankind!

Hail, cross, thou only hope
of man!
Hail on this holy passion day!
To saints increase the grace
they have;
From sinners purge their guilt
away.

Salvation's spring, blest
Trinity,
Be praise to thee through
earth and skies:
Thou through the cross the
victory
Dost give; O, also give the
prize! Amen.

V. Deliver me, O Lord,
from the wicked man.

R. And save me from
the evil-doer.

STABAT MATER.

Stabat Mater dolorosa
Juxta crucem lacrymosa,
Dum pendebat Filius.

Witness of the Crucifixion,
Mary, gazing, silent, grieving,
Saw her son in agony.

Cujus animam gementem,
Contristatam, et dolentem,
Pertransivit gladius.

O quam tristis et afflicta
Fuit illa benedicta
Mater Unigeniti.
Quæ mœrebat, et dolebat,
Pia Mater, dum videbat
Nati pœnas inclyti.

Quis est homo qui non fleret,
Matrem Christi si videret
In tanto supplicio?
Quis non posset contristari,
Christi Matrem contemplari
Dolentem cum Filio?

Pro peccatis suæ gentis
Vidit Jesum in tormentis,
Et flagellis subditum.
Vidit suum dulcem natum
Moriendo desolatum,
Dum emisit spiritum.

Eia Mater, fons amoris,
Me sentire vim doloris
Fac, ut tecum lugeam.
Fac ut ardeat cor meum
In amando Christum Deum,
Ut sibi complaceam.

Sword of anguish, sword pre-
dicted,
Pierced her soul with grief
and sadness,
Seeing Jesus suffering.

O how sad and how afflicted —
Mary sobbing — Jesus bleed-
ing —
Jesus dying, desolate.
How she sorrowed, wept, and
trembled!
Seeing Jesus — Jesus groan-
ing,
Dreadful tortures suffering.

Who is he with heart so cal-
lous,
Who would not be filled with
sorrow,
Witnessing her agony?
Who is he would not be sad-
dened,
Seeing Mary, blessed Mother,
Sharing Jesus' punishment?

For the sins of all his people
Jesus suff'ring every tor-
ment,
Suffering although inno-
cent —
Mary saw her son beloved
Dying, desolate, forsaken,
Life for us surrendering.

Oh, my mother, loving foun-
tain,
Grant that I may feel thy sor-
row,
Grant that I may weep with
thee.
Kindled be my heart within
me,
Loving Jesus, ever loving,
Praising him eternally.

**Sancta Mater, letad agas,
Crucifixi fige plagas
Cordi meo valde.
Tui nati vulnerati,
Tam dignati pro me pati,
Penas mecum divide.**

**Fac me tecum pie fieri,
Crucifixo condolere,
Donec ego vixero.
Juxta crucem tecum stare,
Et me tibi sociare
In planctu desidero.**

**Virgo virginum præclara,
Mihi jam non sis amara;
Fac me tecum plangere.
Fac ut portem Christi mor-
tem,
Passionis fac consortem,
Et plagas recoloro.**

**Fac me plagis vulnerari,
Fac me cruce inebriari,
Et cruore Filii.
Flammis ne urar succensus,
Per te, Virgo, sim defensus
In die judicii.**

**Christe, cum sit hinc exire
Da per Matrem me venire
Ad palmam victoriæ.**

**Holy Mother, pierced with
sorrow,
Let me share thy dolors with
thee,
Let me share thy penalty.
'Twas for me that Jesus suf-
fered,
'Twas for me he paid the ran-
som,
I should share the punish-
ment.**

**Let me, then, O let me suffer,
Let me weep with him who
suffered,
Let me weep while tears
will flow.
May I ever stand beside thee,
Stand beneath the cross of
Jesus,
Supplicating, sorrowful.**

**Maid Immaculate and clement,
Beautiful in grief profoundest,
Let me share thy suffering.
Let me die with Jesus dying,
Let me share his pains and
dolors,
Following him to Paradise.**

**May his cruel wounds af-
flict me,
May his precious blood re-
fresh me,
Shed for me so lovingly.
Mary Virgin, tender Mother,
Be my loving intercessor
On the dreadful Judgment
Day.**

**May the cross of Christ sus-
tain me,
May the death of Christ re-
vive me,
Now and through eternity.**

Quando corpus morietur,
Fac ut animas donetur
 Paradisi gloria. Amen.

When at last the grave re-
 ceives me,
 May my soul shine forth in
 glory
 Ever, ever glorious.
 Amen.

EASTER.

Second Vespers.

Ant. **H**ÆC dies, quam
 (x.) fecit Domi-
 nus: exultemus et læte-
 mur in ea.

Ant. This is the day
 which the Lord hath
 made: let us be glad
 and rejoice in it.

HYMN.

Alleluia, Alleluia, Alleluia.
 O filii et filiae,
 Rex celestis, Rex gloriæ,
 Morte surrexit hodie, Alleluia;
 Alleluia, Alleluia, Alleluia.

Et mane prima Sabbati,
 Ad ostium monumenti,
 Accesserunt discipuli. Alleluia, etc.

Et Maria Magdalene,
 Et Jacobi et Salome,
 Venerunt corpus ungere. Alleluia, etc.

In albis sedens angelus
 Prædixit mulieribus:
 In Galilæa est Dominus. Alleluia, etc.

Et Joannes apostolus,
 Cucurrit Petro citius,
 Monumento venit prius. Alleluia, etc.

Discipulis astantibus,
 In medio stetit Christus,
 Dicens, Pax vobis omnibus. Alleluia, etc.

Ut intellexit Didymus,
 Quia surrexerat Jesus,
 Remansit fide dubius. Alleluia, etc.

Vide, Thoma, vide latus,
Vide pedes, vide manus;
Noli esse incredulus. Alleluia, etc.

Quando Thomas vidit Christum
Pedes, manus, latus suum,
Dixit, Tu es Deus meus. Alleluia, etc.

Beata qui non viderunt,
Et firmiter crediderunt,
Vitam æternam habebunt. Alleluia, etc.

In hoc festo sanctissimo,
Sit laus et jubilatio,
Benedicamus Domino. Alleluia, etc.

Ex quibus nos humillimas,
Devotas atque debitas,
Deo dicamus gratias. Alleluia.
Alleluia, Alleluia, Alleluia.

LOW SUNDAY.

AD regias Agni dapes
Stolis amicti candidis,
Post transitum Maris Rubri
Christo canamus Principi.

Divina cujus charitas
Sacrum propinat sanguinem,
Almique membra corporis
Amor sacerdos immolat.

Sparsum cruorem postibus
Vestator horret angelus:
Fugitque divisum mare:
Merguntur hostes fluctibus.

Now at the Lamb's high royal
feast,
In robes of saintly white we
sing,
Through the Red Sea in safety
brought
By Jesus, our immortal King.

O depth of love, for us he
drinks
The chalice of his agony;
For us a Victim on the cross
He meekly lays him down to
die.

And as th' avenging angel
passed
Of old the blood-besprinkled
door;
As the cleft sea a passage gave,
Then closed to whelm th' Egyp-
tians o'er;

**Jam Pascha nostrum Christus
est,
Paschalis idem Victima,
Et pura puris mentibus
Sinceritatis azyma.**

**O vera cœli Victima,
Subjecta cui sunt tartara,
Soluta mortis vincula,
Recepta vitæ præmia.**

**Victor subactis inferis
Trophæa Christus explicat,
Carloque aperto, sublitum
Regem tenebrarum trahit.**

**Ut sis perenne mentibus
Paschale Jesu gaudium,
A morte dira criminum
Vitæ renatos libera.**

**Deo Patri sit gloria,
Et Filio, qui a mortuis
Surrexit, ac Paraclito
In sempiterna sæcula.
Amen.**

**V. Mane nobiscum,
Domine. Alleluia.**

**R. Quoniam advespere-
scit. Alleluia.**

**So Christ, our Paschal Sacri-
fice,
Has brought us safe all perils
through;
While for unleavened bread
we need
But heart sincere and purpose
true.**

**Hail, purest Victim Heaven
could find,
The powers of hell to over-
throw,
Who didst the chains of death
destroy,
Who dost the prize of life be-
stow.**

**Hail, Victor Christ, hail, risen
King;
To thee alone belongs the
crown,
Who hast the heavenly gates
unbarred,
And dragged the prince of
darkness down.**

**O Jesu, from the death of sin
Keep us, we pray; so shalt
thou be
The everlasting paschal joy
Of all the souls new born in
thee.**

**Now to the Father and the Son,
Who rose from death, be glory
given;
With thee, O holy Comforter,
Henceforth by all in earth and
heaven. Amen.**

**V. Abide with us,
Lord. Alleluia.**

**R. For it is now to-
wards evening. Alleluia.**

ASCENSION.*

SALUTIS humanæ Sator,
Jesu voluptas cordium,
Orbis redempti conditor,
Et casta lux amantium.

Qua victus es clementia,
Ut nostra ferres crimina;
Mortem subires innocens,
A morte nos ut tolleres?

Perrumpis infernum chaos
Vinctis catenas detrahis,
Victor triumpho nobili
Ad dexteram Patris sedes.

Te cogat indulgentia,
Ut damna nostra sarcias:
Tuique vultus compotes
Dites beato lumine.

Tu dux ad astra, et semita,
Sis meta nostris cordibus,
Sis lacrymarum gaudium,
Sis dulce vitæ præmium.
Amen.

O thou pure light of souls that
love,
True joy of every human
breast,
Sower of life's immortal seed,
Our Maker and Redeemer
blest.

What wondrous pity thee o'er-
came,
To make our guilty load thine
own,
And, sinless, suffer death and
shame,
For our transgressions to
atone!

Thou, bursting Hades open
wide,
Didst all the captive souls un-
chain;
And thence to thy dread Fa-
ther's side
With glorious pomp ascend
again.

Jesu, may pity thee compel
To heal the wounds of which
we die;
And take us in thy light to
dwell,
Who for thy blissful presence
sigh.

Be thou our guide, be thou
our goal;
Be thou our pathway to the
skies;
Our joy, when sorrow fills the
soul;
In death our everlasting prize.

First Vespers.

V. Ascendit Deus in
jubilatione. Alleluia.

R. Et Dominus in
voce tubæ. Alleluia.

V. God hath gone up
with triumph. Alleluia.

R. And the Lord with
the sound of the trumpet.
Alleluia.

Second Vespers.

V. Dominus in cælo.
Alleluia.

R. Paravit sedem su-
am. Alleluia.

V. In heaven the Lord.
Alleluia.

R. Hath prepared his
throne. Alleluia.

WHITSUNDAY, OR PENTECOST.

VENI, Creator Spiritus,
Mentes tuorum visita,
Imple superna gratia,
Quæ tu creasti pectora.

Qui diceris Paraclitus,
Altissimi donum Dei,
Fons vivus, ignis, charitas,
Et spiritalis unctio.

Tu septiformis munere,
Digitus Paternæ dexteræ,
Tu rite promissum Patris,
Sermone ditans guttura.

Accende lumen sensibus,
Infunde amorem cordibus,

COME, O Creator Spirit blest,
And in our souls take up thy
rest;
Come, with thy grace and
heavenly aid,
To fill the hearts which thou
hast made.

Great Paraclete, to thee we
cry,
O highest gift of God most
high,
O fount of life, O fire of love,
And sweet anointing from
above.

Thou in thy sevenfold gifts
art known;
The finger of God's hand we
own;
The promise of the Father
thou,
Who dost the tongue with
power endow.

Kindle our senses from above,
And make our hearts o'erflow
with love;

Infirma nostri corporis
Virtute firmans perpeti.

With patience firm, and virtue
high,
The weakness of our flesh
supply.

Hostem repellas longius,
Pacemque dones protinus;
Ductore sic te prævio
Vitemus omne noxium.

Far from us drive the foe we
dread,
And grant us thy true peace
instead;
So shall we not, with thee for
guide,
Turn from the path of life
aside.

Per te sciamus da Patrem,
Noscamus atque Filium,
Teque utriusque Spiritum
Credamus omni tempore.

O, may thy grace on us be-
stow,
The Father and the Son to
know,
And thee through endless
times confessed,
Of both th' eternal Spirit
blessed.

Deo Patri sit gloria,
Et Filio, qui a mortuis
Surrexit, ac Paraclito,
In sæculorum sæcula.
Amen.

All glory, while the ages run,
Be to the Father, and the Son,
Who rose from death; the
same to thee,
O Holy Ghost, eternally.
Amen.

First Vespers.

V. Repleti sunt omnes
Spiritu Sancto. Alleluia.

V. They were all filled
with the Holy Ghost.
Alleluia.

R. Et cœperunt loqui.
Alleluia.

R. And began to speak.
Alleluia.

Second Vespers.

V. Loquebantur variis
linguis apostoli. Alleluia.

V. The apostles spake in
divers tongues. Alleluia.

R. Magnalia Dei. Al-
leluia.

R. The wonderful works
of God. Alleluia.

TRINITY SUNDAY.

JAM sol recedit igneus,
 Tu lux perennis Unitas,
 Nostris, beata Trinitas,
 Infunde amorem cordibus.

Now doth the fiery sun de-
 cline :
 Thou, Unity Eternal, shine ;
 Thou, Trinity, thy blessings
 pour,
 And make our hearts with
 love run o'er.

Te mane laudum carmine,
 Te deprecamur vespere ;
 Digneris, ut te supplices
 Laudemus inter cœlites.

Thee in the hymns of morn
 we praise ;
 To thee our voice at eve we
 raise ;
 O, grant us, with thy saints
 on high,
 Thee through all time to
 glorify.

Patri, simulque Filio,
 Tibique Sancte Spiritus,
 Sicut fuit, sit jugiter
 Sæclum per omne gloria.
 Amen.

Praise to the Father, with
 the Son,
 And Holy Spirit, Three in
 One ;
 As ever was in ages past,
 And shall be so while ages
 last. Amen.

V. Benedictus es, Do-
 mine, in firmamento cœli.

V. Blessed art thou,
 O Lord, in the firmament
 of heaven.

R. Et laudabilis et
 gloriosus in sæcula.

R. Worthy to be
 praised and magnified
 forever.

CORPUS CHRISTI.

Psalms: Dixit Dominus, page 343; Confitebor, page 344; Credidi, page 363.

PSALMUS CXXVII.

PSALM CXXVII.

BEATI omnes qui ti-
 ment Dominum ; *
 qui ambulant in viis ejus.
 Labores manuum tu-

BLESSED are all they
 that fear the Lord ; that
 walk in his ways.
 For thou shalt eat the

arum quia manducabis : *
beatus es, et bene tibi
erit.

Uxor tua sicut vitis
abundans, * in lateribus
domus tuæ.

Filii tui sicut novellæ
olivarum, * in circuitu
mensæ tuæ.

Ecce sic benedicetur
homo, * qui timet Do-
minum.

Benedicat tibi Dominus
ex Sion ; * et videas bona
Jerusalem omnibus diebus
vitæ tuæ.

Et videas filios filiorum
tuorum, * pacem super
Israel.

Gloria Patri, etc.

labors of thy hands.
Blessed art thou, and it
shall be well with thee.

Thy wife as a fruitful
vine on the sides of thy
house.

Thy children as olive
plants round about thy
table.

Behold, thus shall the
man be blessed that fear-
eth the Lord.

May the Lord bless
thee out of Sion ; and
mayest thou see the good
things of Jerusalem all
the days of thy life.

And mayest thou see
thy children's children,
peace upon Israel.

Glory, &c.

The fifth psalm, *Lauda, Jerusalem*, page 360.

HYMN.

Pange lingua gloriosi
Corporis mysterium,
Sanguisque pretiosi,
Quem in mundi pretium
Fructus ventris generosi
Rex effudit gentium.

Nobis datus, nobis natus
Ex intacta Virgine,
Et in mundo conversatus,
Sperso verbi semine,

Sing, my tongue, the Sav-
iour's glory ;
Of his flesh the mystery sing ;
Of the blood, all price ex-
ceeding,
Shed by our immortal King,
Destined, for the world's re-
demption,
From a noble womb to spring.

Of a pure and spotless Virgin,
Born for us on earth below,
He, as Man with man con-
versing,
Staid, the seeds of truth to
sow ;

Qui novus noster
Hic cunctis vultus.

In supernis vultus vultus
Hic cunctis vultus vultus
Hic cunctis vultus vultus
Hic cunctis vultus vultus
Hic cunctis vultus vultus
Hic cunctis vultus vultus.

Vultus vultus vultus vultus,
Vultus vultus vultus vultus.
Hic cunctis vultus vultus vultus
Hic cunctis vultus vultus vultus
Hic cunctis vultus vultus vultus
Hic cunctis vultus vultus vultus.

Tantum ergo sacramentum
Veneremur cuncti;
Et antiquum documentum
Novo cedat ritui;
Præstat fides supplementum
Sensuum defectui.

Gentili, Gentili
Lauda et iubilatio,
Fides, amor, virtus quoque
Fides et benedictio;
Præcedenti ab utroque
Comparat laudatio.

There is found in solemn
Word
Continuity in life of God.

For the sight of the Lord
Supreme
Hic cunctis vultus vultus
Hic cunctis vultus vultus
Hic cunctis vultus vultus
Hic cunctis vultus vultus
Hic cunctis vultus vultus
Hic cunctis vultus vultus.

Word made flesh the bread
Of nature
Hic cunctis vultus vultus vultus
Hic cunctis vultus vultus vultus
Hic cunctis vultus vultus vultus
Hic cunctis vultus vultus vultus
Hic cunctis vultus vultus vultus
Hic cunctis vultus vultus vultus.

Down in adoration falling,
Lo, the sacred host we hail;
Lo, o'er ancient forms depart-
ing,
Newer rites of grace prevail;
Faith for all defects supply-
ing,
Where the feeble senses fail.

To the everlasting Father,
And the Son who reigns on
high,
With the Holy Ghost pro-
ceeding
Forth from each eternally,
Be salvation, honor, blessing,
Might, and endless majesty.

V. Panem de cœlo
præstitisti eis. Alleluia.

R. Omne delectamen-
tum in se habentum. Al-
leluia.

V. Thou gavest them
bread from heaven. Al-
leluia.

R. Containing in itself
every delight. Alleluia.

THE SACRED HEART OF JESUS.

AUCTOR beate sæculi,
Christe Redemptor om-
nium,
Lumen Patris de lumine,
Deusque verus de Deo.

Amor coegit te tuis
Mortale corpus sumere,
Ut novus Adam redderes,
Quod vetus ille abstulerat.

Ille amor alinus artifex
Terræ marisque et siderum,
Errata patrum miserans,
Et nostra rumpens vincula.

Non corde discedat tuo
Vis illa amoris inclyti:
Hoc fonte gentes hauriant
Remissionis gratiam.

Percussum ad hoc est lan-
cea,
Passumque ad hoc est vul-
nere,

JESU, Creator of the world,
Of all mankind Redeemer
blest,
True God of God, in whom
we see
The Father's image clear ex-
pressed!

Thee, Saviour, love alone
constrained
To make our mortal flesh thine
own,
And as a second Adam come,
For the first Adam to atone.

That selfsame love which
made the sky,
Which made the sea, and
stars, and earth,
Took pity on our misery,
And broke the bondage of our
birth.

O Jesu, in thy heart divine
May that same love forever
glow;
Forever mercy to mankind
From that exhaustless foun-
tain flow.

For this thy sacred heart was
pierced,
And both with blood and
water ran,

To cleanse us from the stains
of guilt
And in the hope and strength
of love.

To God the Father, and the
Son.
All praise and power, and
glory be.
With thee, O holy Comforter,
Hereafter, through all eter-
nity. Amen.

**V. Ignem veni mittere
in terram.**

**It. Et quid volo, nisi
ut accipatur?**

17. I came to send fire on earth.

R. And what will I but
that it be kindled?

**V. Haurietis aquas in
quello.**

H. De fontibus Sal-
vatoris.

17. With joy ye shall
draw water.

**R. From the fountains
of the Saviour.**

CHRISTE, sanctorum de-
cor angelorum,
Gentis humanae autor et Re-
demptor,
Collatum nobis tribuas beatus
Recondere sedes.

O CHRIST, the beauty of the
angel worlds,
Of man the Maker and Re-
deemer blest,
Grant us one day to mount the
path of light,
And in thy glory rest.

Angelus pacis Michael in
nostra
Castella nostras veniat, se-
renum
Auctor ut pacis lacrymosa in
orbe
Bella refoget.

Angel of peace, thou, Michael,
from above
Come down, amid the homes
of man to dwell,
And banish wars, with all their
tears and blood,
Back to their native hell.

Angelus fortis Gabriel, ut
hostes
Pellat antiquos, et amica cœlo,
Quos triumphator statuit per
orbem,
Templa revisat.

Angelus nostrum medicus
santis
Adsit e cœlo Raphael, ut
omnes
Sanet egrotos, dubiosque vias
Dirigat actus.

Virgo dux pacis, genitrixque
lucis,
Et sacer nobis chorus ange-
lorum
Semper assistat, simul et
micantis
Regia cœli.

Præstet hoc nobis Deitas beata
Patris, ac nati, pariterque
sancti
Spiritus, cujus resonat per
omnem
Gloria mundum. Amen.

Angel of strength, thou,
Gabriel, cast out
Thine ancient foes, usurpers
of thy reign,
The temples of thy triumph
round the globe
Revisit once again.

And Raphael, physician of the
soul —
Let him descend from his
pure halls of light,
To heal the sick, and guide
each doubtful course
Through all our life aright.

Thou too, O Virgin, with the
angel choirs,
Mother of light, and Queen
of peace, descend,
And bring with thee the ra-
diant court of heaven,
Thy children to befriend.

This grace on us bestow, O
Father blest,
And thou, O Son by an eter-
nal birth,
With thee, from both proceed-
ing, Holy Ghost,
Whose glory fills the earth.
Amen.

First Vespers.

V. Stetit angelus juxta
aram templi.

R. Habens thuribulum
æureum in manu sua.

V. The angel stood by
the altar of the temple.

R. Having in his hand
a censer of gold.

ST. JOSEPH.

TE, Joseph, celebrent ag-
mina cœlitum,
Te cuncti resonent Chris-
tiadum chori,

JOSEPH, pure spouse of that
immortal Bride
Who shines in ever-virgin
glory bright,

Qui clarus meritis, junctus es
inclitus
Casto fœdere Virgini.

Almo cum tumidam germine
conjugem
Admirans, dubio tangeris
anxius,
Afflatu superi Flaminius an-
gelus
Conceptum puerum docet.

Tunatum Dominum stringis,
ad exteras
Egypti profugum tu sequeris
plagas;
Amisum Solymis quaris et
invenis,
Miscens gaudia fletibus.

Post mortem reliquos mors
pia consecrat,
Palmanque emeritos gloria
suscipit;
Tu vivens, superis par, fru-
eris Deo,
Mira sorte beator.

Nobis, summa Trias, parce
precantibus,
Da Joseph meritis sidera
scandere:
Ut tandem licent nos tibi per-
petim
Gratum promere canticum.
Amen.

Thy praise let all the earth
re-echoing send
Back to the realms of light.

Thee, when sore doubts of
thine affianced wife
Had filled thy righteous spirit
with dismay,
An angel visited, and, with
blest words,
Scattered thy fears away.

Thine arms embraced thy
Maker newly born;
With him to Egypt's desert
didst thou flee;
Him in Jerusalem didst seek
and find.
O, day of joy to thee!

Not until after death their
blasful crown
Others obtain; but unto thee
was given
In thine own lifetime to enjoy
thy God,
As do the blest in heaven.

Grant us, great Trinity, for
Joseph's sake,
The heights of immortality to
gain,
There, with glad tongues, thy
praise to celebrate
In one eternal strain.
Amen.

First Vespers.

V. Constituit eum do-
minum domus sue.

R. Et principem omnis
possessionis sue.

V. He made him lord
over his household.

R. And the ruler of all
his possessions.

Second Vespers.

V. Gloria et divitiæ in
domo ejus.

R. Et justitia ejus ma-
net in sæculum sæculi.

V. Glory and riches
are in his house.

R. And his justice re-
maineth forever and ever.

ST. JOHN BAPTIST.

UT queant laxis resonare
fibris
Miragestorum famuli tuorum,
Solve polluti labii reatum,
Sancte Joannes.

Nuntius celso veniens Olympo,
Te patri magnum fore nasci-
turum,
Nomen, et vitæ seriem ge-
rendæ
Ordine promit.

Ille promissi dubius superni,
Perdidit promptæ modulus
loquelæ:
Sed reformasti genitus per-
emptæ
Organa vocis.

Ventris obstruso recubans
cubili,
Senserat Regem thalamo ma-
nentem:
Hinc parens, nati meritis
uterque
Abdita pandit.

Sit decus Patri, genitæque
Proli,
Et tibi compar utriusque
virtus

UNLOOSE, great Baptist, our
sin-fettered lips,
That with enfranchised voice
we may proclaim
The miracles of thy tran-
scendent life,
Thy deeds of matchless fame.

O, lot sublime, an angel quits
the skies,
Thy birth, thy name, thy glory
to declare
Unto thy priestly sire; while
to the Lord
He offers Israel's prayer.

Mistrustful of the promise
from on high,
His speech forsakes him at
the angel's word;
But thou, on thine eighth day,
dost re-attune
For him the vocal chord.

No marvel; since yet clois-
tered in the womb,
The presence of thy King had
thee inspired,
What time Elizabeth and
Mary sang,
With joy prophetic fired.

Immortal glory to the Fa-
ther be,
With his almighty sole-begot-
ten Son,

Spiritus semper, Deus unus,
omni
Temporis ævo. Amen.

And thee, coequal Spirit, One
in Three,
While endless ages run.
Amen.

First Vespers.

V. Fuit homo missus a
Deo.

R. Cui nomen erat Jo-
annes.

V. There was a man
sent from God.

R. Whose name was
John.

Second Vespers.

V. Iste puer magnus
coram Domino.

R. Nam et manus ejus
cum ipso est.

V. This child is great
before the Lord.

R. For the hand of
God is with him.

SS. PETER AND PAUL.

DECORA lux æternitatis,
auream
Diem beatis irrigavit ignibus,
Apostolorum quæ coronat
principes,
Reisque in astra liberam pan-
dit viam.

Mundi Magister, atque cœli
Janitor,
Romæ parentes, arbitrique
gentium,
Per ensis ille, hic per crucis
victor necem
Vitæ senatum laureati pos-
sident.

O Roma felix, quæ duorum
Principum
Es consecrata glorioso san-
guine:
Horum cruore purpurata cet-
eras
Excellis orbis una pulchri-
tudines.

BATHED in eternity's all-
beauteous beam,
And opening into heaven a
path sublime,
Welcome the golden day,
which heralds in
The apostolic chiefs, whose
glory fills all time.

Peter and Paul, the fathers
of great Rome,
Now sitting in the senate of
the skies;
One by the cross, the other
by the sword,
Sent to their thrones on high,
and life's eternal prize.

O happy Rome, whom that
most glorious blood
Forever consecrates while
ages flow:
Thou, thus impurpled, art
more beautiful
Than all that doth appear
most beautiful below.

**Sit Trinitati sempiterna gloria,
Honor, potestas, atque jubi-
latio,
In unitate, quæ gubernat om-
nia,
Per universa sæculorum sæ-
cula. Amen.**

Praise, blessing, majesty,
through endless days,
Be to the Trinity immortal
given;
Who, in pure Unity, pro-
foundly aways
Eternally all things alike in
earth and heaven.
Amen.

First Vespers.

**V. In omnem terram
exiit sonus eorum.**

**R. Et in fines orbis
terræ verba eorum.**

**V. Their sound has
gone forth into all lands.**

**R. And their words to
the ends of the world.**

Second Vespers.

**V. Annuntiaverunt ope-
ra Dei.**

**R. Et facta ejus intel-
lexerunt.**

**V. They declared the
works of God.**

**R. And understood his
doings.**

TRANSFIGURATION.

**QUICUMQUE Christum
queritis,
Oculos in altum tollite :
Illic licebit videre
Signum perennis gloriæ.**

**Illustre quiddam cernimus,
Quod nesciat finem pati,
Sublime, celsum, intermi-
num,
Antiquius cælo et chao.**

**Hic ille Rex est Gentium
Populique Rex Judaici,**

**ALL ye who seek, in hope and
love,
For your dear Lord, look up
above,
Where, traced upon the azure
sky,
Faith may a glorious form
descry.**

**Lo, on the trembling verge
of light
A something all divinely
bright,
Immortal, infinite, sublime,
Older than chaos, space, or
time.**

**Hail, Thou, the Gentiles'
mighty Lord!
All hail, O Israel's King
adored!**

omissus Abrahæ patri
jusque in ævum semini.

To Abraham sworn in ages
past,
And to his seed while earth
shall last.

Hunc et prophetis testibus,
Indemque signatoribus,
Testator et Pater jubet
Audire nos, et credere.

To thee the prophets witness
bear;
Of thee the Father doth de-
clare,
That all who would his glory
see,
Must hear and must believe
in thee.

Jesu, tibi sit gloria,
Qui te revelas parvulis,
Cum Patre, et almo Spiritu,
In sempiterna sæcula.

Amen.

To Jesus, from the proud con-
cealed,
But evermore to babes re-
vealed,
All glory with the Father be,
And Holy Ghost, eternally.

Amen.

First and Second Vespers.

V. Gloriosus apparu-
isti in conspectu Domini.

V. Glorious didst thou
appear in the sight of the
Lord.

R. Propterea decorem
induit te Dominus.

R. Therefore hath God
clothed thee with beauty.

SEVEN DOLORS.

O QUOT undis lacryma-
rum,
Quo dolore volvitur,
Luctuosa de cruento
Dum refulsum stipite,
Cernit ulnis incubantem
Virgo Mater filium.

WHAT a sea of tears and sor-
rows
Did the soul of Mary toss
To and fro upon its billows,
While she wept her bitter loss.
In her arms her Jesus holding,
Torn but newly from the cross!

Os suave, mite pectus,
Et latus dulcissimum,
Dexteramque vulneratam,

O that mournful Virgin
Mother,
See her tears how fast they
flow
Down upon his mangled body,

Et sinistram sauciam,
Et rubras cruore plantas
Ægra tingit lacrymis.

Centiesque, milliesque
Stringit arctis nexibus
Pectus illud et lacertos,
Illa figit vulnera,
Sicque tota colliquescit
In doloris osculis.

Eia, Mater, obsecramus
Per tuas has lacrymas,
Filiiue triste funus,
Vulnerumque purpuram,
Hunc tui cordis dolorem
Conde nostris cordibus.

Esto Patri, Filioque,
Et Cœvo Flamini;
Esto summæ Trinitati
Sempiterna gloria;
Et perennis laus honorque,
Hoc et omni sæculo.

Amen.

Wounded side, and thorny
brow:
While his hands and feet she
kisses —
Picture of immortal woe.

Oft and oft his arms and bosom
Fondly straining to her own;
Oft her pallid lips imprinting
On each wound of her dear
Son;
Till at last, in swoons of
anguish,
Sense and consciousness are
gone.

Gentle Mother, we beseech
thee,
By thy tears and trouble sore;
By the death of thy dear Off-
spring;
By the bloody wounds he bore;
Touch our hearts with that
true sorrow
Which afflicted thee of yore.

To the Father everlasting,
And the Son who reigns on
high,
With the coeternal Spirit,
Trinity in Unity,
Be salvation, honor, blessing,
Now and through eternity.

Amen.

First and Second Vespers.

V. Regina martyrum,
ora pro nobis.

R. Quæ juxta crucem
Jesu constitisti.

V. Queen of martyrs,
pray for us.

R. Who didst stand by
the cross of Christ.

ANGEL GUARDIANS.

CUSTODES hominum
 psallimus angelos,
 Naturæ fragili quos Pater ad-
 didit
 Cœlestis comites, insidianti-
 bus
 Ne succumberet hostibus.

Nam quod corruerit proditor
 angelus,
 Concessis merito pulsus ho-
 noribus,
 Ardens invidia pellere nititur,
 Quos cœlo Deus advocat.

Huc custos igitur pervigil ad-
 vola,
 Avertens patria de tibi credita
 Tam morbos animi, quam re-
 quiescere
 Quidquid non sinit incolas.

Sanctæ sit Triadi laus pia ju-
 giter,
 Cujus perpetuo numine ma-
 china
 Triplex hæc regitur, cujus in
 omnia
 Regnat gloria sæcula.
 Amen.

PRAISE we those ministers
 celestial
 Whom the dread Father chose
 To be the guardians of our
 nature frail,
 Against our scheming foes.

For, since that from his glory
 in the skies
 Th' apostate angel fell,
 Burning with envy, evermore
 he tries
 To drown our souls in hell.

Then hither, watchful spirit,
 bend thy wing,
 Our country's guardian
 blessed;
 Avert her threatening ills,
 expel each thing
 That hindereth her rest.

Praise to the glorious Trinity,
 whose strength
 This mighty fabric sways;
 Whose glory spreads beyond
 the utmost length
 Of everlasting days.
 Amen.

First and Second Vespers.

V. In conspectu an-
 gelorum psallam tibi De-
 us meus.

R. Adorabo ad tem-
 plum sanctum tuum, et
 confitebor nomini tuo.

V. In sight of the an-
 gels, I will sing unto thee,
 O my God.

R. I will worship to-
 wards thy holy temple,
 and give praise unto thy
 name.

ST. MICHAEL.

TE splendor et virtus Pa-
tris,
Te vita, Jesu, cordium,
Ab ore qui pendent tuo,
Laudamus inter angelos.

Tibi mille densa millium
Ducum corona militat:
Sed explicat victor crucem
Michael salutis signifer.

Draconis hic dirum caput
In ima pellit tartara,
Ducemque cum rebellibus
Cœlesti ab arce fulminat.

Contra ducem superbiæ
Sequamur hunc nos Princi-
pem,
Ut detur ex Agni throno
Nobis corona gloriæ.

Patri, simulque Filio,
Tibique Sancte Spiritus,
Sicut fuit, sit jugiter,
Sæculum per omne gloria.
Amen.

O JESU, lifespring of the soul,
The Father's power and glory
bright,
Thee with the angels we extol,
From thee they draw their life
and light.

Thy thousand thousand hosts
are spread
Embattled o'er the azure sky;
But Michael bears thy stand-
ard dread,
And lifts the mighty cross on
high.

He in that powerful sign
Did with their dragon prince
expel;
And hurled them from the
heaven's high towers,
Down like a thunderbolt to
hell.

Grant us with Michael still,
O Lord,
Against the prince of pride to
fight;
So may a crown be our reward,
Before the Lamb's pure throne
of light.

Now to the Father, and the
Son,
Who rose from death, all glo-
ry be,
With thee, O holy Comforter,
Henceforth through all eter-
nity. Amen.

First Vespers.

V. Stetit angelus iux-
ta aram templi.

V. The angel stood by
the altar of the temple.

R. Habens thuribulum
aureum in manu sua.

R. Having in his hand
a censer of gold.

ST. RAPHAEL.

TIBI, Christe, splendor
Patris,
Vita, virtus cordium;
In conspectu angelorum
Votis, voce psallimus:
Alternantes concrepando
Melos damus vocibus.

Collaudamus venerantes,
Omnes cœli principes,
Sed præcipue fidelem
Medicum, et comitem
Raphaelem, in virtute
Alligantem dæmonem.

Quo custode procul pelle,
Rex Christe piissime,
Omne nefas inimici,
Mundo corde et corpore:
Paradiso redde tuo
Nos sola clementia.

Gloriam Patri melodis
Personemus vocibus:
Gloriam Christo canamus,
Gloriam Paraclyto;
Qui trinus et unus Deus
Extat ante sæcula. Amen.

Jesu, brightness of the Fa-
ther,
Life and strength of all who
live,
In the presence of the angels,
Glory to thy name we give;
And thy wondrous praise re-
hearse
Singing in alternate verse.

Hail, too, ye angelic powers,
Hail, ye thrones celestial,
Hail, Physician of salvation,
Guide of life, blest Raphael,
Who the foe of all mankind
Didst in links of iron bind.

O, may Christ, by thy protec-
tion,
Shelter us from harm this
day;
Keep us pure in flesh and
spirit,
Save us from the enemy;
And vouchsafe us, of his
grace,
In his paradise a place.

Glory to th' almighty Father,
Sing we now in anthems
sweet;
Glory to the great Redeemer;
Glory to the Paraclete;
Three in one, and one in
three,
Throughout all eternity.
Amen.

▲ *V. Stetit angelus, etc., as above.*

THE CHAIR OF ST. PETER.

QUODCUMQUE in orbe
nexus vinxeris,
Erit revinctum, Petre, in arce
siderum;
Et quod resolvit hic potestas
tradita,
Erit solutum cœli in alto ver-
tice;
In fine mundi judicabis sæcu-
lum.

PETER, whatever thou shalt
bind on earth,
The same is bound above the
starry sky;
What here delegated thy
power doth loose,
Is loosed in heaven's great
citadel on high;
To judgment shalt thou come,
when the world's end is
nigh.

Patri perenne sit per ævum
gloria,
Tibique laudes concinamus
inclytas,
Æterne Nate, sit superne Spi-
ritus
Honor tibi, decusque: sancta
jugiter
Laudetur omne Trinitas per
sæculum. Amen.

Praise to the Father through
all ages be;
The same to thee, O co-eter-
nal Son,
And Holy Ghost, one glorious
Trinity,
To whom all majesty and
might belong:
So sing we now, and such be
our eternal song. Amen.

First Vespers.

V. Tu es Petrus.
R. Et super hanc pe-
tram ædificabo Ecclesiam
meam.

V. Thou art Peter.
R. And on this rock I
will build my Church.

Second Vespers.

V. Elegit te Dominus
sacerdotem sibi.
R. Ad sacrificandum
ei hostiam laudis.

V. The Lord chose
thee for a priest unto
himself.
R. To offer him the
sacrifice of praise.

ST. PETER'S CHAINS.

MIRIS modis repente liber, ferrea,
Christo jubente, vincla Petrus exuit:
Ovilis ille pastor, et rector gregis,
Vitæ recludit pascua et fontes sacros,
Ovesque servat creditas, arcet lupos.

Patri perenne sit per ævum gloria,
Tibique laudes concinamus inclytas,
Æterne Nate, sit superne Spiritus
Honor tibi, decusque, sancta jugiter
Laudetur omne Trinitas per sæculum. Amen.

THE Lord commands; and, lo, his iron chains,
Falling from Peter, the command obey;
Peter, blessed shepherd, who to verdant plains,
And life's immortal springs, from day to day,
Leads on his gentle charge, driving all wolves away.

Praise to the Father through all ages be;
The same to thee, O co-eternal Son,
And Holy Ghost, one glorious Trinity,
To whom all majesty and might belong:
So sing we now, and such be our eternal song. Amen.

First and Second Vespers.

V. Tu es Petrus.

R. Et super hanc petram ædificabo Ecclesiam meam.

V. Thou art Peter.

R. And upon this rock I will build my Church.



COMPLIN.

The reader begins,

JUBE domine benedicere.

PRAY, father, give me your blessing.

The blessing.

Noctem quietam, et finem perfectum concedat nobis Dominus omnipotens.

May our Almighty Lord grant us a quiet night, and a happy end.

R. Amen.

Amen.

THE SHORT LESSON. (1 Peter v.)

FRATRES, sobrii estote et vigilate : quia adversarius vester diabolus tamquam leo rugiens circuit, quærens quem devoret : cui resistite fortes in fide. Tu autem Domine, miserere nobis.

R. Deo gratias.

V. Adjutorium nostrum in nomine Domini.

R. Qui fecit cælum et terram. Pater noster, (secretly.)

BRETHREN, be sober and watch ; because your adversary the devil, as a roaring lion, goeth about seeking whom he may devour ; whom resist ye, strong in faith. And thou, O Lord, have mercy on us.

R. Thanks be to God.

V. Our help is in the name of the Lord.

R. Who made heaven and earth. Our Father, (secretly.)

Then the priest makes the Confession,

Confiteor Deo omnipotenti, etc.

I confess to Almighty God, &c.

The choir answer,

Misereatur tui omnipotens Deus, et dimissis peccatis tuis, perducatur te ad vitam æternam.

R. Amen.

Then they repeat the Confession.

Confiteor Deo omnipotenti, beatæ Mariæ semper Virgini, beato Michaeli Archangelo, beato Joanni Baptistæ, sanctis apostolis Petro et Paulo, omnibus sanctis, et tibi, pater, quia peccavi nimis cogitatione, verbo et opere : mea culpa, mea culpa, mea maxima culpa. Ideo precor beatam Mariam semper Virginem, beatum Michaellem Archangelum, beatum Joannem Baptistam, sanctos apostolos Petrum et Paulum, omnes sanctos, et te pater, orare pro me ad Dominum Deum nostrum.

May Almighty God have mercy on you, forgive you your sins, and bring you to everlasting life.

R. Amen.

I confess to Almighty God, to blessed Mary ever Virgin, to blessed Michael the Archangel, to blessed John the Baptist, to the holy apostles Peter and Paul, to all the saints, and to you, father, that I have sinned exceedingly, in thought, word, and deed, through my fault, through my fault, through my most grievous fault. Therefore I beseech the blessed Mary ever Virgin, the blessed Michael the Archangel, the blessed John the Baptist, the holy apostles Peter and Paul, all the saints, and you, father, to pray to the Lord, our God, for me.

After the choir have recited the *Confiteor*, the priest says,

Misereatur vestri, etc.
Indulgentiam, absoluti-
onem et remissionem pec-

May Almighty God, &c.
May the Almighty and
merciful Lord give us

catorum nostrorum tribuat nobis omnipotens et misericors Dominus. Amen.

V. Converte nos, Deus salutaris noster.

R. Et averte iram tuam a nobis.

V. Deus, in adiutorium meum intende.

R. Domine, ad adjuvandum me festina.

Gloria Patri, etc.

Ant. Miserere.

PSALMUS IV.

CUM invocarum, exaudivit me Deus justitiæ meæ: * in tribulatione dilatasti mihi.

Miserere mei, * et exaudi orationem meam.

Filii hominum, usquequo gravi corde? * Ut quid diligitis vanitatem, et quæritis mendacium?

Et scitote quoniam misericors Dominus sanctum suum: * Dominus exaudiet me, cum clamavero ad eum.

Irascimini, et nolite peccare: * quæ dicitis in cordibus vestris, in cubilibus vestris compungimini.

pardon, absolution, and remission of our sins. Amen.

V. Convert us, O God our Saviour.

R. And turn off thy anger from us.

V. Incline unto my aid, O God.

R. O Lord, make haste to help me.

Glory be to the Father, &c.

Ant. Have mercy.

PSALM IV.

WHEN I called upon him, the God of my justice heard me; when I was in distress, thou hast enlarged me.

Have mercy on me, and hear my prayer.

O ye sons of men, how long will you be dull of heart? Why do you love vanity and seek after lying?

Know ye also that the Lord hath made his Holy One wonderful: the Lord will hear me when I shall cry unto him.

Be ye angry, and sin not; the things you say in your hearts, be sorry for them upon your beds.

**Sacrificate sacrificium
justitiæ, et sperate in Do-
mino. * Multi dicunt :
Quis ostendit nobis bona?**

**Signatum est super nos
lumen vultus tui, Domine :
* dedisti lætitiã in corde
meo.**

**A fructu frumenti, vini,
et olei sui * multiplicati
sunt.**

**In pace in idipsum *
dormiam, et requiescam.**

**Quoniam tu Domine
singulariter in spe * con-
stituisti me.**

PSALMUS XXX.

IN te Domine speravi,
non confundar in æter-
num : * in justitia tua
libera me.

**Inclina ad me aurem
tuam, * accelera ut eru-
as me.**

**Esto mihi in Deum pro-
tectorem, et in donum refu-
gii, * ut salvum me facias.**

**Quoniam fortitudo mea,
et refugium meum es tu :
* et propter nomen tu-
um deduces me, et enu-
tries me.**

**Educes me de laqueo
hoc quærenabſconderunt**

**Offer up the sacrifice
of justice, and trust in the
Lord : many say, Who
showeth us good things?**

**The light of thy counte-
nance, O Lord, is signed
upon us ; thou hast given
gladness in my heart.**

**By the fruit of their
corn, their wine and oil,
they are multiplied.**

**In peace in the self-
same I will sleep and I
will rest.**

**For thou, O Lord, sin-
gularly hast settled me in
hope.**

PSALM XXX.

IN thee, O Lord, have
I hoped : let me never be
confounded : deliver me
in thy justice.

**Bow down thy ear to
me : make haste to de-
liver me.**

**Be thou unto me a God,
a Protector, and a house
of refuge to save me.**

**For thou art my
strength and my refuge ;
and for thy name's sake
thou wilt lead me, and
nourish me.**

**Thou wilt bring me out
of this snare, which they**

mihi : * quoniam tu es protector meus.

In manus tuas commendo spiritum meum : * redemisti me Domine Deus veritatis.

PSALMUS XC.

QUI habitat in adjutorio Altissimi, * in protectione Dei cœli commorabitur.

Dicet Domino : Susceptor meus es tu, et refugium meum : * Deus meus, sperabo in eum.

Quoniam ipse liberavit me de laqueo venantium, * et a verbo aspero.

Scapulis suis obumbrabit tibi : * et sub pennis ejus sperabis.

Scuto circumdabit te veritas ejus : * non timebis a timore nocturno ;

A sagitta volante in die, a negotio perambulante in tenebris, * ab incursu, et dæmonio meridiano.

Cadent a latere tuo mille, et decem millia a dextris tuis : * ad te autem non appropinquabit.

have hidden for me ; for thou art my Protector.

Into thy hands I commend my spirit : thou hast redeemed me, O Lord, the God of truth.

PSALM XC.

He that dwelleth in the aid of the Most High shall abide under the protection of the God of heaven.

He shall say to the Lord, Thou art my protector and my refuge ; my God, in him will I trust.

For he hath delivered me from the snare of the hunters, and from the sharp word.

He will overshadow thee with his shoulders ; and under his wings thou shalt trust.

His truth shall compass thee with a shield ; thou shalt not be afraid of the terror of the night ;

Of the arrow that flieth in the day ; of the business that walketh about in the dark ; of invasion, or of the noonday devil.

A thousand shall fall at thy side, and ten thousand at thy right hand, but it shall not come nigh thee.

Verumtamen oculis tuis considerabis : * et retributionem peccatorum videbis.

Quoniam tu es Domine spes mea : * Altissimum posuisti refugium tuum.

Non accedet ad te malum : * et flagellum non appropinquabit tabernaculo tuo.

Quoniam angelis suis mandavit de te : * ut custodiant te in omnibus viis tuis.

In manibus portabunt te, * ne forte offendas ad lapidem pedem tuum.

Super aspidem et basilicum ambulabis : * et conculcabis leonem et draconem.

Quoniam in me speravit, liberabo eum : * protegam eum, quoniam cognovit nomen meum.

Clamabit ad me, et ego exaudiam eum : * cum imeo sum in tribulatione : eripiam eum, et glorificabo eum.

Longitudine dierum replebo eum : * et ostendam illi salutare meum.

But thou shalt consider with thy eyes, and shalt see the reward of the wicked.

Because thou, O Lord, art my hope ; thou hast made the Most High thy refuge.

There shall no evil come to thee ; nor shall the scourge come near thy dwelling.

For he hath given his angels charge over thee, to keep thee in all thy ways.

In their hands they shall bear thee up, lest thou dash thy foot against a stone.

Thou shalt walk upon the asp and the basilisk, and thou shalt trample under foot the lion and the dragon.

Because he hoped in me, I will deliver him ; I will protect him, because he hath known my name.

He shall cry to me, and I will hear him ; I am with him in tribulation ; I will deliver him, and I will glorify him.

I will fill him with length of days, and I will show him my salvation.

PSALMUS CXXXIII.

ECCE nunc benedicite
Dominum, * omnes
servi Domini,

Qui statis in domo Do-
mini, * in atriis domus
Dei nostri.

In noctibus extollite
manus vestras in sancta,
* et benedicite Domi-
num.

Benedicat te Dominus
ex Sion, * qui fecit cælum
et terram.

Ant. Miserere mihi Do-
mine, et exaudi orationem
meam.

PSALM CXXXIII.

BEHOLD, now, bless ye
the Lord, all ye servants
of the Lord,

Who stand in the house
of the Lord, in the courts
of the house of our God.

In the nights lift up
your hands to the holy
places, and bless ye the
Lord.

May the Lord out of
Sion bless thee, he that
made heaven and earth.

Ant. Have mercy on
me, O Lord, and hear my
prayer.

THE HYMN.

TE lucis ante terminum,
Rerum Creator, poscimus,
Ut pro tua clementia,
Sis præsul et custodia.

Procul recedant somnia,
Et noctium phantasmata;
Hostemque nostrum compri-
me,
Ne polluantur corpora.

Presta, Pater piissime,
Patrique compar Unice,
Cum Spiritu Paraclito
Regnans per omne sæculum.
Amen.

To thee, before the close of
day,
Creator of the world, we pray;
With wonted mercy us direct,
And from nocturnal harms
protect.

Let no vain dreams disturb
our sleep,
And nightly phantoms from us
keep:
Satan repel, that by his wiles
Our bodies know not what
defiles.

Merciful Father, bend thy ear;
Coequal Son, our prayers
hear;
O Holy Spirit, hear our cry,
Who live all three eternally.
Amen.

THE LITTLE CHAPTER. (Jeremiah xiv.)

TU autem in nobis es Domine, et nomen sanctum tuum invocatum est super nos : ne derelinquas nos Domine Deus noster.

R. Deo gratias.

Resp. Brev. In manus tuas Domine, commendo spiritum meum. In manus tuas Domine, commendo spiritum meum.

V. Redemisti nos Domine Deus veritatis. Commendo spiritum meum. Gloria Patri, et Filio, et Spiritui sancto. In manus tuas Domine, commendo spiritum meum.

V. Custodi nos Domine ut pupillam oculi.

R. Sub umbra alarum tuarum protege nos.

Ant. Salve nos.

Thou, O Lord, art among us, and thy holy name has been invoked upon us ; forsake us not, O Lord, our God.

R. Thanks be to God.

Short R. Into thy hands, O Lord, I commend my spirit. Into thy hands, O Lord, I commend my spirit.

V. Thou hast redeemed us, O Lord, the God of truth. I commend my spirit. Glory be to the Father, and to the Son, and to the Holy Ghost.— Into thy hands, O Lord, I commend my spirit.

V. Keep us, O Lord, as the apple of thy eye.

R. Protect us under the shadow of thy wings.

Ant. Save us.

THE SONG OF SIMEON. (Luke ii.)

NUNC dimittis servum tuum Domine, * secundum verbum tuum in pace :

Quia viderunt oculi mei * salutare tuum,

Quod parasti * ante

Now thou dost dismiss thy servant, O Lord, according to thy word, in peace,

Because my eyes have seen thy salvation,

Which thou hast pre-

faciem omnium populorum ;

Lumen ad revelationem Gentium, * et gloriam plebis tuæ Israel.

Gloria Patri, etc.

Ant. Salva nos Domine vigilantes, custodi nos dormientes, ut vigilemus cum Christo, et requiescamus in pace.

Kyrie eleison.
Christe eleison.

Kyrie eleison.

Pater noster, (secreto.)

V. Et ne nos inducas in tentationem.

R. Sed libera nos a malo. Credo in Deum, (secreto.)

V. Carnis resurrectionem.

R. Vitam æternam. Amen.

V. Benedictus es, Domine Deus patrum nostrorum.

R. Et laudabilis et gloriosus in sæcula.

V. Benedicamus Patri et Filium, cum Sancto Spiritu.

pared before the face of all people ;

A light to the revelation of the Gentiles, and to the glory of thy people Israel.

Glory be to the Father, &c.

Ant. Save us, O Lord, waking, and keep us, sleeping, that we may watch with Christ, and rest in peace.

Lord, have mercy on us.
Christ, have mercy on us.

Lord, have mercy on us.

Our Father, (secretly.)

V. And lead us not into temptation.

R. But deliver us from evil. I believe in God, (secretly.)

V. The resurrection of the body.

R. Life everlasting. Amen.

V. Thou art blessed, O Lord, the God of our fathers.

R. And thou art worthy of praise, and glorious forever.

V. Let us bless the Father and the Son, with the Holy Ghost.

R. Laudemus, et superexaltemus eum in sæcula.

V. Benedictus es Domine in firmamento cœli.

R. Et laudabilis, et gloriosus, et superexaltatus in sæcula.

V. Benedicat et custodiat nos omnipotens et misericors Dominus.

R. Amen.

V. Dignare Domine nocte ista.

R. Sine peccato nos custodire.

V. Miserere nostri, Domine.

R. Miserere nostri.

V. Fiat misericordia tua Domine super nos.

R. Quemadmodum speravimus in te.

V. Domine exaudi orationem meam.

R. Et clamor meus ad te veniat.

V. Dominus vobiscum.

R. Et cum spiritu tuo.

Oremus.

Visita, quæsumus Domine, habitationem istam,

R. Let us praise and exalt him forever.

V. Thou art blessed, O Lord, in the firmament of heaven.

R. And thou art worthy of praise, and glorious, and to be exalted forever.

V. May the almighty and merciful God bless and preserve us.

R. Amen.

V. Vouchsafe, O Lord, to keep us this night.

R. Without sin.

V. Have mercy on us, O Lord.

R. Have mercy on us.

V. Let thy mercy, O Lord, be shown upon us.

R. As we have put our trust in thee.

V. O Lord, hear my prayer.

R. And let my cry come unto thee.

V. The Lord be with you.

R. And with thy spirit.

Let us pray.

Visit, we beseech thee, O Lord, this habitation,

et omnes insidias inimici
ab ea longe repelle ; angeli
tui sancti habitent in ea,
qui nos in pace custodi-
ant ; et benedictio tua sit
super nos semper, per Do-
minum.

V. Dominus vobiscum.

R. Et cum spiritu tuo.

V. Benedicamus Do-
mino.

R. Deo gratias.

and remove far from it all
the snares of the enemy ;
let thy holy angels dwell
in it, to preserve us in
peace ; and let thy bless-
ing be always upon us,
through our Lord, &c.

V. The Lord be with
you.

R. And with thy spirit.

V. Let us bless the
Lord.

R. Thanks be to God.

The blessing.

Benedicat et custodiat
nos omnipotens et mise-
ricors Dominus, Pater, et
Filius, et Spiritus Sanc-
tus.

R. Amen.

May the almighty and
merciful Lord, the Father,
Son, and Holy Ghost,
bless and preserve us.

R. Amen.

Then is said one of the anthems of the Blessed Virgin Mary,
according to the time, as at page 482.

After the anthem of the Blessed Virgin Mary, say :

V. Divinum auxilium maneat semper nobiscum.
Amen.

And then, in an undertone,

Pater noster, Ave Maria, Credo.

THE BENEDICTION OF THE BLESSED SACRAMENT.

WHAT we call the *benediction* is a devotion practised by the Church, in order to give adoration, praise, and blessing, or benediction, to God, for his infinite goodness and love, testified to us in the institution of the Blessed Sacrament; and to receive, at the same time, the benediction, or blessing, of our Lord, there present.

When the Blessed Sacrament is taken out of the tabernacle, the choir sings, *O salutaris Hostia*, etc., i. e., O saving Victim, which openest the gates of heaven, lo, the wars of our enemies press upon us: do thou give us strength and aid. To the great Lord, who is three in one, be everlasting glory. O, may he grant us life without end, in our heavenly country.

After this is usually sung some psalm, or pious metre, according to the order of superiors, the discretion of the celebrant, or exigence of the times. Then follows the hymn of the Blessed Sacrament, *Pange, lingua*, or at least the latter part of it, *Tantum ergo*.

THE HYMN.

PANGE, lingua, gloriosi
Corporis mysterium,
Sanguinisque pretiosi
Quem in mundi pretium
Fructus ventris generosi
Rex effudit gentium.

SING, O my tongue, adore and
praise
The depth of God's myste-
rious ways;
How Christ, the world's great
King, bestowed
His flesh, concealed in human
food,
And left mankind the blood,
that paid
The ransom for the souls he
made.

BENEDICTION OF THE BLESSED SACRAMENT. 429

**Nobis datus, nobis natus
Ex intacta Virgine,
Et in mundo conversatus,
Sparso verbi semine,
Sui moras incolatus
Miro clausit ordine.**

**Given from above, and born
for man,
From Virgin's womb his life
began;
He lived on earth, and
preached, to sow
The seeds of heavenly truth
below;
Then sealed his mission from
above,
With strange effects of power
and love.**

**In supremæ nocte cœnæ
Recumbens cum fratribus
Observata lege plene
Cibis in legalibus,
Cibum turbæ duodenæ
Se dat suis manibus.**

**'Twas on that evening, when
the last
And most mysterious supper
passed;
When Christ with his disciples
sat,
To close the law with legal
meat;
Then to the twelve himself
bestowed,
With his own hands to be their
food.**

**Verbum caro, panem verum
Verbo carnem efficit,
Fitque sanguis Christi me-
rum;
Et si sensus deficit,
Ad firmandum cor sincerum
Sola fides sufficit.**

**The Word made flesh for love
of man,
His word turns bread to flesh
again,
And wine to blood, unseen by
sense,
By virtue of omnipotence;
And here the faithful rest
secure,
Whilst God can vouch, and
faith insure.**

**Tantum ergo sacramentum
Veneremur cernui,
Et antiquum documentum
Novo cedat ritui:**

**To this mysterious table now,
Our knees, our hearts, and
sense we bow;
Let ancient rites resign their
place
To nobler elements of grace,**

**Præstet fides supplementum
Sensuum defectui.**

**And faith, for all defects,
supply,
Whilst sense is lost in mystery.**

**Genitori, Genitoque
Laus et jubilatio,
Salus, honor, virtus quoque
Sit et benedictio
Procedenti ab utroque
Compar sit laudatio.**

Amen.

**To God the Father, born of
none,
To Christ, his coeternal Son,
And Holy Ghost, whose equal
rays
From both proceed, one equal
praise,
One honor, jubilee, and fame;
Forever bless his glorious
name. Amen.**

**V. Panem de cœlo
præstitisti eis.**

**R. Omne delectamen-
tum in se habentem.**

**V. Thou hast given
them bread from heaven.**

**R. Replenished with
all sweetness and delight.**

Oremus.

DEUS, qui nobis sub Sacramento mirabili passionis
tuæ memoriam reliquisti: tribue, quæsumus, ita
nos Corporis et Sanguinis tui sacra mysteria venerari;
ut redemptionis tuæ fructum in nobis jugiter sentia-
mus: Qui vivis, et regnas in sæcula sæculorum.

R. Amen.

Let us pray.

O GOD, who hast left us, in this wonderful sacra-
ment, a perpetual memorial of thy passion,
grant us, we beseech thee, so to reverence the sacred
mysteries of thy body and blood, that we may con-
tinually find in our souls the fruit of thy redemption,
who livest and reignest, &c.

When the priest gives the benediction with the Blessed Sacrament, bow down, and profoundly adore your Saviour there present. Give him thanks for all his mercies; offer your whole self to him, to be his forever; and earnestly beg his blessing upon you and yours, and upon his whole Church.

The following may be sung at the benediction of the Blessed Sacrament:

Chorus.

Adoremus in æternum
Sanctissimum sacramentum.

Prostrate in trembling awe,
let's all adore
This holy sacrament for ever-
more.

Solo.

Laudate Dominum, etc.,
p. 350.

O, praise the Lord, &c.,
p. 350.

O SALUTARIS hostia,
Quæ cœli pandis ostium,
Bella premunt hostilia,
Da robur, fer auxilium.

O SAVING host, O heavenly
bread,
That mak'st our souls forever
live,
Against the cruel foes we
dread,
Thy heavenly aid unto us give.

Uni trinoque Domino
Sit sempiterna gloria,
Qui vitam sine termino
Nobis donet in patria.
Amen.

O thou who feed'st us with
thy blood,
Good Shepherd, praise be to
thy name;
Whilst mortals taste th' im-
mortal food,
Let heavenly choirs thy love
proclaim.

PANIS angelicus fit panis
hominum;
Dat panis cœlicus figuris ter-
minum:
O res mirabilis! manducat
Dominum
Pauper, servus et humilis.

THE bread of angels bread of
men is made;
The truth and substance now
exclude the shade.
O strange effect of love! the
sovereign God
Becomes the poor, the slave,
the sinner's food.

Te, trina Deitas unaque, pos-
cimus,
Sic nos tu visita, sicut te coli-
mus;
Per tuas semitas duc nos quo
tendimus,
Ad lucem quam inhabitas.
Amen.

O Three in One, we humbly
thee implore
To manifest thyself, as we
adore;
By thy own ways instruct us
how to move
To that bright light, in which
thou dwell'st above.

AVE, verum corpus, natum
De Maria Virgine,
Vere pacatum, immolatum
In cruce pro homine.

Cujus latus perforatum
Unda fluxit et sanguine,
Eato nobis prægustatum
Mortis in examine.

O Jean dulcis !
O Jean pie !
O Jean Fili Mariæ !
Tu nobis miserere.

Hail, real body of our Lord,
From spotless Virgin born :
Hail, Victim, stretched upon
a cross,
And for us bruised and torn.

Thy side, with cruel spear
transpierced,
Let out a saving flood.
To wash our sinful stains
away,
Of water mixed with blood.

O, heavenly manna be our food,
Whilst in this life we stay ;
And when death comes, pre-
pare our souls
To meet the judgment day.

O gracious Jesus ! bounteous
Lord !
O Mary's clement Son !
Let sinners grace and pardon
find
Before thy mercy's throne.

The following anthems to the Blessed Virgin are sometimes added :

Solo. SUB tuum præsidium confugimus, sancta Dei Gen-
itrix.

Chorus. Sub tuum, etc.

Solo. Nostras deprecationes ne despicias in necessitatibus
nostris.

Chorus. Sub tuum, etc.

Solo. Sed a periculis cunctis libera nos semper, Virgo glo-
riosa et benedicta.

Chorus. Sub tuum, etc.

[The same in English.]

O HOLY MOTHER of our God,
To thee for help we fly ;
Despise not this our humble prayer,
But all our wants supply.

O glorious Virgin, ever blessed,
Defend us from our foes ;
From threatening danger set us free,
And terminate our woes.

Solo. O sanctissima, O purissima,
Dulcis Virgo Maria!

Chorus. Mater amata, intemerata,
Ora, ora pro nobis!

Solo. Tota pulchra es, O Maria!
Et macula non est in te.

Chorus. Mater amata, etc.

Solo. Sicut lilium inter spinas,
Sic Maria inter filias.

Chorus. Mater amata, etc.

The following may be sung at the benediction of the Blessed Sacrament, and also after the elevation, or during communion at Mass:—

O JESU, Deus magne,
Pastor bone!
O dulcis, dulcis Agne!

O manna!
O Jesu, Pastor bone!
O panis salutaris!
O manna! O panis!
O Agne! O Jesu!

O Jesu, Jesu mi!
O potestas!
Quid non præstas?
Quid non præstas homini?
O Jesu, etc

O Jesus, blessed Saviour,
Dearest Saviour,
O source of heavenly favor!

O manna!
O blessed food of heaven!
By thee each grace is given.
O manna! heavenly food!
O sweet Lamb! O my God!

O Jesus! O my God!
O power divine!
Where's love like thine?
O sweetest Lamb!
O power divine!
Where's love like thine
For fallen man?



OF

THE SACRAMENT OF PENANCE.

THE sacrament of the new law, which has been called the sacrament of penance, was instituted by our divine Redeemer on the day of his resurrection, and left by him in his Church — an ever-flowing channel through which his atoning blood was to be applied to our souls, to cleanse them from the guilt of all the sins committed after baptism. (St. John xx. 19–23.)

The sacrament of penance was prefigured by the confession of sins, which God, in the old law, commanded Moses to impose on the Israelites, his chosen people. (Numb. v. 5–7.)

The leprosy was a figure of sin; and the Levitical law obliged those infected with the leprosy to show themselves to the priests, and remain under their direction and inspection until they were cleansed. (Lev. xiii., xiv.) And our Lord himself bade the ten lepers go and show themselves to the priests. (St. Luke xvii. 14.)

The sacrament of penance consists of contrition, confession, and satisfaction on the part of the penitent, and of absolution on the part of the priest empowered to absolve.

Contrition is a sorrow for past sin, and a detestation of it, with a purpose of sinning no more. When our sorrow proceeds from a devoted and disinterested

love of God, it is what is termed perfect contrition ; when from a consideration of the baseness of sin, or of the danger to which it exposes our eternal salvation. it is termed imperfect contrition, or attrition. Whether our contrition be what is termed perfect or imperfect, it must have six qualities. It must be *supernatural* — that is, it must proceed from supernatural motives through the grace of God. (2 Cor. vii. 10.) Antiochus vainly implored pardon for his sins, because his sorrow for them, though very lively, was solely produced by the pangs with which the Almighty punished him. *Interior* — it must proceed from the heart and the will, because the heart and the will have offended. (Joel ii. 12, 13, and Deut. iv. 29.) *Sovereign* — we must consider sin the greatest evil ; hate, detest, and be sorry for it as such. *Universal* — our sorrow must extend to each and every one of our sins, at least mortal, without exception ; for to cherish an attachment to any one of our grievous faults, even though the sin should have procured for us all that our heart holds dearest on earth, would render us incapable of pardon. It must be accompanied with a *firm purpose* to avoid sin and every dangerous occasion of sin, resolving to suffer anything rather than commit it again, trusting in our good God for grace to keep our resolution. The sixth and last quality of contrition is a *willingness and readiness of mind to do penance for past sins*, in order to satisfy the divine justice. It is not necessary that our sorrow should be a sensible sorrow, such as we feel at the loss of a dear friend, or at some other temporal affliction. We cannot force ourselves to such a sensible sorrow when we please ; and, consequently, it is not the sorrow which our good God strictly requires.

The true sorrow of repentance is thus described in the inspired volume : “ You shall remember your

wicked ways, and your doings that were not good; and your iniquities and your wicked deeds shall displease you." (Ezech. xxxvi. 31.) "Let the wicked forsake his way, and the unjust man his thoughts, and let him return to the Lord, and he will have mercy on him, and to our God, for he is bountiful to forgive." (Is. lv. 7.) "When thou shalt be touched with repentance of thy heart, . . . and shalt return to him, and obey his commandments, . . . the Lord thy God . . . will have mercy on thee." (Deut. xxx. 1-3.) "The sorrow which is according to God worketh penance unto salvation, which is lasting." (2 Cor. vii. 10.)

By confession is meant, that, after a moral diligence in endeavoring to know our faults, we accuse ourselves, with candor and sincerity, of at least all the mortal sins, or sins which we doubt to be such, that we can recollect, with the desire that our confessor, who must be a priest empowered to hear our confession, may see them as we see them, and, if it were possible, as God sees them. But, although we are strictly obliged to confess our mortal sins, yet it is the general practice of all who are truly desirous to secure their salvation to confess also their venial sins.

When we are actually conscious of only small sins and imperfections, we might advantageously practise the laudable custom of confessing some more grievous faults of our past lives, in order to excite compunction in our hearts.

We ought not to make up our confession with negatives or general feelings, such as, "I have not loved God as much as I ought," "I have not prayed with as much devotion as I ought," "I have not been as patient as I ought;" for in these general accusations there is no particular sin mentioned, nor anything by which the confessor can possibly understand the state of the penitent's conscience. We should,

therefore, instead of accusing ourselves, for instance, of being distracted in prayer, examine into the cause of our distractions, — whether they arise from voluntary negligence, or want of a sufficient preparation, — and, having discovered where the fault is, accuse ourselves of it in particular, and so of every other sin of which we may be guilty. We must also be careful to explain the sinful motives of our sin, and, when possible, mention how often we have fallen into each sin. When we cannot recollect the number of times we have fallen, we should endeavor to come as near as possible to the number. If we frequently fall into any particular sin, or the sin has become almost habitual, we should mention how long we have been in the habit of committing it. We must also explain such circumstances as are necessary to make our confessor understand the nature and quality of our sins. But we must be cautious not to take up the precious time of a confessor with any unnecessary circumstance; for our sins alone, or what is necessarily connected with them, ought to be spoken of at confession; and we ought to be extremely cautious not to speak of any fault or failing of any third person, except when our conscience obliges us to do so, which can but very seldom be the case. Lastly, we must take into particular consideration our situation in life, and the obligations annexed to it, and also the character of those against whom we have sinned, as well as the degree of deliberation with which we have sinned, the scandal given, bad effects occasioned, &c.

Our examen of conscience, as well as the whole of our preparation for confession, should be made with serious attention, not with disquietude or uneasiness; for God is a tender Parent, who, although he forbids us to be careless, yet does not wish us to be unhappily anxious in the performance of our duty.

By satisfaction is meant the sincerely and duly accepting and performing of the prayers and other good works, enjoined as penance for our sins by the priest to whom we have made our confession. Our acceptance of the penance should be humble. "Obey your prelates, and be subject to them; for they watch as being to render an account of your souls, that they may do this with joy, and not with grief." (Heb. xiii. 17.) It must be performed in a penitential spirit; and when the time has not been specified by our confessor, it should be performed as soon as morally possible, because, until it is performed, the sacrament of penance, although validly administered, has not received its full integrity.

The absolution we receive in the tribunal of confession remits the sin, and the eternal punishment due to sin; but it does not dispense with the temporal penalties which must be suffered either here or hereafter. We should, therefore, never forget that our sacramental penance, though perfectly sufficient for the integrity of the sacrament, is not always adequate to the satisfaction required of us by God. The satisfaction required of us by our God is proportioned to the number and enormity of the offences committed. This circumstance would urge many to embrace a life of fervor and penance, if they had any idea of the rigorous penalties which God adjudges to a single transgression. In the inspired volume there are many examples to prove that, in punishment of our sins, we must suffer such afflictions as God sends us, and that to these afflictions we ought to add voluntary penances of our own. Adam, after the guilt of his sin, and consequently its eternal punishment, had been forgiven, remained, however, subject to many miseries, and to death itself. The Israelites, after they had adored a golden calf, and frequently murmured against the Almighty, were pardoned by God,

at the prayer of Moses; yet, in punishment of the same sins which he had forgiven, he condemned them to wander forty years in the desert, and never to enter the land of promise.

David, the model of penitents, wept for his sins all his life. He fasted, wore haircloth, and rose in the night to expiate his sins. (Psalms.) We have also a striking proof for voluntary bodily chastisement in the example, &c., of the Ninevites. (Jonas iii.) And the necessity and efficacy of this voluntary punishment is unquestionably shown to us in Job xlii. 6; Dan. ix. 3, and x. 3; Baruch ii. 18. And in Jer. vi. 26, we read: "Gird thee with sackcloth, O daughter of my people, and sprinkle thee with ashes. Make thee mourning as for an only son, a bitter lamentation." We have similar proofs, equally incontestable, in St. Matt. xii. 41; Luke x. 13. Of ourselves, we cannot say any prayer, perform any penitential work, or, in short, do anything pleasing to God or available to salvation; for the efficacy of every thought, word, or action acceptable to God and meritorious of eternal life proceeds from the inexhaustible merits of our divine Redeemer.* He who is divine wisdom and infinite goodness has been pleased to annex, as a condition of our reigning with him, that we should suffer with him. (St. Paul.) Can we, then, say that nothing is required from us? And even were nothing required from us, could we think of our Jesus, in the garden, at the pillar, at the courts of Pilate and Herod, on the cross, and desire to be exempted from suffering? We

* The satisfaction which we make for sin, says the council of Trent, cannot be called ours, as if it were not through Jesus Christ; for we can do nothing of ourselves, (2 Cor. iii. 5,) although we can do all things in Him who strengtheneth us. (Phil. iv. 13.) Man, then, has nothing wherein to glory. All our glory is in Christ, in whom we believe, in whom we merit, in whom we make satisfaction, bringing forth fruits worthy of penance. (Luke iii. 8) This fruit has its efficacy from him; by him it is offered to the Father, and through him it is accepted by the Father.

form some idea of what proportionable satisfaction for sin is by the severe penances of the primitive ages, and still more by the torments of purgatory, which exceed all the pains of the present life, and which are reserved for those sinners whose offences have been remitted, but not sufficiently satisfied for in this life. Whence you can perceive how great is the error of those who never think of doing or suffering any satisfaction for their sins, or who, at most, content themselves with the penance enjoined in confession; not reflecting that the infinite justice of God, which so often visibly inflicted such severe punishments on repentant and pardoned sinners, will not be satisfied with a few prayers or good works as a reparation for so many lies, so much anger and pride, so much continued negligence in spiritual duties, disobedience, ill-temper, loss of time, &c., &c.

Our first and principal duty in recurring to the tribunal of penance should be, to do the will of our good God; the second, to humble ourselves for the sins, &c., into which we have fallen, and to make thus some reparation to his offended majesty; the third, to be reconciled to God, if we have been so unfortunate as to lose his grace by mortal sin, and, if (as is to be supposed of those who approach often to the sacred tribunal) we hope that we are already in a state of grace, that we may be more secure of his favor, that sanctifying grace may be increased in our souls, that our souls may be strengthened by the actual graces and other helps attached to this sacrament—in short, that we may become more pleasing to our dear Lord.

One of the best rules which can be followed with respect to confession is, to approach the sacred tribunal each time as if it were to be the last: and it may indeed be the last. Let us, therefore, make it as we would were we sure it would be. We shoul

be convinced that as much purity is requisite to receive our Lord in the adorable sacrament of the altar as to appear before him to be judged ; therefore, even though we may have many opportunities of recurring to the tribunal of penance, yet we may be certain that, at the hour of death, we could not have a more serious subject of remorse than multiplied but careless confessions. On the other hand, no tongue can describe the consolation and peace of those who have been wise enough to settle their accounts with God in time, and who have not put off to a season of sickness the awful task of preparing for eternity.

To obtain the dispositions necessary to make a good confession, we must make use of such considerations and meditations as may excite us to them ; but, above all, we must have recourse to humble, fervent, and persevering prayer.

Since the confession of sins is a duty so repugnant to human nature, it may be proper to remark that the same divine law which forces on the sinner the obligation of confession enjoins also on the confessor the strictest obligation of perpetual secrecy, so that he cannot, on any account whatsoever, even to save his own life, reveal a sin which he knows only by confession. What he knows only from confession, he knows, not as a man, but only as the minister of Jesus Christ. There is also a natural obligation of secrecy on the part of the penitent as to what is said in confession ; hence the practice of telling the penance, and speaking of the advice given by the confessor, is rather improper, as it generally argues a degree of disrespect towards the sacrament of God's minister, and may give others occasion of temptation or rash judgment.

DEVOTIONS BEFORE CONFESSION.

— — —
This confession may be your last; therefore endeavor to make it as you would wish to make your last.

BEFORE THE EXAMEN OF CONSCIENCE.

I.

Who can understand sins? — Ps. xviii. 18.

By the transgression of the law thou dishonorest God. — Rom. ii. 23.

Crucifying again to themselves the Son of God, and making a mockery of him. — Heb. vi. 6.

O HOLY and long-enduring God, I prostrate myself before thee in the deepest self-abasement of which I am capable. But O, with what feelings should my soul be penetrated in thy presence! O, I wish I could humble myself before thee as my guilt and ingratitude deserve.

II.

I desire not the death of him that dieth, saith the Lord God; return ye, and live. — Ezech. xviii. 32.

Thou wilt pardon my sin, for it is great. — Ps. xxiv. 11.

For thou, O Lord, art sweet and mild, and plenteous in mercy to all that call upon thee. — Ps. lxxxv. 6.

BEHOLD me, then, O God of goodness, mercy, and compassion; behold me prostrate before thee. Behold the prodigal, nay, worse than the prodigal. I have disfigured and defiled my soul, created to thine own image and likeness; I have sinned against Him by whose blood I was redeemed; I have added to the anguish of that heart which endured so much for me; I have, by my sins, renewed the death

and sufferings of my Saviour. O my God, what an ungrateful wretch I have been! O that I had never offended thee! O that my heart could break with sentiments of perfect contrition! But do, my Father and my God, do, I beseech thee, grant that I may now be truly converted to thee; make my proud and insensible heart truly humble and contrite; let this be the change of thy almighty power. I beg this favor through all that thy divine Son, my Jesus, has done and suffered for me.

III.

In that day there shall be a fountain open for the washing of the sinner. — ZACH. xiii. 1.

Whose sins you shall forgive, they are forgiven them. — ST. JOHN xx. 23.

O MY JESUS, merciful Author of the life-giving sacrament of penance, confiding in that infinite goodness and loving condescension which detains thee on thy throne of love in the midst of us, I cast myself at thy sacred feet; and I would here thank thee, in the best manner I can, for this saving institution, and for granting me this opportunity of recurring to it. O my blessed Mother, my good angel, angels of our sanctuary and of our altar, and all ye saints and angels, unite with me in thanking and praising my Jesus for his goodness to me and to all poor sinners.

IV.

Christ Jesus came into this world to save sinners. — 1 TIM. i. 15.

This is the will of God, your sanctification. — 1 THESS. iv. 3.

Behold, God is my Saviour; I will deal confidently, and will not fear. — IS. xii. 2.

O ALMIGHTY REDEEMER, hope and refuge of sinners, regard with compassion my poor, guilty soul. I have, in the multitude of thy tender

mercies, entered thy holy temple to prepare myself for the reception of the sacrament of reconciliation. But, O my God, and my all, without thy assistance all my endeavors to obtain the requisite dispositions will be altogether unavailing. Do, then, I beseech thee, pour forth thy grace into my heart, and preserve me from the misfortune of performing this holy action negligently, or of being deluded with a false sorrow and repentance, as I fear I have too often been. Grant that I may be deeply penetrated with all those feelings and sentiments I should have, in recurring to this sacred institution of thy infinite goodness. Grant, also, that my first desire in approaching the tribunal of reconciliation, and my first motive in desiring to be reconciled to thee, may be to accomplish thy divine will. And, O my all-powerful Saviour, purify, I beseech thee, in the furnace of thy own pure love, my miserable heart from all self-seeking and self-love; and grant that I may, in every part of my preparation for this holy sacrament, be guided by thy divine Spirit. I ask this favor in thy own sweet name — that name to which thou hast promised to grant whatsoever we should ask of thee.

V.

I will search Jerusalem with lamps. — SORH. i. 12.

But if we would judge ourselves, we should not be judged. — 1 COR. xi. 31.

ETERNAL GOD, my soul is seized with terror when I reflect on these thy own words. O, if even justice is to be judged, what will become of me, a wretch, whose whole life has been a series of sins and infidelities? O my God, I desire now to judge myself in such a manner, that when thou comest to judge me thou mayest pass a favorable sentence. But, my God, I feel that I am incapable of judging myself. O, then, Holy Spirit, eternal source of light,

mercifully deign to enlighten thy poor, blind creature, that I may discover the deep, concealed weakness and misery of my perverse heart; that I may know myself as much as it is thy will that I should; and that the enemy and my own self-love may not deceive me in any way whatever. Grant also, that, enlightened and warned by thee, I may understand and feel, as much as thou willest, what it is to offend thee. O my Jesus, Friend and Advocate of sinners, present thy infinite merits to thy heavenly Father in behalf of the soul thou lovedst so much in Bethlehem, in Gethsemani, and on Calvary.

VI.

Now there stood by the cross of Jesus his mother. — ST. JOHN xix. 25.

O MY sweet Mother! Mother of my Jesus, the God of love and compassion, thou hast a clearer knowledge than any other created being of the excess of his love and mercy towards poor sinners; and thou knowest much better the ingratitude and deplorable misfortune of the sinner who offends him. O, do then, I conjure thee, by that sword of sorrow which pierced thy soul at the foot of the cross, and by thy knowledge of his love and mercy, obtain for me such sentiments of contrition, that I may be perfectly restored to his favor and love, and never again do, say, or think anything in the least offensive to him.

O my dear guardian angel, to whose care I am committed, though I have so often frustrated the efforts of thy kind solicitude, do, I humbly conjure thee, make use of thy influence with God, and obtain for me the favor of making this confession with the most perfect dispositions.

O my holy patrons and patronesses, and all ye

blessed inhabitants of heaven, interest yourselves in my behalf, and obtain that my conversion may be entire.

EXAMEN OF CONSCIENCE.

The following examination may serve those who have not been to confession for a long time, or those who are preparing for a general confession or a review. They who approach the sacraments weekly, or even less frequently, especially when they are accustomed to a daily examination of their conscience, have no need of resorting to such a table of sins.

ON THE TEN COMMANDMENTS.

1. I am the Lord thy God; thou shalt not have strange gods before me.

CONSIDER whether you gave to any creature, or to any vice, the love of preference which is due to God alone. How far? How often?

Whether you wilfully doubted of any article of faith, or whether you have rashly exposed yourself to the danger of infidelity, by reading bad books, or keeping wicked company. How often?

Have you by word or deed denied your religion, or gone to places of false worship, so as to join in the worship, or to give scandal? How often?

Have you been ignorant of the articles of your creed, of the commandments, or of any of those things which Christians in your station are bound to know? For how long a time?

Have you despaired of salvation, or of the forgiveness of your sins? Or have you rashly presumed upon finding mercy; going on in your sins without any thoughts of amendment; or depending upon a death-bed repentance? How long have you been this way?

Have you, after falling into mortal sin, neglected for a long time to turn to God by repentance? and for how long a time?

Have you neglected your morning or evening prayers? How often? How long?

Have you made a sacrilegious confession or communion, by concealing some mortal sin in confession, or what you doubted might be mortal; or by being grossly negligent in the examination of your conscience? How often?

Have you received confirmation or matrimony in the state of mortal sin?

Have you neglected to perform the penance enjoined in confession, or said it with wilful distractions? How often?

Have you employed prayers, or sacred names, to superstitious uses? How often?

Have you profaned the Holy Scripture by any whimsical or unauthorized interpretation or construction? Have you profaned or abused holy places or things consecrated to God? How often?

Have you believed in fatality, magic, or superstition? How far?

Have you believed in dreams, consulted fortune-tellers, or have you done any such unmeaning and wicked thing? How often?

2. Thou shalt not take the name of God in vain.

CONSIDER whether you have trifled with the name of God by using it irreverently. How often?

Whether you have taken false or rash oaths, or induced others to do so. How often?

Whether you have cursed or sworn, or caused others to do so? How often?

Whether you have violated your lawful oaths, or led others to do so. How often?

Whether you have executed what you rashly swore to do. How often?

3. Remember thou keep holy the Sabbath day.

CONSIDER whether you have neglected to sanctify the Lord's day, either by omitting Mass without sufficient cause, or hearing it irreverently. How often?

Whether you have neglected to assist at the evening service of the Church, commonly called Vespers.

Whether you have spent the Sunday, or any part of it, in servile work, without necessity. How often?

4. Honor thy father and thy mother.

Duties of Children.

CONSIDER whether you have shown any disrespect to your parents. Whether you have answered them in a petulant manner, grieved them, or provoked them to anger. Whether you have neglected them in sickness, poverty, or any other necessity. Whether you have disowned them, or been ashamed of them before others, through pride. Whether you have abused or cursed them. How often?

Whether you have stolen from your parents, or squandered their substance. Whether you lifted your hand against them. How often?

Whether you were impatient or peevish when they reminded you of your faults. Whether you disregarded their good advice. How often?

Whether you neglected to execute their will after their death, or delayed unnecessarily to do so. Whether you have shown contempt or disobedience to your lawful superiors, spiritual or temporal. How often?

Whether you have shown contempt or disrespect to aged persons. How often?

Duties of Servants, Workmen, &c., to their Masters and Employers.

CONSIDER whether you have been proud, murmuring, or disobedient towards your masters or employers. How often?

Whether you have been inattentive to the business intrusted to your care. How far? How often?

Whether you have disregarded the just and reasonable interest of your master or employer. How far? How often?

Whether you have wilfully permitted them to be injured in their person, their property, or their character. How far? How often?

Whether you have committed theft, told lies, or sworn falsely to please them, when you knew you should not violate the law of God for any one. How often?

Duties of Parents.

PARENTS should take notice that, if their children owe them respect, love, and obedience, they themselves are bound to discharge certain duties, on the faithful performance of which depends, in a great measure, the conduct of their children. Consider, therefore, whether you have loved your children with a *Christian* love; correcting them for their faults in a Christian manner; that is, with firmness, without temper, and at the favorable moment.

Have you not allowed them, much to their physical and moral detriment, to eat *as much and as often as* their appetite, whim, or fancy dictated?

Have you neglected to teach your children, or have them taught, the principles of the faith?

Have you neglected their timely education, according to your means, or their presumed station in life?

Have you given them scandal? How far?

Have you been too severe on them?

Have you compelled them to a particular state of life, or *obliged* them to marry a particular person?

Duties of Masters and other Superiors towards those under their Care.

CONSIDER whether you took sufficient care to govern your servants, or those under your charge, in their manners and conversation.

Have you afforded them time to say their prayers morning and evening; to hear Mass on Sundays and holydays; and to approach the sacraments?

Have you ever ordered your servants, or those under your charge, to do that which you knew was wrong? How often?

Have you ill-used them? How far? How often?

Have you omitted to pay them their wages, or delayed it from them?

5. Thou shalt not kill.

CONSIDER whether you did any act that was likely to lead to the death of a fellow-creature; whether you encouraged others to do so, or desired it in your heart. How often?

Have you desired any one's death, through hatred, malice, or self-interest?

Have you provoked, challenged, or struck others, or been guilty of quarrelling or fighting? How often?

Have you procured, or thought to procure, or aided or assisted to procure, or advised abortion, or miscarriage? Have you desired your own death through passion or impatience? How often?

Have you entertained a deliberate hatred for any fellow-creature?

Have you exercised tyranny, cruelty, or oppression towards your debtors, or others within your power;

especially towards widows, orphans, or the poor?
How often?

Have you refused pardon to those who did you injury?

Have you taken private revenge for real or supposed injuries; suborned others to do it, or desired it in your heart? How often?

6. Thou shalt not commit adultery.

As regards Married People.

CONSIDER whether you have thought, done, or said anything that may tend to a violation of those promises of fidelity made to your partner at marriage. How far have you been guilty in this respect?

As regards Unmarried People.

CONSIDER whether you have thought, done, or said anything that might tend to the dishonor or abuse of your person. How far and how often have you offended in this respect?

As regards Persons in general.

CONSIDER whether you have given scandal by any levity or impropriety in your conduct or conversation. Was it before the young and unsuspecting? Have you made use of words of double meaning? How far and how often?

7. Thou shalt not steal.

CONSIDER whether you have possessed, or do possess, unjustly, the property of your neighbor. Whether by fraud in traffic, injustice in weight or measure, or oppression by usury. How far? How often?

Have you bought or received goods from suspicious

persons? Have you, through malice, envy, or revenge, done injury to your neighbor's property?

Have you contracted debts beyond your means?

Have you persecuted your fellow-creatures by expensive lawsuits?

Have you declined, when in your power, to pay your just debts?

Have you refused or delayed to make restitution for the injury done your neighbor, when in your power?

Have you refused to fulfil your just promises, and thereby caused distress or disappointment to your neighbor? How far? How often?

8. Thou shalt not bear false witness against thy neighbor.

CONSIDER whether you ever privately or publicly swore, said, or insinuated that which was false, or doubtful, against your neighbor.

Whether you spoke ill of him. Whether you called him by abusive names. Whether you declined to defend his character, when it was your duty to do so.

Whether you flattered people in their crimes and excesses. How often?

Whether you accused them of faults of which you knew, or had reason to doubt, that they were innocent. How often?

Whether you made known the private sins of others; opened their letters without permission. Whether you listened to the private conversation of others. How often?

Whether you set your neighbors at variance by relating the private business of one to another. How often?

9. Thou shalt not covet thy neighbor's wife.

CONSIDER whether you entertained, with deliberate pleasure, thoughts on those sins prohibited Sixth Commandment. How often? "Evil

thoughts are an abomination to the Lord." (Prov. xv. 26.)

10. Thou shalt not covet thy neighbor's goods.

CONSIDER whether you have dwelt with deliberate pleasure on those sins prohibited by the Seventh Commandment.

ON THE PRECEPTS OF THE CHURCH.

1. *To hear Mass on Sundays and holydays of obligation.*

CONSIDER whether you have committed any of the faults enumerated under the Third Commandment of the Decalogue.

2. *To fast and to abstain from flesh meat on certain days.*

CONSIDER whether you have omitted to fast during Lent, or at other times appointed by the Church, without a dispensation, or without sufficient cause. How often?

Whether you have eaten meat on prohibited days, without sufficient reason. How often?

3. *To confess one's sins at least once a year.*

CONSIDER whether you have suffered the year to pass without approaching the tribunal of penance.

Whether you neglected the due examination of your conscience before going to confession.

Whether you have concealed any mortal sin, or so colored it as to make it appear less grievous.

Whether you have received absolution with sincere sorrow and a firm purpose of amendment.

Whether you have disputed with your director, when he gave you advice, instead of bowing submissively to his counsels.

Whether you neglected the due fulfilment of your sacramental penance, or deferred it without necessity.

4. *To receive the blessed Eucharist at Easter, or thereabouts.*

CONSIDER whether you neglected to receive the sacrament of the eucharist at paschal time from the hands of your pastor, or his representative.

5. *To contribute to the support of your pastors.*

CONSIDER whether you omitted, without necessity, to pay to your legitimate spiritual pastor the contribution for his support which prescription has established in your locality.

6. *Not to solemnize marriage in times forbidden, or within the forbidden degrees of kindred.*

CONSIDER whether you gave scandal by disregarding the ordinances of the Church regarding the time of your marriage, or the marriage of any one else, over whom you may have had control.

Whether you were culpably ignorant of the relationship between the parties to be married, or whether you wilfully concealed it.

Whether you disregarded the prudent advice of your parents. Whether you neglected to consult God, or your confessor, or your friends, when you were arranging to get married.

Whether you made an elopement, or intended to do so at the time of your marriage ; or whether you aided or advised others to do so.

Whether you neglected to give timely notice to your pastor of your intended marriage.

Whether you had in view your spiritual, no less than your temporal advantage, at the time of your marriage.

Whether you have taken all the necessary precautions to guard against the evils that might follow from a mixed marriage.



ON THE SEVEN CAPITAL OR DEADLY SINS.

Pride.

CONSIDER how far you have been proud, overbearing, or tyrannical towards your dependants; ill-mannered or offensive towards your equals; disobedient, insolent, or disrespectful to your superiors.

Covetousness.

CONSIDER how far and how often you have indulged in an excessive love of this world and the things of this world. How far and how often you have desired or affected unjust possessions, fraudulent profit, iniquitous gain. How far and how often you have been guilty of hardheartedness, injustice, and cruelty, in order to save, or procure money. Whether, through pride, ambition, or presumption, you have been dissatisfied with your condition in life, and murmured against the will of God.

Envy.

CONSIDER how far and how often you have been guilty of envying your neighbor's spiritual or temporal prosperity. Have you grieved at his good fortune, or rejoiced at his adversity? How far and how often have you unjustly dispraised him or his actions?

Anger.

CONSIDER how far and how often you may have indulged in anger, passion, impatience, or excitement, for little or no cause.

Gluttony.

CONSIDER how far and how often you may have indulged in excess in eating or drinking. Whether you have lived above your means.

Lust.

SEE, on this head, what has been already said on the Sixth and Ninth Commandments of God.

Sloth.

CONSIDER how far and how often you may have yielded to that animal feeling of a distaste for the things of God, or for the invisible goods of the life to come. How far and how often you may have indulged in carelessness and indifference in the discharge of your religious duties. How far and how often you may have been inconstant in your good resolutions; neglectful in your calling; ungrateful to God for his favors; or faithless to your friends.

Whether you gave or entertained a slothful preference to idleness or poverty, rather than labor honorably and industriously for your own support.

Observe, that in each of those sins, of which you may be guilty, you may not only be guilty of your own sin, but of the sins of others, by "counselling, commanding, consenting to, or praising the sin of another; assisting, or otherwise sharing in it, not hindering it when you could, and by concealing it, when it may be your duty to make it known." You may be guilty of the sins of others also, by showing them a bad example.

AFTER THE EXAMINATION OF CONSCIENCE.

I.

The heart is deceitful above all things.

O THOU who canst do whatsoever thou wilt, enlighten my blindness, that I may discover all the faults and defects there may have been in the examination of my conscience, and in the judgment I have formed of myself; that I may know myself, and make myself known to thy minister.

II.

Know thou, and see, that it is an evil and a bitter thing for thee to have left the Lord thy God. — JER. ii. 19.

I HAVE sinned, and have thereby lost the friendship of thee, my Creator, my Preserver, my Redeemer, and my God. I have made myself a slave to thy enemy and mine. I have exposed myself to the never-ending pains of hell; to eternal separation from thee, my God. But, more than this — I have, by my sins, renewed the cause of my Saviour's sufferings; I have offended Him who loved me and delivered himself a willing victim, to bleed and die, that I might live; I have offended Him who, on account of his own infinite perfections, and for his own sake, should possess an undivided and devoted love. O, how happy are those who have never offended thee, my God! O that I had been so happy! But I resolve, with the assistance of thy divine grace, without which I can do nothing, never more to offend thee. I would much rather die than be again guilty of even the least sin; for the least offence against thee is something inconceivably great. Too late have I known thee, O eternal truth; too late have I loved thee, O beauty ever ancient and ever new.

III.

We have an Advocate with the Father . . . always living to make intercession for us.—1 JOHN ii. 1; HEB. vii. 25.

O MY divine, my merciful Saviour, I am filled with fear and trembling at the thought of my sins, my wretched weakness, and the many other miseries of my poor soul; but I am encouraged and consoled, when I remember that thou art my Advocate, and I behold thee pleading my cause with thy heavenly Father. Thou knowest all my necessities; thou seest the desires of my heart.

IV.

To thee only have I sinned. — Ps. l. 6.

The mercies of the Lord I will sing forever.—Ps. lxxxviii. 1.

O INFINITE goodness, it is against thee I have sinned, and it is thou thyself that providest the means for my return. Thou mightest have been long ago glorified in thy justice by condemning me to hell; yet thou didst spare me; and, notwithstanding my weekly, nay, daily treasons and offences against thee, thou hast not only preserved my life, but hast continually cherished me with innumerable special graces; and, O goodness inconceivable, thou now callest upon me to cast my sinful soul into the bath of thy own precious blood.

V.

He was offered because it was his own will. — Is. liii. 7.

The Lord hath laid on him the iniquity of us all. — *Ib.* liii. 6.

My soul is sorrowful even unto death. — ST. MARK xiv. 34.

MY soul is sorrowful even unto death!" Who is he that utters this expression, and for whom does he utter it? My poor, guilty soul, it is

thy Saviour, thy Jesus, the great God of heaven and earth, the God of all holiness ; and it is for thy sins that he is **SORROWFUL**, and **SORROWFUL EVEN UNTO DEATH**. Approach ; behold the adorable blood gushing from every sacred pore ; his soul is in a sea of anguish ; his merciful heart is pierced by as many darts as we have committed sins. O my Saviour, by all that thou didst suffer for me in this bitter hour, grant that I may, to the end of my life, unceasingly lament and detest, from the purest love of thee, each one of my sins. Alas ! each one added new anguish to thy agonized heart.

Behold, O heavenly Father, my Jesus sorrowful for my sins, even unto death, and permit me to offer his sorrow to supply my want of sorrow.

VI.

He was wounded for our iniquities, he was bruised for our sins ; the chastisement of our peace was upon him, and by his bruises we are healed. — Is. liii. 5.

O GOD of love, O goodness inconceivable, how hard my heart must be, that it is not wrung with anguish at the sight of its sins, at the thought that it has offended thee ! My God, I am sorry for this insensibility of my poor heart ; and I resolve, with the assistance of thy holy grace, to show by my actions, by my carefulness, to avoid everything in the least offensive to thee, that I am grateful for thy infinite love and mercy in my regard. Accept, O my God, in thy great mercy, the poor remains of my life. I am sincerely sorry for the years I have misspent. They have vanished as a shadow ; they have passed away without fruit. But, as I cannot recall them, accept my desire to think of them in the bitterness of my soul.

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Redeemer, hear me, a po
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TO BE OBSERVED

When you find yourself hear
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them, then humbly approach t
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either aggravates its heinousness or changes its nature ; mention how often you have committed it, and fail not to state whether it be habitual. Having sincerely declared all you can remember, conclude thus : “ For these and all other sins and imperfections, which I cannot call to mind, I am heartily sorry, purpose amendment for the future, and humbly ask pardon of God, and penance and absolution of you, my ghostly father.” Then, humbly bowing down, finish the *Confiteor*, saying, “ Therefore I beseech thee,” &c.

This being concluded, you must listen attentively to the instructions of the priest, accept with humility the penance he enjoins, and, whilst he imparts absolution, renew your sorrow, and make the following or some other act of contrition :

O MERCIFUL God, as, at the words of thy angel, the chains fell off from the feet of St. Peter, and he immediately was restored to liberty, so grant that by the words of this holy sacrament, pronounced by the priest, the chains of my sins may be loosed, and all my offences pardoned. Amen.

O God, be merciful to me a sinner.

Jesus, Son of David, have mercy on me.

Thou who suffered for me, have mercy on me.



DEVOTIONS AFTER CONFESSION.

I.

Thy sins are forgiven thee. — ST. MARK ii. 5.

YES, O God of goodness and mercy, I have, just now, been absolved, by virtue of the power which thou hast granted to the ministers of thy Church. That sentence of mercy and forgiveness has restored me to thy favor, if, as I wish and hope to have done, I have approached the sacred tribunal with the requisite dispositions. This is the effect of the precious blood thou hast shed for me, O Jesus, my God and Saviour. Yes, thou hast loved me, and washed me from my sins in thy own blood.

Give thanks to God for his infinite love and mercy.

PSALM CII.

BLESS the Lord, O my soul, and let all that is within me bless his holy name.

Bless the Lord, O my soul, and never forget all he hath done for thee ;

Who forgiveth all thy iniquities ; who healeth all thy diseases ;

Who redeemeth thy life from destruction ; who crowneth thee with mercy and compassion ;

Who satisfieth thy desire with good things : thy youth shall be renewed like the eagle's.

The Lord doeth mercies and judgment for all that suffer wrong.

He hath made his ways known to Moses, his wills to the children of Israel.

The Lord is compassionate and merciful ; long-suffering and plenteous in mercy.

He will not always be angry, nor will he threaten forever.

He hath not dealt with us according to our sins, nor rewarded us according to our iniquities.

For according to the height of the heaven above the earth, he hath strengthened his mercy towards them that fear him.

As far as the east is from the west, so far hath he removed our iniquities from us.

As a father hath compassion on his children, so hath the Lord compassion on them that fear him.

For he knoweth our frame ; he remembereth that we are dust.

Man's days are as grass ; as the flower of the field so shall he flourish.

For the spirit shall pass in him, and he shall not be ; and he shall know his place no more.

But the mercy of the Lord is from eternity and unto eternity upon them that fear him ;

And his justice unto children's children, to such as keep his covenant,

And are mindful of his commandments to do them.

The Lord hath prepared his throne in heaven : and his kingdom shall rule over all.

Bless the Lord, all ye his angels ; you that are mighty in strength, and execute his word, hearken-
ing to the voice of his orders.

Bless the Lord, all ye his hosts ; you ministers of his that do his will.

Bless the Lord, all his works ; in every place of his dominion, O my soul, bless thou the Lord.

Glory be to the Father, &c.

II.

Behold, thou art made whole : sin no more. — **ST. JOHN v. 14.**

O ALMIGHTY and merciful God, who, according to the multitude of thy tender mercies, hast vouchsafed, once more, to receive this prodigal child, nay, worse than the prodigal, and to admit me to the sacrament of reconciliation, I give thee thanks with all the powers of my soul, for this, and all thy other mercies, graces, and blessings bestowed on me, the most unworthy of all sinners ; and prostrating myself now at thy sacred feet, I offer myself, to be henceforward and forever thine. O, let nothing in life or death ever separate me from thee. I once more renounce, with my whole soul, all my treasons against thee, and all the abominations and sins of my past life. I renew my promises made in baptism, and my holy vows ; and from this moment I dedicate myself eternally to thy love and service. O grant, that, for the time to come, I may keep my heart with all watchfulness, abhor sin, and fear even the shadow of it more than anything whatsoever. I resolve henceforward to suffer anything rather than offend thee, and to avoid most carefully every occasion of even the least infidelity to thee. I beg thy blessing upon these my resolutions, that they may not be ineffectual, like so many others I have formerly made. For, O Lord, without thee I am nothing but misery and sin. Supply also, by thy mercy, whatever defects have been in this my confession. I am sensible it has been very imperfect, and that I was far from having that true sorrow which the heinousness of my sins required ; but let the precious blood of thy well-beloved Son supply the deficiency. Accept my poor performance, such as it is, and give me grace to be now and always a true penitent, through the same Jesus Christ, thy Son. Amen.

III.

Forget not the kindness of thy surety, for he hath given his life for thee. — ECCLUS. xxix. 19.

O MY divine Saviour, it is my ardent desire never to forget thy unspeakable kindness, and to do all in my power to return, in the best way I can, thy unmerited mercy in my regard. But, O my God, how can a poor sinful atom make any return to thee? Goodness inconceivable! all that thou desirest is my poor unworthy heart. Behold it then; I offer it to thee without any reserve; remove from it, I beseech thee, everything in the least displeasing to thee, and fill it with divine charity, that it may be an abode in which thou wilt delight to dwell; reign sovereign in it now and forever.

IV.

Behold thy Mother. — ST. JOHN xix. 27.

MOTHER of my Jesus, remember that thou art also my Mother; my soul was committed to thy care by our Jesus, and he himself has given thee to me for my Mother: do then, I beseech thee, my sweet Mother, obtain that I may receive from this holy sacrament all the fruits which it is his will it should produce in my soul. And, O my blessed Mother, by all the anguish thou didst feel in being separated from thy divine Son, obtain for me that perfect love which will keep me united to him in time and in eternity. Show thyself my Mother.

O my good angel, my guide and guardian, my holy patrons, and all ye angels and saints, intercede for me; obtain that I may keep all my good resolutions.

V.

The Son of man is come to seek and to save that which was lost. — ST. LUKE xix. 10.

There shall be joy before the angels of God upon one sinner doing penance. — ST. LUKE xv. 10.

O MERCIFUL Redeemer, by all thou hast done and suffered for poor sinners, grant to them all, I beseech thee, the grace of true repentance.

O holy Mother of our Jesus, obtain that all poor sinners may recur to this salutary remedy, prepared for them from all eternity, in the designs of his love and mercy.



A METHOD OF OFFERING THE PENANCE ENJOINED IN CONFESSION.

Accustom yourself to direct your intention, before you recite your sacramental penance, fervently uniting it to the sufferings and merits of Christ. This may be done by the following, or any similar short prayer :

O MY God and my Creator, I offer thee the penance I am about to perform ; thou didst impose it on me by the ministry of my confessor, and I desire to perform it with the utmost contrition, devotion, and humility. But, Lord, since thou well knowest that it is inadequate to my sins, and that anything I could do would be incapable of blotting out the least of my offences, permit me to unite this penance, as well as all the actions, pains, and sufferings of my life, to the bitter sufferings of my Redeemer, to the great sacrifice of expiation which Jesus offered on Mount Calvary for my sins ; also to the merits of the Blessed Virgin, to the penance and sufferings of all the saints and all the just, that thereby the deficiencies of my imperfect satisfaction may be abundantly supplied.

OTHER PRAYERS AFTER CONFESSION,

WHICH MAY BE USED INSTEAD OF THE PRECEDING.

O, praise the Lord, all ye nations: praise him, all ye people. For his mercy is confirmed upon us: and the truth of the Lord remaineth forever. Glory, &c. — PSALM cxvi.

O MERCIFUL Redeemer of my soul, what praise, love, and thanks shall I return thee for having made a bath of thy blood, and a garment of thy grace, to cleanse my defiled soul in the sacrament of penance? Let my body, soul, and all that is within me, bless thee eternally; and let heaven, earth, and all that is within them say, Amen.

Receive, I beseech thee, O my dear Lord, by the bowels of thy mercy, by the merits of thy Mother, and by the merits of all thy blessed saints, this my confession; let it be pleasing to thy sacred majesty, and profitable to my own soul; let thy infinite sweetness of love, and bitterness of sorrow, supply all its defects; whether it be want of fervent contrition, or perfect integrity, of humility, of charity, of simplicity, of a true sense and feeling of the heinousness of my sins, of a full resolution of amendment, or any other circumstance, negligence, or error whatsoever.

Forget and forgive, O my God, I beseech thee, all the crimes and ingratitude of my past life, and, in particular, whatever may have escaped my memory in this confession. I am sincerely sorry for all that I have done offensive to thee. I renounce all that is opposed to thy perfect love. I resign my body and soul to do penance, and to make all possible satisfaction. And lastly, for thy own sake, sweet Jesus, I beseech thee to pardon all my sins, relying on thy goodness, confiding in thy mercy, rejoicing that thou art so loving, and so worthy of all love, so good in

die in the performance of a
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AN OFFER

OF OUR DIVINE SAVIOUR'S THOUGHT
IN ATONEMENT FOR OUR SINS

not only all the evil thoughts and vain imaginations I have ever conceived of myself, but also those which I may have excited in the minds of others. Amen.

O most loving Redeemer, I, a poor sinner, do humbly remind thee of all the words of salvation which ever fell from thy sacred lips, or which others have uttered, or shall hereafter utter, to the glory of thy holy name. I earnestly beseech thee, through these holy expressions, to forgive whatever I have spoken offensive to thee, or what others, through my means, may have sinfully uttered. Amen.

O my divine Saviour and model, look on all the good works thou hast performed for my salvation, and be pleased now to pardon whatever I have committed against thee. Mercifully direct all my thoughts, words, and actions to thy greater glory, and regulate them by the model of thine own blessed life. Amen.



DEVOTIONS

BEFORE HOLY COMMUNION.

The following or similar aspirations may be used whilst preparing for Communion :

O MY blessed Mother, obtain for me some portion of those virtues which made thee so agreeable to God as to draw upon thee the favor of being the Mother of our Jesus. Remember it is the same Jesus that I am to receive, and assist me in preparing my poor heart for his reception.

O my good angel, it is your Lord, as well as mine, that I am going to receive ; help me to receive him worthily, &c.

O my God, I have in myself nothing worthy of thee ; but I desire now, more than ever, to receive thee worthily, to have more faith, more hope, &c.

O Jesus, my God, I am not worthy to receive thee, on account of my grievous and manifold sins, my innumerable infidelities, and my little love for thee, &c. But say only the word, and my soul shall be healed. Thou canst with one word supply everything that is wanting in me. Say it, then, I beseech thee, my merciful Saviour.

My sweet Saviour, I long to receive thee, not only that I may be freed from my miseries, but chiefly that I may have the happiness of being united to thee ; and since thou art so good as to desire to unite thyself to me, do thou thyself, I beseech thee, prepare me for the honor thou deignest to confer on me.

On the morning of your communion, place yourself in the presence of God; invoke the intercession of the Blessed Virgin, your guardian angel, your holy patrons, and all the saints and angels. Reflect that it may be your last communion. Were you certain it would be your last, with what devotion and recollection would you not prepare for it!

I.

Verily thou art a hidden God, the God of Israel, the Saviour. — Is. xlv. 14.

The bread which I will give is my flesh. — St. John vi. 52.

O MY Jesus, true God and true Man, of the same substance, power, and majesty with thy eternal Father, I believe, with a firm faith, that thou art truly and really present in this adorable sacrament. I believe it firmly, because, to believe it, I desire no more than thy own words, “This is my body,” (St. Luke xxii. 19.) I believe; O Lord, do thou increase my faith.

II.

You shall draw waters with joy out of the Saviour's fountains. — Is. xii. 3.

Thou art God my Saviour. — Ps. xxiv. 5.

O WHAT may I not hope for after receiving thee, my merciful Saviour! With a single touch or word thou gavest hearing to the deaf, sight to the blind, speech to the dumb, the faculty of walking to the lame, health to the sick, and even life to the dead. Thou, therefore, mayest now, my Lord and my God, as easily grant me whatsoever I want for soul or body; thou comest to fill me with thy blessings. Come, then, O, come, and help my miserable soul. Behold how poor it is; it contains nothing fit for thy reception. Adorn it with all those virtues that will make it a habitation in which thou wilt delight to dwell — a habitation less unworthy of thee.

III.

Lord I am not worthy that thou shouldst enter under my roof. — Mt. xxv. v. 8.

MY Lord and my God, how dare I, a vile sinner, presume to approach to thee? The heavenly spirits think themselves unworthy to stand in thy presence: how, then, ought I, a worm of the earth, who have so often crucified thee by my sins, tremble to receive thee into my breast? O my Lord, I am not worthy: but what more can I do to obtain pardon for my sins, but humbly confess them, and heartily repent of them? This, by thy grace, I desire to do, to the best of my power; and I wish I could do it more effectually. O my God, I am sorry for my sins, not so much for the punishment to which they have exposed me as because sin is offensive to thee. I beseech thee to deprive me of life rather than permit me ever again to displease thee by any wilful infidelity.

IV.

Be of good heart. . . . They that are in health need not a physician, but they that are sick. — MATT. ix. 2, 12.

MY Saviour, I will then approach to thee, because my soul is sick, and in need of the abundance of thy graces and the multitude of thy mercies. I am subject to innumerable faults, tepid and inconstant in my duty to thee; but it is only thou, my adorable Physician, that canst remedy my miseries and my weaknesses; thou who art the God of mercy and the bread that strengthens the soul.

V.

The earth was moved, and the heavens dropped, at the presence of the God of Israel. — Ps. lxxvii. 9.

It is good to trust in the Lord. — Ps. cxvii. 9.

O SOVEREIGN Lord of heaven and earth, shall thy exalted grandeur discourage and confound an unworthy creature? Shall I flee from the face of

Him in whose presence the pillars of heaven tremble, and before whom the angelic choirs are not found spotless? No, omnipotent goodness, thou hast created my soul for thyself, and it can never be satisfied without thee; and, though I tremble at the sight of my unworthiness, yet the remembrance of thy infinite goodness fills my soul with consolation and hope. I will, then, unite myself to thee, who art my Lord and my God, the Friend and Saviour of my soul. O, send forth thy Spirit; prepare thyself the heart thou hast chosen for thy tabernacle, and for the repository of thy sacred, adorable body. Like the idols of Egypt, let my passions fall prostrate and be annihilated at thy approach; let the mountains of my pride crumble at the view of thy profound humiliation; and let thy divine example teach me to be meek and humble of heart, that in thee, and by thee, I may find rest to my soul.

VI.

Deal with thy servant according to thy mercy. — Ps. cxviii. 124.

Show forth thy wonderful mercies. — Ps. xvi. 7.

HAVE mercy on me, O God, according to thy great mercy, and, according to the multitude of thy tender mercies, purify my soul from every stain, from the least blemish; adorn it with every virtue, that I may be less unworthy of thy inconceivable condescension and goodness. “In thee, O Lord, have I hoped; let me never be confounded,” (Ps. xxx. 1.)

VII.

With desire I have desired to eat this pasch with you. — St. Luke xxii. 15.

O MY Saviour, “what is a man that thou shouldest . . . set thy heart upon him?” (Job vii. 17;) and what am I, in particular, that thou shouldest

and thou art now I
and such is my unbound
love thee I am resolved to
standing my wretchedness,
so doing I shall second th
Saviour, I long to be united
whole soul with contrition
at thy sacred feet. O, teach
to love, how to cleave to th
the study of my life may be t
within my soul; the summit o
thee; and all my comfort to
merciful visit. And, O my
fruit of my communions be a
charity as may render every
and every movement of ho
ardent love and union with th
mystery.

VIII.

As the hart panteth after the
soul panteth after thee, O God. —

love of my soul, come, and let me, far removed from all creatures, enjoy thee as my soul desires, and become totally changed and transformed into thee. O my Jesus, eternal Lover of my soul, fill my heart with divine charity, and grant that every earthly affection, everything even in the least displeasing to thee, may be entirely consumed in its holy flames, that, when thou enterest therein, I may say with truth that thou art all mine, and that I am all thine.

IX.

Lord, what wilt thou have me to do? — ACTS ix. 6.

O SOVEREIGN of my heart, “what wilt thou have me to do?” “Speak, Lord, for thy servant heareth,” (1 Kings iii. 9;) command, and let thy sweet accents be heard in the inmost recesses of my soul, that they may produce therein such fruits of virtue as will attract the eyes of thy mercy, and gain thy compassionate heart. O my almighty Saviour, thou canst do all things; by one glance thou canst banish all imperfection from my soul. Grant, then, I beseech thee, that, when thou comest in thy adorable sacrament to me, who am altogether unworthy of the smallest of thy favors, I may be thine unalterably and forever.

X.

Come, Lord Jesus. — APOC. xxii. 20.

Say to my soul, I am thy salvation. — Ps. xxxiv. 3.

COME, my adored Lord, come, and take possession of my soul and body, of my will, memory, and understanding, of all my thoughts, words, and actions, of every look, step, breath, and motion — in fine, of all that I am and have. Come, and deliver me from all my spiritual enemies. Come, and unite

me indissolubly to thyself. Come, my God and my Saviour; I long to be united to thee; I desire to receive thee, in the best manner I can, into my poor heart; come, take possession of it, and make it thy dwelling-place forever. Amen.

XI.

Unless you eat the flesh of the Son of man, you shall not have life in you. — ST. JOHN vi. 54.

As often as you shall eat this bread, . . . you shall show the death of the Lord until he come. — 1 COR. xi. 26.

He that eateth my flesh . . . abideth in me, and I in him. — ST. JOHN vi. 57.

MY Jesus, I desire to approach thy holy table — first, because it is thy will that I should do so, to commemorate thy bitter death and passion, to be united to thee, and to draw thy blessing upon thy Church, and on all religious institutions; upon all those for whom I have ever promised to pray, those who pray for me, and upon all those for whom it is my duty to pray; upon all mankind, and upon myself, thy unworthy servant; to obtain a full release for all the souls in purgatory, especially for any soul or souls of whose sufferings I may in any way be the cause.

It would be advisable to read one or more chapters of the fourth book of the Following of Christ. We would recommend particularly the second, third, fourth, ninth, thirteenth, sixteenth, and seventeenth chapters.



ACTS BEFORE COMMUNION,

WHICH MAY BE USED INSTEAD OF THE PRECEDING
DEVOTIONS.

IMAGINE that our Saviour invites you into the same room in which he ate his last supper with his apostles, to be a witness of the miracle he is there going to perform, and to give you communion with his own sacred hands. How fervent soever your sentiments might have been on that solemn occasion, they ought not to be less so at present; for, as he ordained that this divine food should be daily renewed, for the nourishment of the faithful, till his second coming to judge mankind at the end of the world, so he gives himself no less to us at present than he did at that time to his apostles. Take them now for your model. The accounts which we have in the gospel of this last mysterious supper will furnish you with proper acts for communion. Read them attentively; make them your own by reflection; and let them sink deeply into your heart.

AN ACT OF ADORATION.

The gospel of St. Luke, chap. xxii., informs us that our Saviour sat down, and his twelve apostles with him, to eat the paschal lamb, or comply with the supper of the old law, and institute that of the new in its stead. Who could be otherwise than astonished at seeing a God permit his creatures — nay, even his very enemies — to partake of his adorable body? When he loved his own who were in the world, says his beloved disciple St. John, he loved them unto the end. But this was loving them, not merely to the end of his mortal life, but even beyond it, to the very end of ages, with the utmost excess, and to the farthest limits of love. Contemplate, therefore, with the most attentive recollection, the excellence, the depth, and the extent of the boundless love of our divine Redeemer, of which this mystery is an epitome.

COULD we ever believe, O Lord, or even imagine, that thy love for us was so excessive, had not thine own infallible word convinced us of its truth? Hadst thou, when thou wert about to quit this world, left us thy adorable heart as a pledge of thy affection, or hadst thou, when thy side was pierced, ordered thy precious blood to be distributed throughout thy Church, such favors would justly claim our most grateful acknowledgments. But this would not satisfy the extent of thy love. Thou didst choose, in a godlike manner, to penetrate into the very centre of our hearts, and give thyself to each of us in particular, entirely and forever. With what amazement, then, must not the angels, and the whole hierarchy of celestial intelligences, have beheld such a prodigy! Were they not, in some measure, jealous, to see mankind thus uncommonly favored? But what didst thou discover in me, O Lord, that could thus attract thee? or what couldst thou possibly expect from my indigence? Can I become the dwelling-place of Him who is the delight of the blessed? Alas! had I even the innocence of thy beloved disciple St. John, or the ardent love of thy zealous apostle St. Peter, I should then have some little claim to sit down at thy table; but since I am removed at so great a distance from such holy dispositions, vouchsafe, O Lord, to supply my deficiency by the effusion of thy grace. Whence is this favor to me, O my merciful Redeemer? "What is man, that thou art mindful of him? or the son of man, that thou visitest him?" (Ps. viii. 5.)

AN ACT OF DESIRE.

Reflect on these tender words, which our Saviour pronounced immediately before the supper: "With desire I have desired to eat this pasch with you." (Luke xxii. 15.) For

why should we not feel the most ardent desire to be united to our Lord in this sacrament, when we see him so desirous to visit us, and take up his dwelling in our hearts. Endeavor to excite this desire, by considering how much you stand in need of this bread of life, and by the great esteem this heavenly nourishment deserves.

SINCE thou, O Lord, art so prodigal of miracles, and obligest me to receive thee under such severe penalties, nothing can be more certain than that thou desirest to make my heart thy dwelling-place. With what fervent desire should I not, therefore, endeavor to coöperate with intentions so bountiful ! O my all-sufficient God, though thou standest in no need of me, yet thou hast compassion on my poverty. May, then, the efficacy of thy grace supply my indigence ; may it awaken every faculty of my soul, and render my desires to receive thee worthily still more inflamed ; for though they are arrived at a certain anxiety, I am nevertheless sensible of their being too tepid. Alas ! my Redeemer, why do I not sigh after thee with the same holy fervor as did the patriarchs of the old law, who expected thy coming ? Come, O Lord, and do not delay. Remember, O heavenly Physician, that thou canst not refuse thy all-healing balsam to the wounds of my soul, since thy motive for descending on earth was to heal the sins of men. Although I am needy and poor, yet thou canst enrich me. Although I am enslaved under the tyranny of my predominant passions, yet thou canst break my chains and set me at liberty ; a single word of thine would be altogether sufficient to work these miracles in favor of one so unworthy of thy corporeal presence as I am. Speak it then, O sovereign God, for I can no longer live without thee. Let blind and infatuated worldlings intoxicate themselves with the false, transient, and fading happiness of this life ; for my part, nothing besides thyself can content me, either in

heaven or on earth; for what have I in heaven, or what can I desire on earth, beside thee? Come then, O thou Lamb of God, who takest away the sins of the world. Come, thou beloved of my heart, adorable flesh and precious blood of my Saviour. Come, to nourish, comfort, and enliven my sickly soul. O God of my heart, let me neither love, seek, nor think on any other object but thyself alone; for thou alone art my consolation, my treasure, my joy, my life, my God, and my all. My heart as eagerly desires to receive thee as the wearied stag longs to quench his thirst in the fountains of water. (Ps. xli.)

AN ACT OF FEAR.

The evangelist mentions, that when our Saviour declared to his disciples that one of them would betray him, they were all exceedingly afflicted. "Amen, I say to you, that one of you is about to betray me. And they began every one to say, Is it I, Lord?" (Matt. xxvi.) Let your hearts also give way, for a moment, to the thoughts of that uncertainty which every one is in, of being in the state of grace; examine seriously your real dispositions, and have no other confidence than in the infinite mercy of God.

IF the uncertainty of being worthy of thy love or hatred, O Lord, made even St. Paul, that vessel of election, tremble, how much more reason have not I to apprehend lest some concealed sin, lurking in my heart, might obstruct the salutary influence of those graces which thou hast prepared for them that worthily receive thee in this divine sacrament. May not I, perhaps, like another Judas, give thee the kiss of peace to-day, and basely betray thee to-morrow? or, instead of coming to visit me, as a faithful disciple, dost thou not rather come, with horror and indignation, as to a concealed enemy? How can I answer for the integrity of my confession, the fervor of my contrition, or the sincerity of my resolutions?

Is it not custom, or human respect, that brings me to the foot of thy altar? Have I not still some favorite attachment? and in the resolution I have made of relinquishing my evil habits, have I not spared some favorite, though dangerous passion? With the same heartfelt anguish as thy disciples experienced on the like occasion, I ask thee, O Lord, "Is it I?" But the most abominable traitor, Judas, asked thee the same question. Is not my anxiety, as his was, only false and apparent? 'Tis this thought, O my God, that terrifies me; and it is to thyself alone I have recourse to preserve me from so horrible a sacrilege. No; thou wilt never permit me to be guilty of so horrid a profanation, since thou seest there is no evil I dread so much. Wherefore, my dear Saviour, after being as diligent as I could in my preparation to receive thee, I now rest entirely on thy infinite mercy. "Depart from me, for I am a sinful man, O Lord," (Luke v. 8.) "Son, be of good heart; thy sins are forgiven thee," (Matt. ix. 2.)

AN ACT OF CONTRITION.

By our Saviour's washing the feet of his disciples, to prepare them for this new supper, ("And he began to wash the feet of the disciples, and to wipe them with the towel wherewith he was girded," John xiii.,) we are taught not to confine ourselves merely to detesting those grievous sins which give death to the soul, because we see that the disciples were obliged to undergo this ceremony, though Christ already had declared them pure, and in the state of grace; ("You," said he, "are already clean;") but we should also endeavor to purify our souls as much as possible from even the slightest stains of venial sins, which is signified by the washing of the feet of the disciples.

TO transform a soul so defiled as mine into a state of innocence and purity must be the work of the right hand of the Most High. Ah, my God, I shall never be able to discover any vestige of that

precious innocence which makes a soul so lovely and acceptable in thy sight, unless I trace back my whole life to the days of my childhood. But although I have had the misfortune to forfeit my baptismal innocence by sin, yet there remains for my consolation this sure anchor, whereby I may hope to regain thy favor, grounded on thy infallible promise, viz., that thou wilt never despise a contrite and humble heart.

But if even the enormity of my sins had not exposed me to thy wrath, and consequently to the eternal pains of hell, yet would I nevertheless sincerely detest them. O my God, do not upbraid me with mine iniquities; they are always in my sight; and the bitterness of my regret for having committed them shall serve as a continual punishment of my baseness. Ah, my Redeemer, though I cannot suffer such an excessive degree of anguish as thou didst during thy agony in the garden of Gethsemani, when, in a bloody sweat, thou didst offer thyself as a victim to the eternal Father, yet I am fully determined to suffer with patience every cross or affliction which may fall in my way, as well in atonement for the sins I have hitherto committed as to prevent me from future relapses. Assist me with thy grace, O Lord, and remove every occasion of sin at a distance from me; and as I dread no evil so much as that of offending thee, rather cut the thread of my life than suffer me again to commit a deliberate sin. O my amiable Saviour, inflamed with thy love I am fully resolved to avoid every fault that may in the least displease thee, or diminish the influence of thy graces. Although I have a well-grounded confidence that my soul has been cleansed in the sacrament of penance, still I desire to be washed more and more from my iniquities. "Create a clean heart in me, O God, and renew a right spirit within my bowels," (Ps. l. 12.)

AN ACT OF HUMILITY.

Reflect on these words: "And he gave it to his disciples, and said, Take ye, and eat," &c. It must have been a great cause of confusion to the apostles, when they beheld their Saviour distribute to them his sacred body, not merely that they might honor and adore it, or that they might preserve it as an inestimable relic, but that they might make it their food. Be thou also penetrated with the most profound humility.

WHAT am I, O God of majesty and glory; or who am I, that thou shouldst deign even to look on me? Whence am I honored with so unspeakable a favor as that my Lord and my God should come and visit in person so miserable a sinner and vile a worm of the earth? How dares a being more contemptible than nothing approach so holy a God, eat the bread of angels, and feed on thy divine flesh? Ah, Lord, it is too much; I am not worthy of so great a favor; I shall never, no, never deserve it.

O King of heaven and earth, adorable Sovereign, the Author and Preserver of the universe, behold, I annihilate myself before thee, protesting that I would humble myself as much for thy glory as thou dost here for my salvation. I acknowledge, with the most profound respect, the infinite grandeur of thy divine majesty, and my own miserable baseness. The contemplation of the one and the other fills me with inexpressible confusion. Can I possibly say more, my dear Saviour, than to confess, with the utmost humility, in the words of the centurion, "Lord, I am not worthy that thou shouldst enter under my roof: but only say the word, and my" soul "shall be healed"?

AN ACT OF FAITH.

In consequence of the words pronounced by our Saviour, when he consecrated the bread and wine, — "This is my body," &c., "This is my blood," &c., — the apostles received what Christ then gave them as his real body and blood. Do

thou now, in like manner, make a most lively act of faith in the real presence of Jesus Christ in the blessed eucharist.

SINCE thou, omnipotent God, whose almighty words are creative, productive, and effective; since thou, O eternal Truth, who canst neither deceive nor be deceived; since thou, I say, hast declared that thou art really and actually present, under the appearance of material bread, I therefore implicitly believe it; for what greater proof can I require of the truth of this mystery than thine own infallible word? Yes, my dear Saviour, I openly confess, and am inwardly convinced, that it is thou thyself I am going to receive; thou, who, for my sake, wast born in a manger; thou, who, for my redemption, didst die on the cross, and who, though now gloriously seated on thy heavenly throne, still continuest on earth, under the sacramental veils, to feed and nourish the souls of men. Were I to behold thee with my corporeal eyes, and examine the impressions of the wounds thou didst receive in thy sacred hands and side, as St. Thomas did, still I could not say with more confidence than I now do, that thou art "my Lord and my God." I do not demand a miracle, as a proof of thy real presence; no, Lord, let me rather have the whole merit of faith, for thou hast said, "Blessed are they that have not seen, and have believed." Wert thou, therefore, to speak to me from this very tabernacle, the voice would affect me less than that which resounds in thy gospel and thy Church, founded by thyself, and propagated in a miraculous manner. Though to my senses it appears to be bread, yet, submitting them entirely in obedience to divine faith, I answer, it is thy real body and blood, accompanied by thy soul and divinity. In this faith I am determined to live and die; and were I to suffer a thousand martyrdoms in testimony thereof, I am persuaded that, with the help of thy grace, I would remain im-

movable. "Verily thou art a hidden God, the God of Israel, the Saviour." (Is. xlv.) "I do believe, O Lord; help thou my unbelief." (Mark ix.)

When about to communicate, let your heart be penetrated with a lively sense of the actual presence of your divine Saviour, and at the same time endeavor to recollect the different passages of Scripture above quoted, they being, as it were, an abridgment of the foregoing acts. You may also reflect on the words, "May the body of our Lord Jesus Christ preserve thy soul unto life everlasting," which the priest pronounces at the moment he gives you the blessed sacrament; because they imply that the end purposed in communicating is not simply to abide in a certain regularity of conduct for a few months, weeks, or days, but to persevere faithfully, to the very hour of death, in that state of grace to which a worthy participation of this divine sacrament shall now raise you.

AN ACT OF HOPE.

SINCE thou vouchsafest to come and dwell within me, O my Redeemer, what may I not expect from thy bounty! I therefore present myself before thee with that lively confidence which thy infinite goodness inspires. Thou not only knowest all my wants, but thou art also willing and able to relieve them. Thou hast not only invited me, but also promised me thy gracious assistance: "Come to me, all you that labor and are heavy-laden, and I will refresh you." Behold, then, O Lord, I accept thy gracious invitation: I lay before thee all my wants, my misery, and my blindness, and confidently hope, without the fear of being disappointed, that thou wilt enlighten my understanding, inflame my will, comfort me in the midst of such crosses or afflictions as thou hast appointed I should suffer; strengthen me in all temptations and trials, and with the powerful assistance of thy grace, change me into a new creature: for art not thou, O God, the Master of my heart? and when shall my heart be more absolutely disposed of by thee than when thou shalt have once entered into it?

DEVOTIONS AFTER COMMUNION.

Having received your divine Saviour, cast yourself, in spirit, at his sacred feet; speak to him with your heart; acknowledge your unworthiness, your incapability to adore, love, or thank him as he deserves; and remain, at least for some moments, in humble, grateful, and loving silence.

SOUL of Jesus, sanctify me; body of Jesus, save me; blood of Jesus, purify me: passion of Jesus, strengthen me; spirit of Jesus, enliven me; love of Jesus, inflame me; kingdom of Jesus, come to me; grace of Jesus, replenish me; mercy of Jesus, take pity on me; cross of Jesus, support me; nails of Jesus, hold me; lips of Jesus, bless me — in life, in death, in time, and eternity; and at the hour of death command me to come to thee, that, with thy saints, I may praise thee in glory everlastingly.

I.

Whence is this to me? — **ST. LUKE i. 48.**

GOODNESS inconceivable, I cast myself at thy sacred feet; my soul ardently desires to adore, love, and thank thee, not as much as thou deservest, for this is impossible, but as much as I am capable. My Jesus, my divine Saviour within me, God of infinite goodness, thou seest how incapable I am of acknowledging or even feeling the extent of thy condescension, or of my happiness. Accept then, my adored Lord, accept thy own merits, thy own divine person, in thanksgiving for all thy mercies; and, in union with thy own merits and thy own divine person,

permit me to offer thee my heart, which ardently desires to honor thee in this abode, so unworthy of thee.

II.

God himself will come, and will save you. Then shall the eyes of the blind be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as a hart, and the tongue of the dumb shall be free : for waters are broken out in the desert, and streams in the wilderness. — Is. xxxv. 4–6.

The land that was desolate . . . shall be glad ; and the wilderness . . . shall bud forth and blossom : . . . the glory of Libanus is given to it, and the beauty of Carmel and Saron. — Is. xxxv. 1, 2.

The Holy One of Israel. — Is. xii. 6.

YES, my soul hath found Him whom she loves. (Cant. iii. 4.) My heart hath received its treasure, the dearest object of its affections. Yes, my Jesus is mine, entirely mine. What more could I ask? What more could I ambition? “For what have I in heaven? and besides thee, what do I desire upon earth?” (Ps. lxxii. 25.) O love, consuming love, stronger than death, (Cant. viii. 6 ;) my heart is now the altar on which thou burnest. Let me feel, in the inmost recesses of my soul, thy all-reviving fire ; inflame, transform, and absolutely destroy within me every atom of sin or imperfection. Eternal Wisdom, thou alone knowest the value of these precious moments of thy actual presence in my heart. O, assist me thyself to profit by thy stay ; teach me, by unbounded confidence and ardent love, to obtain from thy merciful heart the blessings thou art come on purpose to bestow. O my God, my Saviour, and only love, thou hast not entered the wretched dwelling of my heart to be a spectator only of all its miseries. No, I feel that thou art come to deliver, enrich, and sanctify me. O, inspire me thyself with the dispositions thou requirest for executing in my soul thy merciful designs. Stay with me, O beloved

Lord, stay with me ; for " the day is now far spent," and the evening of life approaches, (St. Luke xxiv. 29;) stay with me, I conjure thee, for I have yet a thousand woes to expose to thee, the God and Saviour of my soul. Thou well knowest that I do not seek to hide from thee the deep wounds of my heart. No, my sweetest consolation is to expose them to thy view, to lay open to thee my whole soul, and pour all my sorrows into the sacred heart of a God who never yet beheld misery without pity and compassion. O Saviour of my soul, have mercy on me, as I have hoped in thee. Yes, I do hope in thee, my sovereign Life ! In those adorable arms, open to receive sinners, I confidently expect a refuge ; at those sacred feet, where so many have found mercy and pardon, I now throw myself. O, listen to my supplications, or rather to the voice of thy infinite mercy, for that alone is greater than my malice. Remember, O beloved of my soul, that one visit from thee would suffice to sanctify the greatest sinner. Ah, permit not that I should receive thee in vain ; let not thy precious blood fall on the barren soil of my heart without softening it, and producing the fruits of virtue, which thou hast so long expected, and I have so ungratefully refused thee. Too late have I known thee, O eternal Truth, too late have I loved thee, O Beauty, ever ancient and ever new. O, take me out of life this moment, rather than suffer me to wound thy adorable heart by a relapse into sin, or a deliberate infidelity.

III.

He . . . spared not even his own Son, but delivered him up for us all ; . . . hath he not also, with him, given us all things ? — Rom. viii. 32.

FATHER of mercies, and God of goodness, how hast thou loved us ! What return can thy poor creature make thee ? Thanks to thy own infinite love,

I can offer thee Him whom thou hast given me ; him in whom thou art well pleased, thy only-begotten Son and our Redeemer. Behold then, eternal Father, our holy Jesus ; I offer thee his infinite merits in thanksgiving for thy mercies to me and all mankind, in behalf of thy holy Church ; open wide her portals, and send forth streams of strength and sweetness which shall attract all nations to her bosom. O, do not suffer any one to be unfaithful to thy grace ; but, in thy tender mercy, cause all, each, and every one to take shelter in this secure ark. Look with a favorable eye on thy representative on earth, on the bishops, priests, and all who labor in thy vineyard ; make their lives immaculate as the law which it is their duty to inculcate ; and, O my good God, among the ministers of thy sanctuary, I pray especially for him whom thou hast chosen to lead my soul to thee. O, grant that he, who is affording to others “ a lamp to their feet, and a light to their paths,” may himself go generously on, from virtue to virtue, until called by thee to shine among the brightest stars in thy empyreal heaven. And, my infinitely good and almighty Father, I ardently supplicate thee, for the sake of Him who is now all mine, and whose superabundant merits I can now, in a special manner, offer thee, to look with a Father’s loving eye on my dear parents ; grant them thy peace on earth, a happy death, and the possession of thyself in heaven.

IV.

Behold thy Mother. — ST. JOHN XIX. 27.

MY blessed Mother, Mother of my Jesus, be a Mother to me during these invaluable moments which are as awful as they are delightful and propitious. My heavenly guardian, and all ye bright angels that surround his holy altars ; ye angelic

spirits who, prostrate before him, cast your crowns at his feet; blessed St. John, who had the happiness to lean on the bosom of Jesus; all ye, my holy patrons, and all ye blessed inhabitants of the heavenly Jerusalem; ye, who know so much better than I do the depths of his mercies, of his infinite perfections, and how worthy he is of the undivided and devoted affections of my heart, help me to adore, love, and thank him; and obtain for me that the fountain "of living waters, which run with a strong stream from" this life-giving sacrament (Cant. iv. 15), may replenish my soul, wash it, and free it from every obstacle that may prevent the perfect reign of his love in my heart.

V.

Fear not, for I have redeemed thee, and called thee by thy name: thou art mine. — Is. xliii. 1.

NO, my Redeemer, sweetest and most tender friend of my soul, no, I will not fear; thy merciful condescension encourages thy guilty, but, I hope, penitent creature: though viler than dust and ashes, yet will I, with confidence, speak to thee, who, not content with having been "wounded for our iniquities," and "bruised for our sins" (Is. liii. 5), dost, with unspeakable love and mercy, remain amongst us, and visit even our unworthy souls, to "bind up that which was broken," to "strengthen that which was weak," to preserve that which was strong, to feed thy redeemed souls with the manna of heaven (Ezech. xxxiv. 16), and to reward their exertions in thy service with joys ineffable. "Such is my Beloved, and he is my Friend." (Cant. v. 16.) O my Saviour, art thou in truth my Friend? Yes, if I love thee truly, this happiness is mine. But how, my Saviour, can I know if I love thee? With loving condescension thou deignest to relieve my anxious heart: "If you love

me, keep my commandments." Do, then, my God and my all, dilate this heart, and fill it with thy love, that "I may run in the way of thy commandments," (Ps. cxviii. 32.) Do not suffer me ever again to offend thee; do not permit this heart, which thou hast thus honored, to be ever indifferent to thee, or to cherish any thought, feeling, or affection contrary, in the least, to thy infinite perfections; do not permit this tongue, upon which thy sacred body has rested, ever to utter the least impatient or unkind, much less proud, angry, or uncharitable word. Grant that I may courageously resist everything that might be, even in the least degree, displeasing to thee, or prejudicial to a closer union of my soul with thee, and that each successive day may witness some new exertion to evidence my love for thee, who hast loved me so much.

VI.

Thou hast multiplied thy magnificence, and, turning to me, thou hast comforted me. — Ps. lxx. 21.

YES, my adorable Lord, thou hast been inexpressibly bountiful to me. Teach me, then, to reserve nothing in thy service, to despise and renounce forever every gratification which has not thee, my heavenly Spouse, for its object, that I may be less unworthy to "taste and see that the Lord is sweet," (Ps. xxxiii. 9.) O that I could now be united to thee, with the certainty that I should never be separated from thee; but, alas! surrounded as we are by an atmosphere of sin, the most intimate union with thee is exposed to the dreadful danger of being dissolved. What, then, have I not to fear from my natural inconstancy, innate malice, and wretched misery? Do, then, my Saviour, thou who hast redeemed my soul at such a price, do, I conjure thee,

take me out of this life, and condemn me to all that is most painful in the flames which purify thy elect, if thou foreseest that I shall ever again be so ungrateful as to offend thee. O my sweet Saviour, as the accomplishment of thy will is the perfection of thy love, grant me to do thy will in all things, and that this adorable will may be my delight, my only desire. I cast myself with peaceful confidence into those arms which were for me extended on the cross. To thee will I have recourse in all my necessities, pains of body or of soul. Be thou my only joy ; let nothing irrelative to thee have power to charm, delight, or please me. My Jesus, best of friends, grant that thy adorable heart, that loving heart into which an entrance was, upon the cross, opened for me by the spear which pierced thy sacred side, may be my abiding-place until called to thy Father's house, in which I shall behold thee in thy glory, and without the fear of being separated from thee.

VII.

What is there that I ought to do more to my vineyard than I have not done to it? — Is. v. 4.

MY Jesus, most generous of friends, “it is consummated,” (St. John xix. 30;) thou hast given us thyself, (St. John vi.)

“Praise the Lord, all ye nations,” &c. (Ps. cxvi.)
Glory be to the Father, &c.



A PRAYER

EXPRESSIVE OF THE DISPOSITION FOR GAINING
A PLENARY INDULGENCE.

O MY heavenly Father, and most merciful God, although I confidently hope that I have obtained from thy mercy the remission of the eternal punishment which my sins have deserved, yet I have reason to fear that, from want of sufficient contrition and from other defects, there still remains much temporal punishment due to thy justice. Therefore, in order to make satisfaction to thy offended majesty, I am resolved to lead the life of a true penitent, to bear in a spirit of penance all the trials and afflictions with which thy merciful providence may be pleased to visit me, and to be faithful in the discharge of all my duties, however painful and wearisome they may be. But, my God, since all that I can do would not be an adequate satisfaction, I have recourse to the inexhaustible merits of my Redeemer, which thy Church (in virtue of the keys of the kingdom of heaven committed to its supreme pastors in the person of St. Peter, St. Matt. xvi. 19) now holds forth to me. Grant me, O Lord, the dispositions to obtain such a portion of these infinite merits as may be necessary to discharge the debt of temporal punishment due to my sins, and let the immense ransom which Jesus has paid for my salvation be applied to my poor sinful soul, that it may be released from the punishment which it so justly deserves.

Or, when you desire to apply the indulgence to a soul in purgatory, say :

IT is my ardent desire, O my God, to apply to the soul of N. the indulgence which I hope to gain. O, do not, I entreat thee, let my unworthiness be an obstacle to this application of the merits of my Saviour. But if the soul of N. does not need the application of this indulgence, apply it, I beseech thee, to the soul of whose sufferings I may have been the cause ; to the soul whose debt of temporal punishment is greatest ; to the soul that has no one to pray for it ; to the soul that has been most devout to the passion of Christ, to the holy sacrament of the altar, and to the blessed Virgin Mary.

We should frequently endeavor to obtain indulgences for our parents, relations, and for those to whom we are under any obligation.

Those who, to comply with the conditions, say five *Paters* and five *Aves*, are advised to say them in honor of the sacred wounds of Jesus, that thereby the eternal Father may be glorified, and that the superabundant merits of those adorable wounds may be applied as a healing balsam to the wounds of each and every soul, and that they may be impetratory for the necessities of the Church, and for all the intentions expressed in the following prayer :

I OFFER thee, O my God, these five *Paters* and five *Aves*, (or this litany, or —,) for the glory of thy holy name, for the exaltation of thy holy Church, the extirpation of schisms and heresies, for peace among Christian rulers, for all the intentions of the same holy Church.



DEVOUT PRAYERS,
OR FERVENT ASPIRATIONS AFTER COMMUNION.

These may be used instead of the foregoing.

I RETURN thee most hearty thanks, O amiable Jesus, for the inestimable blessing I now enjoy. I praise and glorify thee with my whole soul for the numberless favors I have received from thy bounty. I adore thee now reposing within my breast. O my God and my all, a thousand times welcome! May thy holy name be forever blessed! O sovereign Lord of heaven, how amazing is the excess of thy goodness, in condescending to visit so poor, so vile, so abject a creature as I am. Thou hast vouchsafed to heap thy favors on dust and ashes, to come into this poor cottage, this house of clay, my earthly habitation, and to feed my soul with the heavenly banquet of thy most precious body and blood. O teach me to entertain thee as I ought, and to make thee some suitable return for this thy infinite love. I would gladly make thee some offering in acknowledgment of the rich present thou hast made me, in giving thyself to me; but alas! dear Lord, thou knowest my poverty, and that I have nothing worthy of thy acceptance — nothing but what, on a thousand titles, is already thine. But, O my bountiful Saviour, such is thy goodness that thou wilt be contented with the little I can give thee, although it be thine already. Thou askest nothing but my heart; and this I most

willingly offer thee. O, be pleased to accept it, and make it wholly thine forever. Take full possession of it; I offer it to thee without reserve; I desire to consecrate it eternally to thy service. Disengage it, therefore, from this moment, from the slavery of its passions and vices; stifle in it every desire but that of loving and pleasing thee; inflame it with the fire of divine charity, that it may ever burn with thy love. O may the sweet flames thereof consume my soul, that so I may die to the world for the love of thee, who hast vouchsafed to expire on the cross for the love of me. I cast myself entirely into the arms of thy mercy, and offer thee my whole being, — my body with all its senses, and my soul with all its powers, — that, as thou hast honored them both by thy real presence, so they may both be thy temple forever. O, sanctify and consecrate eternally to thyself this mansion, which thou hast, by a wonderful condescension, chosen this day for thy abode, and grant that, like Zaccheus, I may obtain thy benediction. I offer thee my memory, that it may be ever recollected in thee; my understanding, that it may be always directed and enlightened by thy truth; and my will, that it may be ever conformable to thine. O take me entirely into thy hands, with all that I have and all that I am, and let nothing henceforward, either in life or death, ever separate me from thee any more. Make me according to thine own heart, and let my soul be thy habitation forever. Draw me most powerfully after thee, and guide my steps, that I may cheerfully run in the paths of perfection. Teach me to do thy will in all things. Let thy blessing be upon all my actions, and thy grace direct my intentions, that the whole course of my life, and the principal design of my heart, may ever tend to the advancement of thy glory, the good of my neighbor, and the eternal salvation of my own soul. Amen.

O MY soul, bless the Lord, and let all that is within thee praise and magnify his holy name. Pay him the best homage thou art able, and invite heaven and earth to join with thee in glorifying him forever. O my God, that I could now give thee as much praise, honor, and glory as the blessed spirits incessantly give thee in heaven! O that I could adore thee with the spirit and affection of thy elect! But as I am unable to do this, accept, at least, this my desire and good will. O all ye angels of the Lord, bless the Lord; praise and glorify his holy name. Bless the Lord, all ye saints, and let the whole Church of heaven and earth join in praising and giving him thanks for all his mercies and graces to me, and thus, in some measure, supply what is due from me. But, as all this still falls short of what I owe thee for thy infinite love, I offer to thee, eternal Father, this same Son of thine whom thou hast given me, and his thanksgiving, which is of infinite value: this, I am sure, thou wilt accept. Look not, then, on my insensibility and ingratitude, but upon the face of thy Christ, and with him, and through him, receive this offering of my own poor self, which I desire to make thee. O beauty ever ancient and always new, too late have I known thee; too late have I loved thee. When shall I live only in thee, by thee, and for thee alone? O my God and my all, when shall I see the day, when shall the happy time arrive, when, disgusted with the false happiness of this deceitful world, I shall seek comfort from thee alone, and find rest to my soul? O heavenly manna! O adorable sacrament! O inestimable pledge of God's love to mankind! O standing memorial of Christ's passion and death! O inexhaustible fountain of divine grace! O boundless mercy! O divine charity! O sacred fire, ever burning, and never decaying! Hail, O loving Jesus, my only pleasure and delight, the joy of

my soul, and my portion forever. Let my soul be sensible of the sweetness of thy presence; let me taste how sweet thou art, O Lord. Purify my heart from the dross of all earthly affections; deliver me from my vicious customs; remove from me all the baneful effects of concupiscence. Perfect me in charity, patience, humility, obedience, and all other virtues. O, may I rather die than ever wilfully offend thee. O, may I prove my gratitude by my fidelity to so good a God. Abolish the reign of sin, and establish the kingdom of grace in all hearts. Let the light of thy countenance so shine upon all those who are in the darkness of infidelity as to dispel their errors. Grant peace and union to all Christian nations, and preserve us from the dreadful scourges of war, famine, and pestilence. Convert all sinners; reconcile those who are at variance. Have mercy also on my parents, friends, and benefactors, and on all those for whom I am in any wise bound to pray, that we may all love thee, and faithfully serve thee. Have mercy on all my enemies; forgive them their sins, and fill both their hearts and mind with thy charity. Comfort all that are under any affliction, sickness, or violence of pain. Support those who are under temptation; protect those that are in danger; and grant a happy passage to all that are in their last agony. Have mercy on thy whole Church, on all the clergy, and on all religious, that all may lead holy lives, and sanctify thy name. Extend thy mercy likewise to the souls of all the faithful departed, and admit them to the possession of thy eternal glory. Grant relief to us in all our respective necessities, forgiveness of our sins, the grace of final perseverance, intent everlasting. Amen.

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A PRAYER OF ST. THOMAS OF AQUIN.

I GIVE thee thanks, eternal Father, for having, out of thy pure mercy, without any deserts of mine, been pleased to feed my soul with the body and blood of thy only Son, our Lord Jesus Christ. I beseech thee that this holy communion may not be to my condemnation, but prove an effectual remission of all my sins. May it strengthen my faith ; encourage me in all that is good ; deliver me from my vicious customs ; remove all concupiscence ; perfect me in charity, patience, humility, and obedience, and in all other virtues. May it secure me against all the snares of my enemies, both visible and invisible ; perfectly moderate all my inclinations ; closely unite me to thee, the true and only good, and happily settle me in unchangeable bliss. I now make it my hearty request that thou wilt one day admit me, though an unworthy sinner, to be a guest at that divine banquet, where thou, with thy Son, and the Holy Ghost, art the true light, eternal fulness, everlasting joy, and perfect happiness of all the saints, through the same Jesus Christ, our Lord. Amen.



PRAYERS

WHICH MAY BE SAID DURING VISITS TO THE BLESSED
SACRAMENT, OR AFTER HOLY COMMUNION.

I.

I am come to send fire on the earth, and what will I but that it be kindled? — ST. LUKE xii. 49.

O MY JESUS, since it is thy will that the fire of thy divine love should be kindled in all hearts, fill mine with this divine fire, with those holy flames which burn in thy own most amiable heart. O, by what prodigy am I insensible to thy sacred presence!

But, my Jesus, thou canst do all things: change them, or rather absolutely destroy, in my heart, everything that displeases thee therein. Remain with me, for without thee I cannot live, and grant that I may never be satisfied with anything less than thee. O, let me love thee from this moment without mixture or imperfection. Retrench, destroy, absolutely and forever, everything that is contrary in my soul to the purity of thy love.

II.

AH, my dearest Lord, penetrate my heart with those inflamed darts which pierce and transfix those happy souls that are invariably submissive to the laws of pure love. O, let me be thus sweetly wounded; let so delicious a martyrdom be con-

tinued, ever increased, and at last consummated in the divine ardors of thy all-consuming love. O my adorable Saviour, grant that every respiration of my heart may tell thee, and tell thee with truth, that thou art my only treasure, my God, and my all.

III.

MY JESUS, what may I not hope for from thee, since thou hast given me thyself! Give me then, I humbly beseech thee, that perfect love which will preserve me from sin in this region of death, or take away a life which is desirable only inasmuch as it affords opportunities of increasing thy greater glory, and securing a closer union with thee in eternity. But if it be thy will to prolong my banishment, and delay the enjoyment of thyself, that adorable will is consequently mine. I do not desire that my fate should be otherwise. O my divine Redeemer, thou justly meritest that every wish of my heart and every movement of my will should be absorbed and totally lost in thine. Yes, it is but just that I should resign all to thee; and, had I as much power as I have will to attain the immense good I implore, still would I lay them both at thy sacred feet, that thou mightest both will and act towards me according to thy own adorable will and eternal wisdom.

IV.

O JESUS, my sweet Saviour, thou art a God incomprehensible, self-existing, eternal, infinite in every perfection; but thou art no less good than great, no less merciful than just, no less amiable than omnipotent. Adorable Author of my being, thy power has drawn me from nothing; thy providence has preserved my existence; thy mercy has

redeemed and loaded me with ten thousand benefits; but O, who can number the blessings I have received from thy love? who, but thyself, divine Source of them all, can justly estimate the value of thy own precious gifts, or comprehend the deep, the sublime, the amiable inventions of thy boundless love? Alas! my Jesus, though purchased by thy blood, the object of thy predilection, and so often the temple of thy divinity itself, still I am ignorant of half the love with which I am and ever have been loved. O my God, let me now, at least, begin to correspond, as far as I am able, with the countless multitude of thy graces and mercies. O, let me love thee; let me now commence that sweet occupation for which eternity itself will hereafter appear too short. Let me live for thee, and for thee only.

V.

O MY GOD, how blessed should I be, could I this instant shake off every obstacle to the amiable and desirable union of perfect love! Here below we enjoy thee; thou art our treasure, our life, our all; yea, thou art ten thousand times more than human eloquence can express, even though, forgetful of ourselves and all created objects, we remain lovingly absorbed in thee, and solely intent on pleasing thee alone. But, alas! what are we when abandoned by thee? O, what sad, what fatal experience have we not of our own misery, weakness, and wretchedness! "Unhappy . . . that I am; who shall deliver me from the body of this death?" (Rom. vii. 24.) Who will grant me to break my chains, and escape "as a sparrow out of the snare of the fowlers"? (Ps. cxxiii. 7.) O my God, wound thou my heart so deeply with thy love that, through the opening, my soul may bound forward, and be absorbed in thee, her centre

and repose. O desired of my soul, receive thy willing captive ; bind me eternally in the sweet bonds of thy love, far dearer to my heart than all the boasted liberty of this wretched world.

VI.

O PURITY, O spotless Sanctity, O God of my heart, how seriously important is the slightest fault, the least wilful infidelity ! for in the soul which thou hast chosen out of thousands, which thou hast selected even from among the elect, to be thy Spouse, thou canst not suffer the smallest stain or imperfection. O, retrench then, I conjure thee, everything displeasing to thee ; for I cannot support the idea that my heart, wherein thou residest, should henceforward be unfaithful, should cherish even a momentary feeling contrary to the utmost purity of thy love. I know, my divine Lord, that I am weakness and misery itself ; I know that, if abandoned by thy all-powerful grace, I shall again fall headlong into sin, and grievously offend thee, who, in the excess of thy charity, hast not only laid down thy life for my redemption, but hast also given me thyself in thy adorable sacrament. O, perfect the work thou hast mercifully commenced ; satisfy the longing desires which thou thyself hast excited ; remain with me, and grant that I may be occupied either with thee or for thee.

VII.

What we can know is but as a spark. . . . We shall say much, and yet shall want words ; but the sum of our words is, He is all. — ECCLES. xlii. 23 ; xliii. 29.

MY GOD, I rejoice that thou art all, and that nothing can add to or take from thy essential grandeur. I rejoice that thou wilt be always mercy,

greatness, justice, goodness, and love itself, though these adorable attributes may be abused, forgotten, or even denied. Yes, my Jesus, my Lord and my God. Yes, independently of the praise or forgetfulness of thy creature, thou art, and ever shalt be, the same great, adorable, self-existing Being; thou art "the Word" that "was in the beginning with God," (St. John i. 12.) Thou "and the Father are one," (St. John x. 30.) But, my God, since thou vouchsafest to be pleased with the praise and love of thy unworthy creatures, accept my earnest desire that thou mayest be praised, and ardently, sovereignly loved by all, for time and eternity. Amen.



DEVOTIONS

BEFORE

THE BLESSED SACRAMENT.



I.

O MOST adorable Jesus, whom thy own infinite love induces to dwell among us, thy unworthy servants, in the adorable sacrament of the altar, receive, I beseech thee, my profound adoration. I firmly believe that thou art really present in the holy eucharist, as powerful, as amiable, and as adorable as thou art in heaven: thou hast mercifully hidden the splendor of thy majesty, lest it should deter us from approaching thy sanctuary. I believe thou dwellest on our altars, not only to receive our adorations, but to listen to our petitions, to remedy our evils, to be the strength and nourishment of our souls, our powerful helper, our refuge, and our sacrifice. I hope in that boundless mercy which detains thee among us, poor, weak sinners. I love that infinite goodness which induces thee to communicate thyself so liberally and so wonderfully to thy creatures. I thank thee for so convincing a proof of thy love, and ardently wish that I could worthily acknowledge all the blessings I have ever received from this fountain of grace and mercy. I sincerely regret that this precious pledge of thy love is received by the generality with such coldness and indifference.

Alas! I myself have had too much share, by my ungrateful conduct, in wounding thy merciful heart,

and I am more guilty than others, since very few have been so much favored. Thou hast not only granted me abundantly the general blessings which this fountain of grace pours on the world, but thou hast provided me with most favorable opportunities of loving and adoring thee in this august mystery.

Ah, my good God, I am now convinced that thou deservest from me all the love that my heart is capable of feeling; therefore I humbly consecrate to thee all my affections, and firmly resolve, from this moment, to endeavor to imitate the respect, gratitude, and love which always distinguished those among thy faithful servants who were most peculiarly devoted to the august sacrament of the altar. Accept, O divine Jesus, all the sacrifices of Mass that have been offered, and that will be offered hereafter, throughout the whole world, in thanksgiving for the institution of this amiable mystery; in atonement for all the insults, irreverences, and sacrileges which have ever been committed against it, and to implore for myself and all creatures a solid devotion to the holy eucharist. Mercifully give efficacy to my ardent desire of worthily honoring thee in this adorable mystery, and grant me, through thy divine heart, a share in the purity and fervor of the angels who day and night surround thy sanctuary, and of all those who have loved thee most in this sacred mystery, that I may serve thee with sincerity and perseverance during my life, and be so happy, at length, as to enjoy thee in the splendor of thy glory for a happy eternity. Amen.

II.*

O MY SOUL, what art thou doing? This is not a time to be lost; this time is precious, since thou mayest now obtain all the graces which are neces-

* Number II. may also be used after communion.

sary for thee. Dost thou now behold the heavenly Father contemplating, on this altar, his beloved Son, the dearest object of his complacency? Reject, then, every other thought, reanimate thy faith, open wide thy heart, and demand with confidence whatever thou pleasest.

Dost thou not hear Jesus saying to thy interior, What wilt thou have me to do for thee? I am here for the purpose of enriching thee, and of satisfying the desires of thy heart: ask, then, with confidence, and thou shalt have whatever thou wilt.

Ah, my sweet Jesus, thou art here (come to me) in order to bestow all thy graces upon me, and wishest me to ask for them. I desire neither riches, honors, nor pleasures; what I want, and what I conjure thee to grant me, is, a great sorrow for the injury which I have done thee by my sins. Enlighten my understanding also, that I may clearly discover the vanity of all human things, the value of thy love, and of all those perfections which render thee so worthy of being loved. Change my heart, disengage it from all affection to creatures, and give me a new heart, entirely conformable to thy holy will; a heart which may study in all things thy holy will, and may aspire after nothing but the love of thee. These favors which I ask are more than I deserve, but thou, O Jesus, hast merited them for me; I crave them, therefore, through thy divine merits, through the love which thou entertainest for thy eternal Father, and through the intercession of thy blessed Mother.

III.

ADORABLE JESUS, inexhaustible Source of sweetness and delight, thy divine voice, from the midst of this tabernacle, invites to thee all those who hunger and thirst, that thou mayest replenish

them with the waters of life, and feed their souls with the manna of heaven. O my only Love, I come at thy invitation; I am one of those who have long sighed and thirsted after that celestial peace which is not found in earthly delights, and is only enjoyed by those who have learned to despise them. O thou, who "openest thy hand, and fillest with blessing every living creature," send me not away fasting, "lest I faint in the way." Assist me, for the eyes of all are turned towards thee. Feed my soul which sighs for this bread of heaven, and give me of that "water springing up unto everlasting life," that henceforward I may thirst but for thee alone.

But, Lord, should not my spiritual poverty, my extreme wretchedness, deter me from presuming to approach thy altar, or from hoping to drink at the "fountains of the" Saviour, in union with those who are thy cherished friends and favorite servants?

How shall I presume to solicit favors and graces, which thou hast often granted me, but of which I am now destitute, because I have squandered and abused them? Alas! I have spent the treasures of those graces hitherto received "for that which is not bread, and labored for that which doth not" and cannot "satisfy me." O my adorable Love, and my only real Benefactor, wilt thou pardon me? wilt thou again receive and strengthen me? Yes, I feel that thou wilt. Thou hast not called me to send me away empty. I have deserved to be abandoned; yet I am, notwithstanding, a soul "sought after and not forsaken." O, give me then that bread of life and salvation which thou mercifully offerest without price, but which, though poor of myself, I can purchase with the infinite treasure of my Saviour's merits; give me that "wine," my sovereign Love, "for which thou" thyself "hast labored;" and may I drink it with so ardent a love on earth that it may purchase for me

the bliss of being inebriated with a torrent of delight for eternity.

IV.

O SACRED Victim of love, the eternal Lover of even those who love thee not, the hope and faithful Friend of those who serve thee, behold one who most earnestly desires to know thee as his only good, and to serve thee as his sovereign Lord ; behold one whom thou hast looked on from all eternity, in the designs of thy mercy ; whom thou hast chosen for one of thy own beloved flock ; whom thou hast loved as such, and whose possession, support, and even nourishment thou art in this adorable sacrament. O beloved of my soul, pardon me then if I address thee with such confidence as thy love seems to authorize, and most powerfully attracts. It is not I who forget the immense distance between thy almighty greatness and my contemptible nothingness ; it is thou thyself who hast overlooked ; in my favor, the prerogatives of thy infinite majesty, and, anxious only to obtain my love, hast declared that thy “ delights are to be with the children of men.” O how true it is, that “ having loved ” thy “ own ” who “ were in the world,” thou hast “ loved them to the end,” and stretched thy love to such lengths as were never heard of, until thou thyself hadst deigned to teach us how to love. O, why will not all learn from thee the divine science of perfect love ? Why are not all convinced that, should they even “ speak with the tongues of men and of angels,” and have “ not charity,” they are but “ as sounding brass, or a tinkling cymbal ” ? For my part, O life of my soul, confused and humbled at my past indifference, I now come, and consecrate myself irrevocably to thy love and service. I desire no other dignity than that of a devoted adorer of this amiable mystery ; no other support than this bread of life,

and no other happiness in this world than that which is found by those favored souls who most fervently love thee. Amen.

V.

O MY GOD, my most adorable refuge, terrified at my own weakness, covered with the wounds I have already received, solicited by innumerable passions to offend thee anew, and tortured by the apprehension of being at this moment an object of thy just indignation, I throw myself at the foot of this altar. O Lord, thou in whose "sight the stars are not pure," cast me not away from thy face, and take not thy Holy Spirit from me. I have often and grievously offended thee; I know not whether thou hast pardoned me, or whether I am worthy of love or hatred; I am engaged in a conflict to which, of myself, I am unequal; and by the abuse of the favors thou hast hitherto granted me, I have rendered myself unworthy of those special graces which are necessary to conquer such enemies as mine. Pursued by unceasing solicitations to offend thee, my sovereign Good, wearied by my evil inclinations, and disgusted with the funl of depravity which lies lurking in my heart, I too often doubt whether I may not have committed the evil which I sovereignly dread, and am even on the point of wounding thy adorable heart by despairing of that mercy which cannot be exhausted by ingratitude even greater than mine. O my God, all my misery is before thee, and my conflicts are not hidden from thy sight; thou hast not forbidden thy children to complain to thee, to lay their griefs at thy feet, and pour their sorrows into that paternal bosom where the good and the weak find a secure refuge. Ah, why have I so long delayed to seek thee, my divine Comforter? Why have I not always fled to thee in this most amiable sacrament, where thou art, to all who hope in thee, a Helper, a

Deliverer, a tower of strength from the face of their enemies? Behold me now, my God and Redeemer, behold me at thy sacred feet, oppressed and pursued by inveterate foes, whom thou alone canst put to flight. Arise, then, adorable Jesus, arise, and judge thy own cause; abandon not a soul which combats in thy name, and for thy love; be thou unto me a God, a Protector, and let this august tabernacle be to me a house of refuge, where thou, my divine Master, wilt not only preserve me from grievous falls, but also instruct me in that sublime perfection which springs from humility of heart, and which teaches to detest sin, and at the same time to embrace the abjection which springs therefrom, and dwell with joy on the conviction which it creates of the innate misery of our weak natures. Ah, why should I despond? Am I not resolved to die a thousand deaths rather than offend thee? Yes, my adorable Saviour, I will, with the assistance of thy grace, resist all that is contrary, not only to thy law, but to the perfection of thy love; and all the torments of hell itself I would infinitely prefer to the enjoyment of any worldly delight which would separate me from thee. For these dispositions, Lord, I most fervently thank thy boundless mercy; they come not from myself, but are the effects of thy grace, which is with me, notwithstanding my unworthiness.

I will, then, confidently hope in thy assistance, in that mercy which is above all thy works, and once more cast myself, and all that I am and have, into thy divine bosom. I commit my salvation to thy care; for I am well convinced that it is dearer to thee than it can be to me, and that thou wilt never abandon a soul which thou didst not consider too highly purchased by the sacrifice of thy precious life.

VI.

O MOST amiable Jesus, adorable Victim of such love as no man hath ever shown to his dearest friend, how is it possible that thou still remainest on our altars a passive witness of our ingratitude? How canst thou behold, without indignation, the conduct of those who profess their love for thee, but whose actions contradict their words? Pardon, O Beloved of my soul, pardon my past indifference, my ingratitude, my forgetfulness, and abuse of thy mercies. O, discover to me the love which consumed thy own adorable heart; give me entrance into its inmost recesses, that I may number the pains, and contemplate the anguish, which my salvation cost thee, and then blush at my own tepidity and reserve. Let me learn, in that sacred furnace of divine charity, to consider all things easy and delightful which are done for thee, my divine Lord, and to walk steadily in the thorny road wherein I can best prove my desire to love and imitate thee.

VII.

O MY GOD, my adorable Love, I am firmly convinced that the heart made for thee will be satisfied with nothing less than thyself. I consecrate myself forever to thee in this august mystery, persuaded that the soul created to feast on thy adorable charms can never be so happily, so profitably employed, as in contemplating the most wonderful miracle of thy mercy and love. Come, then, into my heart, that I may enter into thine. Come, and by one sweet transport of thy love, concentrate every power of my soul in thee. Teach me, my heavenly Spouse, to spare no exertion in thy service; to despise and forever renounce every gratification which this world can bestow, that I may deserve to repose

in thy arms, to lean on thy bosom with thy beloved disciple, and to "taste and see how sweet" thou art. Adorable heart of Jesus, delicious abode of the just, and secure refuge of sinners, receive me; thou art "my rest forever and ever;" in thee "will I dwell, for I have chosen it."

VIII.

I WELL know, O Lord, that I have no claim to the blessings which thou dost promise to the innocent and clean of heart. I deserve not a place among the happy few who "have not defiled their garments," and who shall walk with thee "because they are worthy." No, my God; on the contrary, I feel that I am "wretched, and miserable, and poor, and blind, and naked." O divine Lamb, who takest away the sins of the world, wert thou not as rich as thou art in that mercy which is from eternity and unto eternity, I should flee from thy presence, lest the merited rigor of thy justice should crush me to nothing. But when I behold thee in the most sacred host, the Victim for our sins, not my Judge, but my Mediator, I am encouraged to hope that, though I have not walked in innocence, yet thou wilt receive me with those who follow thee whithersoever thou goest. O my sovereign Good, I know thou art willing to sanctify me; I know that, if thou wilt sprinkle me with the adorable blood which is actually present on this altar, I shall be cleansed, and that, if thou wilt wash me, I shall be made whiter than snow. I know that "if thou wilt, thou canst make me clean." Ah, remember, Beloved of my soul, remember that this confidence I feel in thy mercy must be thy gift, and that it is certainly thy will that I should act from its impulse. Reject me not, then, my only hope; receive me into thy adorable heart, and give me entrance into the

wound of thy sacred side—that “opened door which no man can shut,” that gate through which all thy children may safely pass to those realms of bliss where thou, O divine Lamb, who art in the midst of this altar, “shalt rule them, and shalt lead them to the fountains” of the waters of life, where they shall feed on the enrapturing view of thee, the uncreated and eternal beauty, and receive from thyself a superabundant reward of all they shall have done or suffered for thy love.

IX.

O MY GOD, how great is thy mercy and thy forgiveness to them that turn to thee! Thou hast received in this sanctuary a sinner who is unworthy of the least of thy mercies, and hast so inflamed my heart with thy love, that I would joyfully sacrifice my existence at this moment, rather than depart from thee by a wilful transgression. But, O my adorable Jesus, this is not the first time thou hast penetrated my heart, and forcibly inclined my soul to be all thine; yet where is the fruit of those holy dispositions, for which I was indebted to thy gratuitous mercy?

Alas! how should I tremble, when I reflect on my own inconstancy and ingratitude! What could I have found, out of thee, worthy of my love? My God, I feel that I am weak; but in making this acknowledgment, my soul is filled with consolation, because I know that when I am weak, then I am strong, for in my weakness thy divine power will be perfected. Place thyself as a seal upon my heart, and give me such ardent love that each breath, sigh, and desire of my soul may henceforward be so many acts of union with thee in this ineffable and amiable mystery.

X.

O GOD of infinite majesty, behold at thy sacred feet a sinner who has deserved to be eternally banished from this awful sanctuary. Behold the most ungrateful among those who have abused thy mercy, the most hardened among those who have slighted thy promises, and been deaf to thy voice. O adorable Victim of thy own boundless love, were it possible that sentence of death could proceed from this tabernacle, I would flee from thy presence, because I know that a thousand deaths would be insufficient to expiate the enormities I have myself committed against this adorable mystery, as well as the insults of all men, which I am come to acknowledge and deplore. But, Lord, miserable, guilty, undeserving as I am, yet surely I am one of thy own people, a child who will not deny thy presence on this altar, or refuse my firm assent to all the mysteries contained in this miracle of love. Hear me, then, a poor wretch making supplication to thee, and presuming on thy mercy. Listen to me, O injured, but most merciful Redeemer, in behalf of all those unbelieving people who walk in a way that is not good, after their own thoughts; in behalf of all who wound thy adorable heart by fleeing from thy sanctuaries and distrusting thy mercy. Yet, alas! who am I, to implore thy compassion on sinners, whose iniquities I have imitated, and whose ingratitude I have exceeded? O that I could expiate their offences and my own! O that I could offer as much fervent love, as much lively contrition, as thou receivest contempt and insult, and art treated with ingratitude and forgetfulness in this most amiable mystery! I have nothing of myself, I acknowledge, nor can I do anything to please thee; still I am enabled by thy actual residence on this altar, in quality of my Victim, *to offer some satisfaction for all thou endurest*

for me. Accept, then, divine heart of my Saviour, the love with which thou art thyself consumed, to atone for the indifference of all men. Remember the tenderness with which thou hast loved them, the mercy with which thou hast redeemed them, the patience with which thou hast waited for them, and then have mercy on them, lest they should perish.

XI.

O MY GOD, the wise and adorable Distributer of thy own gifts, permit me, at the foot of thy tabernacle, to praise thee in thy saints, and to extol thy power in the miracles of mercy thou hast so often wrought in favor of weak mortals; permit me, O Lord of majesty, to glorify thy name for the graces bestowed on those who are solely devoted to thy love. O spotless Sanctity, may thy happy disciples learn from thee, their divine Master and Model, to know and to appreciate their happiness by living but for thee, who art their praise and their God, that hath done for them such great and admirable things. Teach them, immaculate Lamb, to yield not to the angels in purity, to the seraphim in ardor, or to the cherubim in desire and in effort to know their Beloved, who is "chosen out of thousands." Let their eyes feast but on thy enchanting beauty, their ears be open but to thy divine voice, and their hearts be sensible only to the inspirations of thy mercy and love.

XII.

O SACRED Victim of my salvation, how dear must my soul be to thee, since, not content with dying to purchase my eternal happiness, thou still continuest, on this altar, the life-giving sacrifice by which thou didst redeem the universe! I most firmly

believe that thou art present on this altar, the same Victim that once expired, for my sake, on Mount Calvary ; I believe that, in this most amiable mystery, thou art always living to make intercession for us ; I believe that the adorable blood which gushed from every pore of thy sacred body now flows on this altar as really, abundantly, and efficaciously as it once did on that of Calvary, and that the love which consumed thy divine heart in the midst of thy torments still glows with undiminished ardor. Save me, then, O Jesus, I conjure thee, and grant that I may lose everything rather than the recollection of what thou hast done and still doest for my sake. Let thy humiliations be my glory, thy cross my support, and thy amiable, adorable sacrament my treasure and refuge. Grant that my sweetest comfort may be to weep at the foot of thy altars, not over thee, but for my sins, and the offences of those for whom thou hast suffered.

A PRAYER FOR A SPIRITUAL COMMUNION.

O MY sweet Saviour Jesus Christ, thou art my sovereign Good, the Fountain of all good, my God, and my all. I most firmly believe that for us sinners, and for our salvation, thou wast pleased to come down from heaven, to take upon thyself, by the mystery of the incarnation, our human nature, and to become one of us, that so thou mightest be our High Priest and Victim ; I most firmly believe that thou offeredst thyself upon the cross a sacrifice for us all, after having suffered many cruel torments, and that by thy glorious resurrection and admirable ascension, thou hast opened the gates of heaven for us ; I most firmly believe that in these sacred mysteries thou art truly and really present, and that thy sacred body and blood are here received by the faithful *in remembrance of thy death*. O, how happy are

DEVOTIONS BEFORE

those souls who worthily receive thee in this divine sacrament! O, what graces, what sanctity, do they receive from the Fountain of all sanctity! O that I were so happy as to be worthy to approach, this day, to thy heavenly banquet, and to feed on the food of life, the bread of angels! But, alas! I am the most wretched of all sinners, who, from my first coming to the use of reason till this hour, have in innumerable ways offended thee, my God. My soul is overspread with a universal leprosy, covered on all sides with ulcers, and is unclean and filthy beyond measure, and therefore infinitely unworthy to approach the Lord of purity and sanctity. In this lamentable state, I dare not so much as look up towards thy altar, much less approach it. With eyes and heart cast down, and with a deep sense of my manifold treasons and great unworthiness, I humbly beg pardon of thee for all my sins, and implore thy mercy. O Fountain of mercy, have compassion on me, and suffer me at least to sigh after thee, and though I am unworthy of thy embraces, permit me, like the penitent Magdalen, to present myself at least before thy feet, and wash them in spirit with my tears. O, may thy sacred blood, which thou hast shed for all sinners, cleanse my poor soul, this day, from all its filth. O, come to me, dear Lord, in spirit, and take possession of all the powers of my soul. May I be recollected in thee; enlighten my understanding, and inflame my will with thy love. O, let me be thine and thou mine, from henceforth and forever, and grant that nothing in life or death may ever separate me from thee any more. In this one prayer, O Lord, and in all things else do with what thou wilt.

ANOTHER PRAYER.

O MY sweet Jesus, I do not deserve to approach thee ; but I humbly beseech thee, for thy own mercy's sake, and through the love which thou hast ever borne my unworthy soul, to grant that I may, as the Chanaan woman, gather some of the crumbs which fall from thy holy table.

ANOTHER PRAYER.

O MY adorable Saviour, I am not worthy to receive thee ; but do thou supply my want of dispositions ; pardon me my sins ; I detest them from my heart, purely because they are displeasing to thee. Accept my ardent desire to be united to thee, and mercifully grant that I may love thee, with my whole heart, with my whole soul, and with my whole mind.

XIII.

I KNOW, my adorable Lord, that thou dost, by thy divine immensity, pervade the whole universe ; and that, “ if I take my wings early in the morning, and dwell in the uttermost parts of the sea, even there also shall thy hand lead me, and thy right hand shall hold me.” Yet, my dearest Lord, in thy churches only does thy holy humanity abide on earth, and in them only can I approach and kneel at the feet of Him who was pierced for my transgressions, and who remains with us to apply his all-atoning, all-efficacious merits to my needy, guilty soul. Yes, my Redeemer, thou art truly here my Saviour, and the Saviour of all. The inexpressible consolation, sweetness, and strength, which, when before thy tabernacle, I feel within my soul, tell me that my Jesus, the divine fountain of all consolation, sweetness, and *strength, is near, and from his mercy-seat, in the*

midst of us, regards with tender compassion the poor, unworthy, guilty sinner at his feet. But, my dearest Saviour, sovereign Lord of my soul, I must now for some hours leave, at least in body, this hallowed temple, this favored residence of thy sacred humanity amongst us ; and, O most merciful Saviour, God of tender compassion and infinite love, that which to me is unutterably sweeter than honey or the honeycomb, is my cherished station here before thy tabernacle, at thy sacred feet. But, my God, my Saviour, as true love consists in a perfect conformity to thy will, I cheerfully make the sacrifice, which I know thou thyself requirest of me, since the voice of obedience is the voice of thy will in my regard. But do not let me go without thy blessing ; grant that it may no longer be I who live, but thou, my Jesus, who livest in me ; that, amidst my exterior occupations, my heart may be continually turned towards our sacred tabernacle, in which, O mystery of infinite love and goodness, thou remainest for the benefit of the souls thou hast so mercifully redeemed.



THE LITANY
OF
THE BLESSED SACRAMENT.

LORD, have mercy on us.
Christ, have mercy on us.
Lord, have mercy on us.
Christ, hear us.
Christ, graciously hear us.
God the Father of heaven,
God the Son, Redeemer of the world,
God the Holy Ghost,
Holy Trinity, one God,
O living bread, which came down from heaven,
O Saviour of Israel, who art truly a hidden
God,
O wheat of the elect,
O wine, which makest virgins,
O bread yielding dainties to kings,
Continual sacrifice,
Clean oblation,
Lamb without blemish,
Food of angels,
Hidden manna,
Memorial of the wonders of God,
Supersubstantial bread,
Word made flesh, and dwelling among us,
Holy Victim,
Chalice of benediction,
Mystery of faith,

Have mercy on us.

LORD,

Gift of God, exceeding all fulness,
Singular pledge of divine love,
Overflow of divine liberality,
Most holy and august mystery,
Remedy, which confers immortality,
Awful and life-giving sacrament,
Bread, by the omnipotence of
changed into flesh,
Unbloody sacrifice,
Our food and our guest,
Delicious banquet, at which minis
are present,
Sacrament of piety,
Bond of unity,
Offerer and oblation,
Spiritual sweetness, tasted in its
Reflection of holy souls,
Viaticum of those who die in the
Pledge of the glory to come,

By that profound humility which prompted thee to wash the feet of thy disciples,	} <i>O Lord, deliver us.</i>
By that most ardent charity which moved thee to institute this divine sacrament,	
By thy most precious blood, which thou hast left to us on our altars,	
By the five wounds, which, for our sake, thou receivedst in thy most sacred body,	

We sinners do beseech thee to hear us.

That thou vouchsafe to preserve and increase in our hearts the reverence and devotion due to this admirable sacrament, we beseech thee to hear us.

That thou vouchsafe, by a sincere confession of our sins, to make us worthy of a frequent participation of the holy eucharist, we beseech thee to hear us.

That thou vouchsafe to deliver us from all heresy, perfidiousness, and blindness of heart, we beseech thee to hear us.

That thou vouchsafe to impart to us the precious and heavenly fruits of this holy sacrament, we beseech thee to hear us.

That thou vouchsafe, at the hour of our death, to strengthen and comfort us with this celestial viaticum, we beseech thee to hear us.

Son of God, we beseech thee to hear us.

Lamb of God, &c.

Christ, hear us. Christ, graciously hear us.

V. Thou hast given them bread from heaven.

R. Having in it all that is delicious.

Let us pray.

O GOD, who in this wonderful sacrament hast left us a memorial of thy passion, grant us, we beseech thee, so to reverence the sacred mysteries of thy body and blood that we may always find in our souls the fruit of thy redemption, who livest and reignest, world without end. Amen.

A VISIT TO THE BLESSED SACRAMENT.

Guardian Angel.

JESUS is very lonely. He is weary waiting for those whom he loves, but who forget him. Let us visit him. Walk gently; the church is a holy place; God is here. Kneel and adore him. It delights the dear Heart of Jesus to have you near him; listen to his sweet voice speaking to your heart.

Jesus.

My child, you need not know much in order to please me; only love me dearly. Speak to me as you would talk to your mother, if she had taken you in her arms. Have you no one to recommend to me? Tell me the names of your relations, of your friends; after each name add what you wish me to do for them. Ask a great deal; I love generous hearts that forget themselves for others.

Tell me about the poor whom you want to help, the sick whom you have seen suffer, the sinner whom you would convert, the persons who are alienated from you, and whose affections you wish to win back. For all recite a fervent prayer. Remind me that I have promised to grant every prayer that comes from the heart; and surely the prayers are heartfelt which we say for those whom we love and who love us.

Have you no favors to ask for yourself? Write, if you like, a long list of all your wishes—all the needs of your soul—and come and read it to me. Tell me simply how self-indulgent you are, how proud, touchy, selfish, cowardly, idle; ask me to help you to improve. Poor child, do not blush! There are in heaven many saints who had the same faults as you; they prayed to me, and little by little they were heard and assisted.

Do not hesitate to ask me for the goods of body and mind — for health, memory, success. I can give everything, and I always give when the gifts would make souls more holy. What do you want to-day, my child? Oh, if you knew how I long to do you good!

Have you no plans to interest you? tell me all about them. Do they concern your vocation? What do you think of? What would you like? Are you planning some pleasure for your mother, your family, your guardians? what do you wish to do for them?

And have you no thoughts of zeal for me? Do you not care to do a little good for the souls of your friends — of those whom you love, and who perhaps forget me? Tell me who interests you, what motive urges you, what means you wish to take.

Confide to me your failures; I will show you the cause. Whom do you wish to see interested in your works? I am the master of all hearts, my child, and I lead them gently where I please. I will place about you those who are necessary to you; never fear!

Have you nothing to annoy you? My child, tell me your annoyances, with every detail.

Who has pained you? Who has wounded your self-love? Who has treated you contemptuously? Tell me all, and then say you forgive and forget; and I will give you my blessing.

Do you dread something painful? Is there in your soul a vague fear which seems unreasonable and yet torments you? Trust fully in my providence. I am here; I see everything; I will not leave you.

Are there about you friends who seem less kind than formerly, who neglect through indifference or forgetfulness, without your having consciously done anything to wound them? Pray for them, and I will restore them to you, if their companionship is good for you.

Have you no joys to tell me? why not confide to me your pleasures? Tell me what has happened since yesterday to console you, to make you happy, to give you joy. An unexpected visit has done you good; a fear was suddenly dispelled. You have met with unlooked for success; you have received some mark of affection — a letter, a present; some trial has left you stronger than you supposed. All these things, my child, I obtained for you. Why are you not grateful? Why do you not say, "I thank you"? Gratitude draws benefits, and the benefactor loves to be reminded of his bounty.

Have you no promise to make me? You know I read the very bottom of your heart. Men are deceived, but not God; be frank.

Are you resolved to avoid that occasion of sin, to give up the object which leads you astray? — not to read that book which excites your imagination; to withdraw your friendship from that person who is irreligious, and whose presence disturbs the peace of your soul? Will you go at once and be kind to that companion who annoyed you?

Well, my child, go now and resume your daily work. Be silent, modest, patient, charitable; love the Blessed Virgin dearly; and to-morrow bring me a heart even more devoted and loving. To-morrow I shall have new favors for you.

LOVING SOUL.

Sweet Jesus, since thy will ordains
These daily cares of mine,
And since I may not break the chains
That keep me from thy shrine,
O, make me as a little torch
Of purest charity,
To kindle in indifferent hearts
The tend'rest love of thee.

PRAYER TO THE MOST HOLY SACRAMENT, AND TO THE
SACRED HEART OF JESUS.

SEE where thy boundless love has reached, my loving Jesus! Thou, of thy flesh and precious blood hast made ready for me a banquet whereby to wholly give me thyself. Who drove thee to this excess of love for me? Thy Heart, thy loving Heart, O adorable Heart of Jesus! burning furnace of divine Love! Within thy sacred wound, take thou my soul, that, in the school of charity, I may learn to love that God who has given me such wondrous proof of his great love. Amen.

PRAYER AT THE END OF THE VISIT TO THE BLESSED
SACRAMENT.

BEFORE retiring, I beg thy pardon, O my God, for my distractions, my tepidity, and for all the faults which I have committed in thy divine presence during this visit. I leave thee my heart; fill it with grace and love; and before I retire from thee, my God, give me thy divine blessing. I ask it for this moment and for all my life, that I may live henceforth for thee alone.

EJACULATIONS.

I ADORE thee every moment, O living Bread of Heaven, great Sacrament!

Jesus, Heart of Mary, I pray thee send thy blessing on my soul!

Holiest Jesus, loving Saviour! I give thee all my heart.

Sweet Heart of Jesus! be thou my love.

May all know, adore, and praise every moment, always the most holy and most divine Sacrament!

O Sacrament most holy! O Sacrament divine!
All praise and thanksgiving be every moment thine!

DEVOTIONS TO THE SACRED HEART OF JESUS.

CONFRATERNITY OF THE SACRED HEART OF JESUS.

THE object of the devotion to the Sacred Heart of Jesus is to honor the ardent charity with which that divine heart has always been inflamed for mankind. The faithful servants of God have in all ages practised this devotion; but since the last century it has been much more extensively diffused, in consequence of a revelation made to a fervent religious, in a convent of the Visitation, in France. In 1803, his holiness Pius VII. approved an association of the Sacred Heart, established in Rome, granting it special indulgences, with the privilege of aggregating to itself other associations of the Sacred Heart throughout the Church. To be received into a confraternity of the Sacred Heart, it is necessary to apply for admission to the clergyman, who is empowered to this effect, and who records the names of applicants in a register kept for this purpose.

The particular intention of this devotion is, to make reparation for the outrages committed against the Heart of Jesus during his mortal life; outrages which continue to be committed against him in the adorable Eucharist, which is the sacrament of his love.

It was for this end that our Lord revealed to venerable Sister Mary Alacogne, that he wished the festival and devotion of the Sacred Heart to be instituted in the Church.

It is related in the life of this holy nun, that, being one day in prayer before the blessed sacrament, Jesus showed her his Heart surrounded with thorns, surmounted by a cross, and placed upon a throne of fire; and that he said to her: "Behold the Heart that has so loved men, and has spared nothing to testify its love for them, even to the consuming of itself for their sake; but ~~but~~ ^{in return}, receives from the generality of mankind not honor and ingratitude. What ~~what~~ ^{what}

me most is, that hearts which treat me thus have been consecrated to me." Our Saviour then bade her use her utmost endeavors to procure the celebration of a particular festival in honor of his divine Heart, on the first Friday after the Octave of Corpus Christi; and this, for these principal intentions:

1. That Christians might return him thanks for the ineffable gift bestowed upon them in the blessed Eucharist.
2. That they might repair, by their homage and adoration, the irreverence and contempt with which he has been treated by sinners in this most holy sacrament.
3. That they might give him the honor due unto him, but withheld from him in so many churches, where he is so little loved, revered, and adored.

He promised to pour out abundantly the riches of his Heart on all who should practise this devotion, not only on the feast itself, but on other days when they visited the blessed sacrament.

Confraternities of the Sacred Heart have been established and enriched by the Holy See with numerous indulgences.

The *Plenary Indulgences* granted to the Associates (with the usual conditions *) are as follows:

1. On the day of admission.
2. On the feast of the Sacred Heart.
3. The first Friday or the first Sunday in each month.
4. On any one day in each month, at choice.
5. At the hour of death, on condition of invoking (at least mentally) the holy name of Jesus.
6. On Christmas-day, Maundy-Thursdays, Easter-day, and Ascension-day.
7. On the feasts of the Conception, Nativity, Annunciation, Purification, and Assumption of the Blessed Virgin; on All Saints, All Souls, and on the feasts of St. Peter and St. Paul, St. Joseph and St. John the Evangelist.
8. On the six Fridays or the six Sundays preceding the feast of the Sacred Heart, according as it is celebrated on the Friday or on the Sunday after the feast of Corpus Christi.
9. On the feast of St. Gregory the Great.

* 1. To gain the plenary indulgences Nos. 6 and 7, as well as the partial indulgences 1, 2, 3, 4, and 5, it is necessary to pay a visit to the chapel of the Confraternity, or to perform some other work of piety enjoined by a confessor, not as a sacramental penance, but as a condition of the indulgence.

2. To gain the plenary indulgence No. 8, and the partial indulgence No. 6, it is necessary to visit a church or chapel of the Confraternity in which is celebrated the feast of the Sacred Heart.

The *Partial Indulgences* are :

1. Thirty years and their quarantines,* on the three days after Christmas-day; on the feast of the Circumcision and the Epiphany; the Sundays of Septuagesima, Sexagesima, and Quinquagesima; Good Friday and Holy Saturday; every day during the Octave of Easter; on Low Sunday, the feast of St. Mark, and the Rogation-days; and on Whit-Sunday, and during its Octave.

2. Twenty years and their quarantines, on Palm-Sunday.

3. Fifteen years and their quarantines, on Ash-Wednesday, the fourth Sunday of Lent, the third Sunday of Advent; on the Eve and at the Midnight and Daybreak Masses of Christmas.

4. Ten years and their quarantines, on the first, second, and fourth Sundays of Advent; every day in Lent (except those mentioned above), the Vigil of Pentecost, and the three days of the Ember-weeks.

5. Seven years and their quarantines, on the Visitation and Presentation of the Blessed Virgin, and on the feasts of the Apostles mentioned above.

6. The same on every day of the Novena preceding the feast of the Sacred Heart.

7. Seven years and their quarantines, on the four Sundays immediately preceding that feast.

8. The same, at every visit to a picture of the Sacred Heart of Jesus in any church or chapel where it is exposed to public veneration; the conditions being contrition and prayers for the Pope's intention.

9. Sixty days for every work of piety performed by the members.

N. B. — These indulgences are applicable to the souls in Purgatory.

All that is required of the Associates, in order to obtain the privileges attached to the Confraternity (after admission by a duly authorized priest), is to say, every day, the Lord's Prayer, the Hail Mary, and the Apostles' Creed, once, with the following aspiration :

O, sweetest Heart of Jesus, I implore
The grace to love thee more and more.

N. B. — That all Christians may more easily partake of these spiritual treasures, Pope Pius VII., by a Rescript of the 15th of June, 1806, was pleased that the indulgences, which were only

* A *quarantine* signifies a Lent, or forty days.

granted to the members of the Sodality of the Sacred Heart of Jesus, should be likewise extended to the faithful in every part of the world, who cannot form themselves into a Confraternity or Pious Union, and who may find it difficult to get their names enrolled in the pious association existing in Rome, or in any other Sodality duly established, provided they fulfil the conditions specified.

An Act of Consecration to be made before a Picture of the Sacred Heart.

I, N. N., desirous to make the best return in my power for thy benefits, and the most ample atonement for my transgressions, give thee my heart, and consecrate my whole being to thee, () amiable Jesus ; and I purpose, with the assistance of thy grace, never more to offend thee.

The faithful, who, contritely and devoutly, say the above act daily, before a picture of the Sacred Heart, may gain *one hundred days' indulgence* each time, and a *plenary indulgence* once a month, on any day, at option, provided they comply with the usual conditions. These indulgences are applicable to the souls in Purgatory.

Form of Admission into the Confraternity of the Sacred Heart of Jesus.

I, ———, for the greater honor of Jesus Christ crucified, and of his divine Heart, burning with love in the blessed Eucharist, and also to repair the outrages he receives in this august sacrament, associate myself, of my own free will, to the faithful received into this pious Confraternity ; I desire to participate in the indulgences with which it is enriched, and in the good works therein performed ; both for the expiation of my own sins, and for the assistance of the suffering souls in Purgatory.

O sweet Jesus ! inclose in thy Sacred Heart all the members of this Association ; grant that, faithfully *observing the precepts of thy law, and fulfilling the*

duties proper to their condition, they may be more and more inflamed with the fire of thy divine love. Amen.

Received at, on this day of

— — — — —, *Director.*

Live, Jesus! live and let it be
My life to die for love of thee. Amen.

— — — — —

AN ACT OF CONSECRATION TO THE SACRED HEART OF JESUS.

O MOST amiable Heart of my divine Redeemer, considering thy infinite love for all men, and for me in particular; in view of the oppressing grief and other pains thou hast endured for my sins; in view of the most precious blood thou hast been pleased to shed for my redemption; in view of the excessive love thou hast shown us in the institution of the most blessed sacrament of the altar; and in view of those infinite perfections which make thee so amiable, I, N., do this day consecrate myself to thee without reserve for the remainder of my life. I consecrate to thee my body, my soul, my thoughts, my desires, my words, my actions, and my sufferings, desiring thereby to contribute to thy greater glory. In particular, I consecrate to thee my heart, with all its motions, desiring it may love thee alone, rejoice in thee alone, and breathe for thee alone. Receive it then, O divine Heart of Jesus, purify it, sanctify it, and inflame it with thy most pure love, that it may no longer act but by the motion of thy love; nor suffer, but for thy love; grieve only, because it loves thee so little; find its only joy in thy love; desire nothing but a continual increase of that love; and fear nothing but the extinction, or even a diminution, of that love. In a word, make my heart like to thee,

that by thee, with thee, and in thee, it may eternally love the Father, the Son, and the Holy Ghost. Amen.

REPARATION OF HONOR TO THE SACRED HEART.

O MOST amiable and adorable Heart, centre of all hearts, glowing with charity, and inflamed with zeal for the interest of thy Father, and the salvation of mankind! O Heart, ever sensible of our misery, and ever ready to redress our evils; the real Victim of love in the holy eucharist, and a propitiatory sacrifice for the sins of men! Seeing that the generality of Christians make no other return for these thy mercies than contempt of thy favors, forgetfulness of their own obligation, and ingratitude to the best of benefactors, is it not just that we, thy servants, penetrated with the deepest sense of the like indignities, should enter upon a due and satisfactory reparation of honor to thy most sacred Majesty? Prostrate, therefore, in body, and humbled in mind, before heaven and earth we solemnly declare our utter detestation and abhorrence of such a conduct. Inexpressible, we know, was the bitterness which the multitude of our sins brought on thy tender heart; insufferable the weight of our iniquities, which pressed thy face to the earth in the Garden of Olives; and insurmountable thy anguish, when, expiring with love, grief, and agony, on Mount Calvary, with thy last breath thou wouldest reclaim sinners to their duty and repentance. This we know, O dear Redeemer, and would most willingly redress these thy sufferings by our own, or share with thee in thine.

O merciful Jesus, ever present on our altars, and with a heart open to receive all who "labor and are burdened!" O adorable Heart, source of true contrition, impart to our hearts the true spirit of penance, and to our eyes a fountain of tears, that we may bewail

and wash off our sins, and those of the world. Pardon, divine Jesus, all the injuries, reproaches, and outrages done thee, through the course of thy holy life and bitter passion; pardon all the impieties, irreverences, and sacrileges which have been committed against thee in the sacrament of the eucharist, from its first institution. Graciously receive the small tribute of our sincere repentance, as an agreeable offering in thy sight, and in requital for the benefits we daily receive from the altar on which thou art a living and continual sacrifice, and in union with that bloody holocaust thou didst present to thy eternal Father on Mount Calvary from the cross.

Sweet Jesus, give thy blessings to the ardent desire we now entertain, and the holy resolution we have taken of ever loving and adoring thee, after a proper manner, in the holy eucharist, thy sacrament of love; thus to repair, by a true conversion of heart, and a becoming zeal for thy glory, our past negligence and infidelity. But thou, O adorable Heart, who knowest the clay of which we are formed, be thou our Mediator with thy heavenly Father, whom we have so grievously offended. Strengthen our weakness; confirm our resolution; and with thy charity, humility, meekness, and patience, cover the multitude of our iniquities. Be thou our support, our refuge, and our strength, that nothing henceforward, in life or death, may separate us from thee. Amen.

THE PRAYER OF ST. GERTRUDE TO THE HEART OF JESUS.

HAIL, O sacred Heart of Jesus, living and quickening source of eternal life, infinite treasury of the divinity, burning furnace of divine love! thou art my refuge and my sanctuary. O my amiable Saviour, consume my heart with that burning fire with

which thine is ever inflamed ; pour down on my soul those graces which flow from thy love, and let my heart be so united with thine that our wills may be one, and mine in all things conformed to thine. May thine be the standard and rule of my desires and of my actions. Amen.

Let us pray.

O GOD, who, out of thy immense love, hast given to the faithful the most sacred heart of thy dear Son, our Lord, as the object of their tender affections, grant, we beseech thee, that we may so love and honor this pledge of thy love on earth, that by it we may merit to love both thee and thy gift, and be eternally loved by thee and this most blessed heart in heaven, through the same Jesus Christ our Lord, thy Son, who liveth and reigneth with thee in the unity of the Holy Ghost, one God, world without end. Amen.

O SACRED HEART of Jesus, overflowing with all sweetness, to thee we recommend ourselves and all our concerns, parents and relations, our superiors, benefactors, friends, and enemies ; extend thy care to all such as lie under any affliction, and to those who labor in the agony and pangs of death ; cast an eye of compassion on the obstinate sinner, but particularly on the poor souls in purgatory, and also on those who are engaged in the holy confederacy of honoring and worshipping thee. Bless these in particular, O bountiful Heart, and bless them according to the extent of thy goodness, mercy, and charity. Amen.

A DEVOUT ASPIRATION TO THE SACRED HEART.

MOST amiable Heart of Jesus, beloved object of our most tender affections, may all honor, glory, love, and benediction be ever given to thee. Be thou our comfort in adversity, our guide in prosperity, our safety in dangers, and protection against all our enemies, visible and invisible. Amen.

ACTS OF ADORATION.

The ensuing four and twenty acts of adoration to Jesus Christ in the Blessed Sacrament may be recited by way of reparation for all the offences committed against him by mankind.

1. **J**ESUS, our Lord and our God, ever adorable, O that we could be present in all the churches throughout the universe where thou art not adored as thou oughtest to be, and where thy inflamed love is not repaid with gratitude worthy of thy majesty! We fly, at least in spirit, to these holy places now profaned, and offer on thy altars there the fervent love and adoration of thy holy Mother, in compensation for the injuries ever done thee by the Jews, by heretics and bad Christians. *Eternal praise and thanksgiving be to the most holy and most divine sacrament.*

2. O Jesus, true Sun, that enlightens the Church, and raises into a flame the hearts of thy servants, we adore thee; and to repair the sloth, indifference, and tepidity of so many thoughtless persons, who, though favored with the presence of so burning a luminary, remain cold, insensible, and inanimate, we offer up to thee all the inflamed desires of the seraphim. *Eternal praise, &c.*

3. We adore thee, O eternal Wisdom; and to repair the gross ignorance which has caused us to

offend thee, we offer up to thee all the knowledge of those most enlightened spirits, the cherubim. *Eternal praise, &c.*

4. We adore thee, O most meek and merciful God ; and to repair all the sins of anger, passion, and revenge, highly offensive in thy sight, we offer up to thee the peace, mildness, and tranquillity of the thrones. *Eternal praise, &c.*

5. We adore thee, O sacrament of love ; and to repair all the thoughts and criminal desires conceived even at the foot of thy altars, we offer up to thee all the pure affections and chaste desires of the dominations. *Eternal praise, &c.*

6. We adore thee, O immaculate Lamb, that takest away the sins of the world ; and to repair all the irreverences, gazing at dangerous objects, and disrespectful postures during the time of holy Mass, we offer up to thee the profound respect of the choir of virtues. *Eternal praise, &c.*

7. We adore thee, O source and origin of all sanctity and innocence ; and to repair the abominations committed by wicked priests, who consecrate and receive thee in the state of mortal sin, we offer up to thee the profound adoration and holiness of the powers. *Eternal praise, &c.*

8. We adore thee, sovereign Lord of the universe, to whom all knees, both in heaven and earth, should bend, all reverence be paid ; and in order to repair the many blasphemies against thy honor, we offer up to thee the praises and homage of the principalities. *Eternal praise, &c.*

9. We adore thee, Saviour of the world, to whom all fidelity and glory is due ; and to repair the sacrilegious communions and treacheries of so many false consciences, we offer up to thee the fervent and faithful zeal of the archangels. *Eternal praise, &c.*

10. We adore thee, the delight of heaven and

earth ; and to repair the neglect, indifference, and contempt which mankind show of that loving invitation by which thou callest them to thy sweet embraces in the holy eucharist, we offer up to thee the ready obedience, contempt, and happiness of the angels. *Eternal praise, &c.*

11. We adore thee, never-failing Bounty and Goodness ; and to repair man's offensive diffidence in thy tender mercy, we offer up to thee the steadfast reliance and assurance of the holy patriarchs in thy promises. *Eternal praise, &c.*

12. We adore thee, O amiable Jesus, and revere the sacred mystery of the blessed eucharist, revealed by thy divine word, taught by the Church, and proved by miracles ; and to repair the doubts which men have had of thy real presence in the holy sacrament, we offer up to thee the due submission shown by the prophets to thy divine oracles. *Eternal praise, &c.*

13. We adore thee, most tender and most amiable of all fathers ; and to make reparation for the errors and infidelities of thy own children, we offer up to thee the faith of the apostles. *Eternal praise, &c.*

14. We adore thee, most loving Shepherd, pattern of true charity ; and to make reparation for the designs of revenge conceived in defiance of thy divine prohibitions, we offer up to thee the patience and prayers of the martyrs in favor of their persecutors. *Eternal praise, &c.*

15. We adore thee, inexhaustible fund of treasures ; and to make reparation for all the robberies committed in thy churches, we offer up to thee the rich and bountiful donations of thy devout servants. *Eternal praise, &c.*

16. We adore thee, O most watchful Advocate ; and to make reparation for the many negligences of those who have any authority in the Church to

correct the abuses and irreverences there committed against thee, we offer up to thee the exact attention and careful solicitude of holy bishops and prelates. *Eternal praise, &c.*

17. We adore thee, O God of infinite majesty, whom we can never sufficiently adore and reverence; and to make reparation for all the impious oaths pronounced against thee, we offer up to thee the pious discourses made in thy honor by the holy doctors of the Church. *Eternal praise, &c.*

18. We adore thee, O hidden God; and to make reparation for all the contests, disputes, punctilios of honor, and scandal, by which thou hast been offended, we offer up to thee the humility of the holy confessors. *Eternal praise, &c.*

19. We adore thee, eternal Priest, whose delight is to offer sacrifice; and to make reparation for the insults and affronts done to thy priests, religious, and virgins, we offer up to thee thy own invincible patience, together with the true and fervent zeal of all good priests and apostolic preachers. *Eternal praise, &c.*

20. We adore thee, true bread of angels; and to make reparation for the sins committed against thy command of abstinence, we offer up to thee the fasts and temperance of the holy anchorets. *Eternal praise, &c.*

21. We adore thee, O God of all purity; and to make reparation for all the sins which have hitherto been committed against the virtue of purity, we offer up to thee the modesty and penance of all holy religious men and women. *Eternal praise, &c.*

22. We adore thee, amiable Spouse of our souls; and to make reparation for all the lukewarmness and indifference shown by many, particularly in time of holy communion, we offer up to thee the raptures and ecstasies of holy virgins. *Eternal praise, &c.*

23. We adore thee, most worthy object of the love and affection of men and angels; and to repair the profanations committed in thy churches by the effusion of so much innocent blood, as also to make some atonement for the poor and indigent manner thou art entertained there, we offer up to thee the piety of all the blessed saints, and the distress and want in which thy persecuted servants were. *Eternal praise, &c.*

24. We adore thee, Son of the ever-glorious Virgin; and to make a general reparation, as much as lies in our power, for all the indignities thou hast suffered from men since the institution of this adorable mystery, we have recourse to thy holy Mother, looking upon her as, under thee, the greatest and most secure refuge of sinners. *Eternal praise, &c.*

O Queen of heaven and earth, hope of mankind, who adorest thy divine Son incessantly, we entreat thee, that, since we have the honor to be of the number of thy children, thou wouldst interest thyself in our behalf, and make satisfaction for us, and in our name, to our eternal Judge, by rendering to him the duties which we ourselves are incapable of performing. Amen.

It would be advisable to recite those acts every Thursday or Friday. Their number corresponds to the hours of the day and night. In each of these hours, the most amiable heart of Jesus, in the eucharist, is offended and insulted throughout the world. This recital of the above acts is a reparation of honor which we make for such offences; nor can it seem too much. However, if, on account of other occupations, it should appear so, fail not, once a month at least, and particularly on the feast of the Sacred Heart, to acquit yourself of this duty. You will do well also to observe the following most easy practice: You have, perhaps, a number of friends, and these are equally engaged with you in this holy devotion. Take to yourself one of these acts; divide the others amongst your friends; let each of them recite daily and offer up to God a respective

act of adoration. Nothing can be more practicable, nothing more agreeable to the amiable and offended heart of our divine Saviour, or more satisfactory for so many offences daily committed against him.



ROSARY OF THE SACRED HEART OF JESUS.

It is composed of Five Decades in honor of the five wounds of Our Lord.

1. *The Method of saying it.*

ON the Cross : The prayer of St. Ignatius.
Soul of Christ, sanctify me.

Heart of Christ, enliven me.

Body of Christ, save me.

Blood of Christ, inebriate me.

Water flowing from the side of Christ, purify me.

Passion of Christ, comfort me.

O good Jesus, hear me.

Hide me within thy wounds.

Never permit me to be separated from thee.

From the malignant enemy, defend me.

At the hour of my death, call me, and cause me to come to thee,

Where with the saints and angels I may praise thee for everlasting ages. Amen. — (300 days' indulgence.)

On the large beads, say :

Jesus, meek and humble of heart, make my heart like unto thine. — (300 days' indulgence.)

On each of the small beads, say :

Meek Heart of Jesus, be thou my love. — (300 days' indulgence.)

At the end of each decade, say :

Sweet Heart of Mary, be thou my salvation. — (300 days' indulgence.)

loved. (100 days' indulgences)

2. *Indulgences*

This Rosary may be said with indulgences, since the prayers are privileged as to require but one recitation, and by saying with devotion, we gain 20,200 days'

3. *Other Advantages*

There is no need of any other than the ordinary — the Holy Sacrament. Besides which it can be said at any time, according to each one's needs, help to enkindle devotion in the Holy Sacrament.

PROMISES MADE BY OUR HOLY MOTHER
MARGARET

6. Sinners shall find in my heart an infinite ocean of mercy.

7. Lukewarm souls will be rendered fervent.

8. Fervent souls shall rise rapidly to greater perfection.

9. I will bless those houses where the image of my heart shall be exposed and honored.

10. I will give to priests the talent of moving the hardest hearts.

11. Persons who propagate this devotion, shall have their names inscribed in my heart, and they shall never be effaced from it.

Heart of Jesus, have mercy on me. — (50 days' indulgence.)

Agonizing Heart of Jesus, have mercy on the dying. — (100 days' indulgence.)

A NOVENA* TO THE SACRED HEART OF JESUS.

ALL who are impressed with an affectionate love for the adorable heart of Jesus, and share in its afflictions on account of the ingratitude of mankind, are invited to perform these nine days' devotions, to make some atonement: 1st, for sins committed by their parents, relations, and families; 2d, for sins committed by the congregation of which they are members; 3d, for their own particular sins, and the faults of those whom Providence has placed over them, in order to teach and conduct them in the way of salvation. It is also recommended to pious Christians to make this Novena frequently during the year, in order to make some atonement for the great ingratitude done to Jesus Christ in the blessed eucharist.

Kneeling before the Blessed Sacrament, or a picture of the Sacred Heart of Jesus, endeavor to divest your soul of all worldly concerns, let your attention be fixed on his inflamed heart, and, making the sign of the cross, say the following prayer:

* This Novena should be commenced so as to end on the eve of the first Friday of the month. Make a spiritual communion, if unable to make a sacramental communion, adding *thereto* an act of reparation and intimate union of the heart of Jesus with the heavenly Father.

O SACRED Heart of my dear Redeemer, I adore thee with all the powers of my soul; I consecrate them forever to thee, with each of my thoughts, words, actions, and my whole being. I offer to thee, O divine Heart, all those acts of adoration, love, and glory which thou didst render to thy eternal Father whilst in this mortal life. Be thou the repairer of my deficiencies, the protector of my life, my refuge and security at the hour of my death. Grant me, through the merits of that anguish and bitterness which for me thou hast suffered through the whole course of thy mortal life, a perfect contrition for my sins. Grant me a constant disgust of all worldly allurements, an ardent desire of eternal glory, and a lively hope of partaking of thy infinite merits.

O most loving Heart of Jesus, I present to thee these my humble supplications, not for myself only, but for all those whom I earnestly recommend to thee in this Novena.

It is my ardent wish, O my dearest Lord, that all may join me in spirit to serve and obey thee. Accept these my humble petitions, and graciously grant my request through thy infinite mercy. Impress us, O Lord, with due sentiments of gratitude for the beneficent tenderness of thy divine Heart to us forlorn sinners. Receive us in the yet gaping wound of that loving Heart, that in it we may admire thy divine attributes, practise thy heavenly virtues, find the effect of thy sacred passion, and our poor, afflicted souls be thereby encouraged to shelter themselves within thy sacred wounds.

AN ACT OF REPARATION OF HONOR.

O HEART of Jesus, infinitely merciful, ever desirous to communicate thy divine love to our cold hearts, thy delight is to remain forever with the

children of men. For this reason, O amiable Redeemer, thou hast instituted a peculiar sacrament of love, in which we might find the treasure and source of all heavenly blessings, through which we might enter into the sanctuary of thy inflamed heart, and there meet with secure repose in life, and sweet comfort in death. With these most bountiful dispositions, thou hast vouchsafed to reside on our altars, to be our constant sacrifice, in order to avert the anger of thy eternal Father, excited by our repeated sins. Hither thou continually invitest us to come, and partake of this heavenly food, which none but an infinite love could have prepared. What is there thou couldst have done to gain the heart of thy people, and hast not done? But how insensible, O bountiful Redeemer, have we been of those great blessings and favors! We have shown irreverence, disrespect, and even contempt before thy divine majesty, in whose presence the saints and angels bend with awe, and the heavens themselves tremble. Whilst offered on our altars, the same offences, the same indignity and ingratitude, are committed by those very people who have often been fed at thy sacred table, nourished with thy own substance, and on whom thou hast placed the love of thy heart.

O amiable Heart of my dearest Saviour, who can express thy affliction at the sight of such ingratitude? But how long, sweet Jesus, will thy adorable heart be thus despised and contemned by wicked man? How long wilt thou permit thyself to be betrayed into the hands of thy mortal enemies? How long wilt thou suffer their scorn and contempt of thy majesty in the adorable sacrament of the altar? Sorely afflicted at the thought of these injustices and sacrileges, I cast myself with all humility at the throne of thy mercy. Graciously hear, sweet Jesus, thy servant, *who, in behalf of the whole Church, here presents*

to thee thy own adorable heart, inflamed with love for these thy persecutors, and praying for thy enemies: "Father, forgive them, for they know not what they do."

Most merciful Heart of Jesus, propitiouly hear the uninterrupted supplications of thy saints and angels, of thy holy martyrs and confessors, in atonement for these repeated insults and injuries, while, in satisfaction for the same, I offer the following tribute of reparation on my own and their part.

Here say any five acts you please of the four and twenty, beginning page 586.

AN OBLATION

OF THE SACRED HEART AND SUFFERINGS OF JESUS CHRIST
TO HIS ETERNAL FATHER, IN SATISFACTION FOR OFFENCES
COMMITTED.

ALMIGHTY and eternal Father, permit me to offer thee the Sacred Heart of thy dearest Son, inflamed with the love of thee, and wounded with the love of us. Receive, O merciful Father, this divine heart pleading for us through that ready obedience to thy holy will by which he subjected himself on earth to all our miseries, pains, and afflictions. Receive, in satisfaction for our sins, that love of his sacred heart which caused him to undergo for us that cruel flagellation at the pillory, that tormenting crown of thorns. Receive that divine heart which, through love of us, embraced the heavy cross, and bore its weight to Mount Calvary. Receive, O eternal Father, that most inflamed and humble heart of Jesus, which, through love of us, laid itself on the hard wood of the cross, and offered its sacred hands and feet to cruel executioners, to be transpierced with iron nails. Behold, O heavenly Father, this sacrifice of love, offered to thee for us poor sinners in the heart of thy

dear Son ; it is wounded, it bleeds, it expires, through the infinite love it has for us. My God, if we have offended thee, will not the sight of this heart suffice to appease thy anger ? Receive it, O merciful Father, in atonement for our many offences ; it is most worthy of thy love and everlasting complacency. Amen.

Then conclude the Novena by the following prayer :

MOST amiable Heart of Jesus, beloved object of our most tender affections, may all honor, glory, love, and benediction be ever given to thee. Be thou our comfort in adversity, our guide in prosperity, our safety in dangers, and protection against all our enemies, visible and invisible. Amen.

O SACRED and adorable Heart of Jesus, furnace of eternal charity, ocean of infinite mercy, consolation of the afflicted, refuge of sinners, and hope of the whole world, I most fervently adore thee, and unite my heart, my affections, and supplications to the perpetual homage thou thyself, on our altar, renderest to thy eternal Father.

Most amiable Heart, which hast loved us with an eternal love, supply what is wanting in my love, and receive my desire, at least, of loving thee with all the ardor and sincerity thou so justly meritest. But remember, O adorable Heart, that thou hast not disclosed thyself to us only as an object of our adorations ; thou desirest much more to engage our love, and to become the ground and tender motive of our loving confidence. For this end thou wert pierced through with a lance on the cross, and for the same purpose thou remainest a daily victim of thy own love on our altars. O infinitely compassionate Heart of Jesus, which was overwhelmed with sorrow in the *Garden of Olives*, at the view of our spiritual and cor-

poral miseries, I recur to thee now with all the confidence thou desirest I should repose in the extent of thy power and the riches of thy mercy. Convinced that those things which are impossible to human means are infinitely easy to thee, and relying with an humble, steadfast faith on the sacred words of truth itself, that whatever we ask the Father in the name of Jesus should be granted, I now most humbly implore, in that adorable name, in virtue of that promise, and through the abundant mercies of the sacred heart of Jesus, the particular favor I petition for in this Novena.

Specify it.

O blessed St. Gertrude, and all ye glorious servants of Christ, who, while on earth, were particularly devoted to the sacred heart of Jesus, join your prayers with mine, and implore the object of the petition which I now make, and specially offer up through your intercession. Beg likewise from this adorable Heart, which has dominion over all hearts, and could in a moment change the most obdurate, to have compassion on those who are in the dreadful state of mortal sin, and to open to us all the treasures of its mercy at the hour of our death. Amen.

INVOCATIONS TO THE SACRED HEART OF JESUS.

FIRE of the heart of Jesus, *Inflame my heart.*

Charity of the heart of Jesus, *Fill my heart.*

Strength of the heart of Jesus, *Sustain my heart.*

Mercy of the heart of Jesus, *Pardon my heart.*

Patience of the heart of Jesus, *Forsake not my heart.*

Reign of the heart of Jesus, *Establish thyself in my heart.*

Wisdom of the heart of Jesus, *Teach my heart.*

Will of the heart of Jesus, *Dispose of my heart.*

Zeal of the heart of Jesus, *Absorb my heart.*

Immaculate Virgin, pray for us to the heart of Jesus.

Adorable Trinity, we thank thee for all the graces with which thou hast loaded thy servant, the Blessed Margaret Mary; and beg through her intercession for the favors we hope to obtain through this Novena.

PRAYER OF THE BLESSED MARGARET MARY.

ETERNAL FATHER, suffer me to offer thee the heart of Jesus Christ, thy beloved Son, as he himself offered it in sacrifice to thee. Receive this offering for me, as well as all the desires, sentiments, affections, movements, and acts of this sacred heart. They are all mine, since he offered himself for me, and henceforth I wish to have no other desires but his. Receive them in satisfaction for my sins, and in thanksgiving for all thy benefits. Grant me through his merits all the graces necessary for my salvation, especially that of final perseverance. Receive them as so many acts of love, adoration, and praise, which I offer to thy divine Majesty, since it is through the heart of Jesus that thou art worthily honored and glorified. Amen.



LITANY OF THE SACRED HEART.

LORD, have mercy on us.
Christ, have mercy on us.
Lord, have mercy on us.
Jesus, hear us.
Jesus, graciously hear us.
God the Father of heaven,
God the Son, Redeemer of the world,
God the Holy Ghost,
Holy Trinity, one God,
Jesus, whose merciful heart is substantially
united to thy divinity,
Jesus, whose pure heart is the temple of the
blessed Trinity,
Jesus, whose heart is the principle and centre of
all perfect affections,
Jesus, the love of whose heart for us is so great
that no man can ever comprehend it,
Jesus, the love of whose heart for us is so great
that neither the angels nor saints shall ever
understand it,
Jesus, the love of whose heart extends itself
even to the greatest sinners,
Jesus, the love of whose heart rejoices all the
Church triumphant,
Jesus, the love of whose heart consoles and sus-
tains all the Church militant,
Jesus, the love of whose heart comforts and de-
livers the Church suffering,
Jesus, the love of whose heart for us comprises
all possible love,
Jesus, the love of whose heart for us is that of
a true friend,
Jesus, the love of whose heart for us is that of
the most generous benefactor,

Have mercy on us.

Jesus, the love of whose heart for us is that of
 a brother and sister,
 Jesus, the love of whose heart for us is that of
 a true spouse,
 Jesus, the love of whose heart for us is that of
 the fondest of parents,
 Jesus, the love of whose heart for us is that of
 a Creator and a Saviour,
 Jesus, the love of whose heart for us infinitely
 surpasses all created love,
 Heart of Jesus, plunged in a mortal sorrow in
 the Garden of Olives, at the consideration of
 our ingratitude,
 Heart of Jesus, pierced on the cross by a cruel
 lance,
 Heart of Jesus, from whence issued the holy
 Church, thy Spouse, as Eve was taken from
 the side of the sleeping Adam,
 Heart of Jesus, adored from the first by thy sor-
 rowful Mother,
 Heart of Jesus, adored by the beloved disciples,
 Heart of Jesus, adored by Magdalen,
 Heart of Jesus, adored by those who laid thee
 in the sepulchre,
 Heart of Jesus, adored by a multitude of heaven-
 ly spirits,
 Heart of Jesus, adored by thy apostle Saint
 Thomas,
 Heart of Jesus, adored by all thy apostles and
 disciples,
 Heart of Jesus, triumphant and glorious at the
 right hand of thy eternal Father,
 Heart of Jesus, adored by all the heavenly court,
 Heart of Jesus, living and glorious, though con-
 cealed in the divine Eucharist,
 Heart of Jesus, adored on our altars by all the
true friends of God,

Have mercy on us.

We adore thee.

Heart of Jesus, despised and unworthily pro-
 faned in the holy Eucharist,
 Heart of Jesus, cruelly outraged by Jews, here-
 tics, and bad Christians,
 Heart of Jesus, ocean of goodness and abyss of
 mercy,
 Heart of Jesus, impregnable fortress of all those
 who seek refuge in thee,
 Heart of Jesus, inexhaustible source of all graces
 and blessings,
 Heart of Jesus, more brilliant than the sun, more
 beautiful and perfect than all creatures,
 Jesus, by the sorrows of thy adorable heart,
 grant us the perfect contrition of our sins :
 Jesus, by the wound and blood of thy divine
 heart, grant us grace to begin a holy life, and
 to persevere therein till death :
 Jesus, by the ineffable joys of thy tender heart,
 comfort us in our trials :
 Jesus, by the infinite love which inflamed thy
 heart, grant us an increasing love until death :
 Jesus, grant that we may always dwell in thy in-
 finitely loving heart :
 Jesus, help us by thy power to conform our
 hearts to thine :
 Jesus, unite our hearts to thine during life and
 in eternity :
 Jesus, so strengthen the union of our hearts with
 thine that we may be always ready to lose and
 to suffer all things, rather than offend thee :
 Jesus, inflame us with a holy zeal for thy glory,
 the triumph of thy Church, and the salvation of
 souls :
 Jesus, give us a firm and prudent zeal for over-
 coming evil with good :
 Lamb of God, who takest away the sins of the world,
 Pardon us, O Jesus.

We adore thee.

Graciously hear us.

Lamb of God, who takest away the sins of the world,
Hear us, O Jesus.

Lamb of God, who takest away the sins of the world,
Have mercy on us, O Jesus.

Jesus hear us ; Jesus graciously hear us.

PRAYER OF ST. ALPHONSUS DE LIGUORI TO THE
SACRED HEART.

O ADORABLE Heart of Jesus, heart created expressly for the love of men ! Until now I have shown towards thee only ingratitude. Pardon me, O my Jesus. Heart of my Jesus, abyss of love and of mercy, how is it possible that I do not die of sorrow when I reflect on thy goodness to me and my ingratitude to thee ? Thou, my Creator, after having created me, hast given thy blood and thy life for me ; and, not content with this, thou hast invented a means of offering thyself up every day for me in the holy Eucharist, exposing thyself to a thousand insults and outrages. Ah, Jesus, do thou wound my heart with a great contrition for my sins, and a lively love for thee. Through thy tears and thy blood give me the grace of perseverance in thy fervent love until I breathe my last sigh. Amen.



A NOVENA TO THE INFANT JESUS.

THIS Novena is usually made during the nine days preceding Christmas, to prepare for the coming of Christ, and to obtain some particular favor.

Being fully recollected in spirit, and respectfully kneeling before the altar or picture of the nativity of our Lord, you will address the following petition to our blessed Lady and St. Joseph, beginning with the sign of the cross :

PETITION.

O MOST sacred Virgin, and blessed St. Joseph, obtain for us the grace to perform this Novena with such attention, devotion, and ardent charity, as will entitle us to join the angels in rendering glory to God. Amen.

Let us say twelve *Hail Marys*, in remembrance of the care and solicitude shown by our blessed Lady towards the infant Jesus, till his twelfth year. *Hail Mary, &c.*

Let us say three *Our Fathers*, in honor of the three years of our Lord's infancy. *Our Father, &c.*

Let us make three aspirations, to incline the infant Jesus to turn his favorable attention on us.

O DIVINE Infant of Bethlehem, whom we adore and acknowledge to be our sovereign Lord, come and take birth in our hearts. Amen.

O INFANT Jesus, grant that each moment of our lives we may pay homage to that moment in which thou didst begin the work of our salvation. Amen.

O SACRED Mother of our infant Saviour, obtain that we may so prepare ourselves for his coming, as not to be separated from him for all eternity. Amen.

Let us pray.

MOST holy Infant Jesus, true God and true man, our Saviour and Redeemer, with all earnestness and respect we beseech thee, by that charity, humility, and bounty, which thou didst display in thy infancy, graciously undertaken for the love of us, that thou vouchsafe to grant us the favor we now beg, if it be for the honor of God and our salvation. Amen.

Here each one will petition in spirit the particular favor he wishes to obtain. (Pause for a short time.)

O most amiable Infant Jesus, we are most unworthy to be heard in this our petition; but thy holy Mother, the Virgin Mary, and the great St. Joseph, thy foster-father while on earth, are worthy to be heard soliciting in our behalf. Then, O divine Infant, being mindful of their most sublime merits, especially those they acquired during the time they served thee in thy infancy in Bethlehem, thy flight into Egypt, and thy childhood at Nazareth, vouchsafe to grant our request, and give us grace to promote the honor of thy omnipotent infancy, to serve thee with fidelity, as domestic servants, all the days of our lives, and to obtain a happy death, assisted in that last hour by the Blessed Virgin and St. Joseph, whose zeal for thy honor will lead us to praise and bless thy divine mercies forever and ever. Amen.

LITANY OF THE INFANT JESUS.

LORD, have mercy on us.
Christ, have mercy on us.
Lord, have mercy on us.
Christ, hear us.
Christ, graciously hear us.

God the Father of heaven,
 God the Son, Redeemer of the world,
 God the Holy Ghost,
 Holy Trinity, one God,
 Infant Jesus Christ,
 Infant, true God,
 Infant, Son of the living God,
 Infant, Son of the Virgin Mary,
 Infant, begotten before the daystar,
 Infant, the Word made flesh,
 Infant, the wisdom of thy Father
 Infant, the integrity of thy Mother,
 Infant, the only-begotten of thy Father,
 Infant, the first-born of thy Mother,
 Infant, the image of thy Father,
 Infant, the origin of thy Mother,
 Infant, the brightness of thy Father,
 Infant, the honor of thy Mother,
 Infant, equal to thy Father,
 Infant, subject to thy Mother,
 Infant, the delight of thy Father,
 Infant, the riches of thy Mother,
 Infant, the gift of thy Father,
 Infant, the treasure of thy Mother,
 Infant, the Creator of man,
 Infant, the fruit of a Virgin,
 Infant, the virtue of God,
 Infant, the companion of man,
 Infant, our God,
 Infant, our Brother,
 Infant, Pilgrim on earth, yet in the fruition of glory,
 Infant, possessed of heavenly bliss, yet in the
 pilgrimage of mortality,
 Infant, a perfect man from thy Mother's womb,
 Infant, endowed with the wisdom of old age from
 thy childhood,
 Infant, the Father of ages,

Have mercy on us.

it, of a few days,
 it, life in want of food,
 it, the Word reduced to silence,
 it, crying in the crib,
 it, thundering in heaven,
 it, the terror of hell,
 it, the joy of paradise,
 it, formidable to tyrants,
 it, desired by the wise men,
 it, exiled from thy people,
 it, king in thy exile,
 it, the overthrower of idols,
 it, zealous for thy Father's glory,
 it, strong in thy weakness,
 it, powerful in thy littleness,
 it, treasure of grace,
 it, light of glory,
 it, fountain of love,
 it, source of sanctity,
 it, the restorer of lost heaven,
 it, the repairer of the earth,
 it, the head of angels,
 it, the root of patriarchs,
 it, the word of the prophets,
 it, the desire of nations,
 it, the joy of the shepherds,
 it, the light of the sages,
 it, the salvation of the infants,
 it, the expectation of the just,
 it, the teacher of the wise,
 it, the first-fruit of all saints,
 merciful; spare us, Infant Jesus.
 merciful; hear us, Infant Jesus.
 from the yoke of slavery weighing on the chil-
 dren of Adam,
 from the captivity of the devil,
 from the wickedness of the world,

Have mercy on us.

*by Jesus, thy
deliverer*

From the concupiscence of the flesh,
 From the pride of life.
 From inordinate curiosity,
 From blindness of mind,
 From a perverse will,
 From our sins,
 Through thy most pure conception,
 Through thy most humble birth,
 Through thy tears,
 Through thy most painful circumcision,
 Through thy most glorious manifestation,
 Through thy most devout presentation,
 Through thy most innocent conversation,
 Through thy most divine life,
 Through thy poverty,
 Through thy sufferings,
 Through thy travels and labors,
 Lamb of God, who takest away the sins of the world,
 spare us, O Infant Jesus.
 Lamb of God, who takest away the sins of the world,
 hear us, O Infant Jesus.
 Lamb of God, who takest away the sins of the world,
 have mercy on us, O Infant Jesus.
 Jesus Infant, hear us.
 Jesus Infant, graciously hear us.

Let us pray.

O LORD JESUS, who hast vouchsafed to debase
 the sublimity of thy incarnate divinity and of
 thy most divine humanity to the humble state of birth
 and infancy, mercifully grant, that, acknowledging
 thy divine wisdom in thy infancy, thy power in thy
 weakness, thy majesty in thy littleness, we may adore
 thee little and debased on earth, and behold thee great
 and exalted in heaven, who livest and reignest, world
 without end. Amen.

May the Infant Jesus Christ hear us, now and for-
 ever. Amen.

NOVENA IN HONOR OF THE NAME OF JESUS.

O MERCIFUL Jesus, who didst in early infancy commence thy office of Saviour, by shedding thy precious blood, and assuming for us that name which is above all names, we thank thee for such early proofs of thy infinite love; we venerate thy sacred name, in union with the profound respect of the angel who first announced it to the earth, and unite our affections to the sentiments of tender devotion which the adorable name of Jesus has, in all ages, enkindled in the hearts of thy servants.

Animated with a firm faith in thy unerring word, and penetrated with confidence in thy mercy, we now most humbly remind thee of the promise thou hast made, that, when two or three should assemble in thy name, thou thyself wouldest be in the midst of them. Come, then, into the midst of us, most amiable Jesus, for it is in thy sacred name we are here assembled. Come into our hearts, that thy Holy Spirit may pray in and by us; and mercifully grant us, through that adorable name which is the joy of heaven, the terror of hell, the consolation of the afflicted, and the solid ground of our unlimited confidence, all the petitions we make in this Novena.

O Jesus, Jesus, Jesus! be thou a Jesus to me. O Jesus, name of greatness and of power; name of mercy and of love; may the potent efficacy of thy holy name put to flight the enemies of my soul; may its sweetness penetrate and melt my heart; may it ever be imprinted on my imagination, and engraven on my memory. May I, while in health, find it my sweetest occupation to pronounce it; in sickness, my best consolation to invoke it; and in death may thy holy name, dearest Jesus, be the last word which my lips shall speak.

O blessed Mother of our Redeemer, who didst participate so sensibly in the sufferings of thy dear Son, when he shed his sacred blood and assumed for us the name of Jesus, obtain for us, through that adorable name, the favors we petition in this novena. Beg, also, that the most ardent love may imprint on our hearts that sacred name; that it may be always in our minds, and frequently on our lips; that it may be our defence in temptations, and our refuge in danger during our lives, and our consolation and support in the hour of death. Amen.



NOVENA TO THE HOLY GHOST.

SPIRIT of Wisdom, who like fire sweepst from the heart of man all the dross of earthly affections, as thou didst all the old imperfections from the hearts of the apostles, so vouchsafe to destroy in ours all those less holy affections that have predominated there to this hour, so that in future we may relish no other pleasure than that of being fervent in thy divine service. *Gloria.*

2. *Spirit of Understanding*, who openest the most obtuse minds to fill them with all heavenly knowledge, scatter in mercy the dark shades by which we are incumbered, and making us know all things by their appearance, but especially the sublimity and excellence of all the divine mysteries, grant us to reject promptly every doubt injurious to faith, and to be ever disposed in all things to defend and exalt it. *Gloria.*

3. *Spirit of Counsel*, from whom alone come the lights indispensable to free us from all perplexity and to conform to what is most useful and most secure, be thou by thy coming the special director of our souls, so that in our determinations we may have

naught else in view but the perfect accomplishment of thy sovereign will, to which we unite ourselves henceforward inseparably and forever. *Gloria.*

4. *Spirit of Fortitude*, by which alone we triumph completely over the pomps of the world, the flatteries of the flesh, and the suggestions of the devil, as thou didst render all the martyrs of Christendom inflexible to the most flattering promises and most cruel torments, grant to us all grace to be ever completely victorious over all our enemies, and constantly to despise all human respect so as henceforward to glory only in our Lord crucified. *Gloria.*

5. *Spirit of Knowledge*, by whom alone we know the vanity of all human knowledge, open our minds to that divine science which is called the science of the Saints, in order that we may know our sins to detect them, our duties to fulfil them, our faults to correct them, the vanity of earth to despise it, the greatness of heaven to aspire continually after it. *Gloria.*

6. *Spirit of Piety*, in whom alone all the faithful form one heart and one soul, and the exercises of Christian devotion become a common delight, grant us all grace ever to love all our brethren from our hearts, without ever growing cold for their inattention or unacknowledgment, and to be ever solicitous to practise whatever pious exercises which characterize a man dead to the world and living only to God. *Gloria.*

7. *Spirit of Holy Fear*, by which we fear on this earth no displeasure but God's, and thence esteem no good but his grace, fly no evil but sin, never suffer us by any human fear to abandon the path of holiness, but make us so courageous as fearless to mock all the world's wrath so as ever more fervently to work out our eternal salvation.

PRAYERS TO THE HOLY GHOST.

O DIVINE breathing of the Holy Spirit, make thyself felt in my soul; awaken it from the lethargy in which it lies; shake off the languor in which it is sunk; bear away the dust that adheres to all I do; work in me every change that thou knowest to be necessary to me, O divine Paraclete; give me one of those tongues of light, of charity, of perfection, which descended on the Apostles, that I may thereby bless thy name, confess my sins, teach with love, answer with meekness, be silent when becoming, and edify in all things. And you, O holy Apostles, who on the solemn day of Pentecost did receive unto fulness the spirit of unity and sanctity, obtain for us also so signal a gift, that, believing all the truths that you have taught, practising all the works that you have recommended, living and dying in the Church which you have founded, I may attain with you the blessed and eternal recompense which you have taught us to ask and hope. Amen.

O HOLY GHOST, father of the poor and comforter of the afflicted, come and descend upon us. Illumine us with thy light, govern us with thy wisdom, sanctify us by thy love, animate us with thy grace, sustain us with thy strength, penetrate us with thy unction, adopt us as sons by thy charity, make us peaceful by thy presence, save us by thy infinite mercy, and lift us up from earth to heaven, that we may praise thee, bless thee, and love thee for all eternity.

Veni Creator Spiritus, p. 398.

DEVOTIONS
TO
THE BLESSED VIRGIN MARY.

LITTLE OFFICE OF THE IMMACULATE CON-
CEPTION.

[The text, from which the present translation has been made, is an exact copy of the office as published by authority at Rome, in 1838. Vide *Cæleste Palmetum*, page 243.]

AT MATINS.

EIA, mea labia, nunc an-
nuntiate
Laudes et præconia Virginis
beatæ.

COME, my lips, and wide pro-
claim
The blessed Virgin's spotless
fame.

V. Domina, in adju-
torium meum intende.

V. O Lady, make
speed to befriend me.

R. Me de manu hos-
tium potenter defende.

R. From the hands of
the enemy mightily defend
me.

V. Gloria Patri. Al-
leluia.

V. Glory be to the Fa-
ther, &c. Alleluia.

From Septuagesima to Easter, instead of *Alleluia*, is said:

Laus tibi, Domine, Rex
æternæ gloriæ.

Praise be to thee, O
Lord, King of everlasting
glory.

HYMN.

SALVE, mundi Domina,
Cœlorum Regina:
Salve, Virgo virginum,
Stella matutina.

Salve, plena gratia,
Clara luce divina:
Mundi in auxilium,
Domina, festina.

Ab æterno Dominus
Te præordinavit
Matrem unigeniti
Verbi, quo creavit.

Terram, pontum, æthera:
Te pulchram ornavit
Sibi Sponsam, quæ in
Adam non peccavit.

Amen.

HAIL, Queen of the heavens,
Hail, Mistress of earth,
Hail, Virgin most pure,
Of immaculate birth.

Clear star of the morning,
In beauty enshrined,
O Lady, make speed
To the help of mankind.

Thee God in the depth
Of eternity chose,
And formed thee all fair
As his glorious Spouse;

And called thee his Word's
Own Mother to be,
By whom he created
The earth, sky, and sea.

Amen.

V. Elegit eam Deus,
et præelegit eam.

R. In tabernaculo suo
habitare fecit eam.

V. Domina, exaudi
orationem meam.

R. Et clamor meus ad
te veniat.

Oremus.

SANCTA Maria, Re-
gina cœlorum, mater
Domin nostri Jesu Christi,
et mundi Domina, quæ
nullum derelinquis, et nul-
lum despicias; respice me,
Domina, clementer oculo

V. God elected her,
and prælected her.

R. He made her to
dwell in his tabernacle.

V. O Lady, hear my
prayer.

R. And let my cry
come unto thee.

Let us pray.

HOLY Mary, Queen of
heaven, Mother of our
Lord Jesus Christ, and
Mistress of the world,
who forsakest no one,
and despisest no one,
look upon me, O Lady,

pietatis, et impetra mihi apud tuum dilectum Filium cunctorum veniam peccatorum: ut qui nunc tuam sanctam et immaculatam conceptionem devoto affectu recolo, æternæ in futurum beatitudinis bravium capiam, ipso, quem virgo peperisti, donante Domino nostro Jesu Christo; qui cum Patre et Sancto Spiritu vivit et regnat, in Trinitate perfecta Deus in sæcula sæculorum. Amen.

V. Domina, exaudi orationem meam.

R. Et clamor meus ad te veniat.

V. Benedicamus Domino.

R. Deo gratias.

V. Fidelium animæ per misericordiam Dei requiescant in pace.

R. Amen.

with an eye of pity, and entreat for me, of thy beloved Son, the forgiveness of all my sins; that, as I now celebrate with devout affection thy holy and immaculate conception; so, hereafter, I may receive the prize of eternal blessedness, by the grace of Him whom thou, in virginity, didst bring forth, Jesus Christ our Lord, who, with the Father and the Holy Ghost, liveth and reigneth, in perfect Trinity, God, world without end. Amen.

V. O Lady, hear my prayer.

R. And let my cry come unto thee.

V. Let us bless the Lord.

R. Thanks be to God.

V. May the souls of the faithful, through the mercy of God, rest in peace.

R. Amen.

AT PRIME.

V. Domina, in adjutorium meum intende.

R. Me de manu hostium potenter defende.

V. Gloria Patri. Alleluia.

V. O Lady, make speed to befriend me.

R. From the hands of the enemy mightily defend me.

V. Glory be to the Father, &c. Alleluia.

HYMN.

SALVE, Virgo sapiens,
Domus Deo dicata,
Columna septemplici
Mensaque exornata.

Ab omni contagio
Mundi præservata:
Ante sancta in utero
Parentis, quam nata.

Tu, Mater viventium,
Et porta es sanctorum:
Nova stella Jacob,
Domina angelorum.

Zabulo terribilis
Acies castrorum:
Portus et refugium
Sis Christianorum.

Amen.

HAIL, Virgin most wise,
Hail, Deity's shrine,
With seven fair pillars,
And table divine.

Preserved from the guilt
Which hath come on us all;
Exempt, in the womb,
From the taint of the fall.

O new star of Jacob,
Of angels the Queen,
O gate of the saints,
O mother of men.

O terrible as
Th' embattled array,
Be thou of the faithful
The refuge and stay.

Amen.

V. Ipse creavit illam
in Spiritu Sancto.

R. Et effudit illam
inter omnia opera sua.

V. Domina, exaudi,
etc., [p. 565, cum ora-
tione ut supra.]

V. The Lord himself
created her in the Holy
Ghost.

R. And poured her out
among all his works.

V. O Lady, hear, &c.,
[with the prayer and
versicles, as at page 565.]

AT TERCE.

V. Domina, in adiutorium meum intende.

R. Me de manu hostium potenter defende.

V. Gloria Patri. Alleluia.

V. O Lady, make speed to befriend me.

R. From the hands of the enemy mightily defend me.

V. Glory be to the Father, &c. Alleluia.

HYMN.

SALVE, arca fœderis,
Thronus Salomonis,
Arcus pulcher ætheris,
Rubus visionis :

Virga frondens germinis :
Vellus Gedeonis :
Porta clausa numinis,
Favusque Samsonis.

Decebat tam nobilem
Natum, præcavere
Ab originali
Labe Matris Evæ.

Almam, quam elegerat,
Genitricem vere,
Nulli prorsus sinens
Culpæ subjacere.

Amen.

HAIL, Solomon's throne,
Pure ark of the law,
Fair rainbow and bush,
Which the patriarch saw.

Hail, Gedeon's fleece,
Hail, blossoming rod,
Samson's sweet honeycomb,
Portal of God.

Well fitting it was,
That a Son so divine
Should preserve from all touch
Of original sin,

Nor suffer by smallest
Defect to be stained,
That Mother, whom he
For himself had ordained.

Amen.

V. Ego in altissimis habito.

R. Et thronus meus in columna nubis.

V. Domina, exaudi, etc., [p. 565, cum oratione ut supra.]

V. I dwell in the highest.

R. And my throne is on the pillar of the clouds.

V. O Lady, hear, &c., [with the prayer and versicles, as at page 565.]

AT SEXT.

V. Domina, in adiutorium meum intende.

R. Me de manu hostium potenter defende.

V. Gloria Patri. Alleluia.

V. O Lady, make speed to befriend me.

R. From the hands of the enemy mightily defend me..

V. Glory be to the Father, &c. Alleluia.

HYMN.

SALVE, Virgo puerpera,
Templum Trinitatis,
Angelorum gaudium,
Cella puritatis :

Solamen mœrentium,
Hortus voluptatis :
Palma patientiæ,
Cedrus castitatis.

Terra es benedicta
Et sacerdotalis,
Sancta et immunis
Culpæ originalis.

Civitas altissimi,
Porta orientalis :
In te est omnis gratia,
Virgo singularis.

Amen.

V. Sicut lilium inter spinas.

R. Sic amica mea inter filias Adæ.

V. Domina, exaudi, etc., [p. 565, cum oratione ut supra.]

HAIL, virginal Mother ;
Hail, purity's cell,
Fair shrine where the Trinity
Loveth to dwell.

Hail, garden of pleasure,
Celestial balm,
Cedar of chastity,
Martyrdom's palm.

Thou land set apart
From uses profane,
And free from the curses
Which in Adam began,

Thou city of God,
Thou gate of the east,
In thee is all grace,
O joy of the blessed.

Amen.

V. As the lily among the thorns.

R. So is my beloved among the daughters of Adam.

V. O Lady, hear, &c., [with the prayer and versicles, as at page 565.]

AT NONE.

V. Domina, in adiutorium meum intende.

R. Me de manu hostium potenter defende.

V. Gloria Patri. Alleluia.

V. O Lady, make speed to befriend me.

R. From the hands of the enemy mightily defend me.

V. Glory be to the Father, &c. Alleluia.

HYMN.

SALVE, urbs refugii,
Turrisque munita
David, propugnaculis
Armisque insignita.

In conceptione
Charitate ignita,
Draconis potestas
Est a te contrita.

O mulier fortis,
Et invicta Judith,
Pulchra Abisag virgo,
Verum fovens David.

Rachel curatorem
Ægypti gestavit:
Salvatorem mundi
Maria portavit.

Amen.

V. Tota pulchra es,
amica mea.

R. Et macula originalis numquam fuit in te.

V. Domina, exaudi,
etc., [p. 565, cum oratione ut supra.]

HAIL, city of refuge,
Hail, David's high tower,
With battlements crowned
And girded with power.

Filled at thy conception
With love and with light,
The dragon by thee
Was shorn of his might.

O woman most valiant,
O Judith thrice blessed,
As David was nursed
In fair Abishag's breast.

As the savior of Egypt
Upon Rachel's knee,
So the world's great Redeemer
Was cherished by thee.

Amen.

V. Thou art all fair,
my beloved.

R. And the original stain was never in thee.

V. O Lady, hear, &c.,
[with the prayer and versicles, as at p. 565.]

AT VESPER.

V. Domina, in adiutorium meum intende.

R. Me de manu hostium potenter defende.

V. Gloria Patri. Alleluia.

V. O Lady, make speed to befriend me.

R. From the hands of the enemy mightily defend me.

V. Glory be to the Father, &c. Alleluia.

HYMN.

SALVE, horologium,
Quo retrogradiatur
Sol in decem lineis;
Verbum incarnatur.

Homo ut ab inferis
Ad summa attollatur,
Immensus ab angelis
Paulo minoratur.

Solis hujus radiis
Maria coruscat;
Consurgens aurora
In conceptu micat.

Lilium inter spinas,
Quæ serpentis conterat
Caput: pulchra ut luna
Errantes collustrat.

Amen.

Hail, dial of Achar,
On thee the true sun
Told backward the course
Which from old he had run.

And, that man might be raised,
Submitting to shame,
A little more low
Than the angels became.

Thou, wrapped in a blaze
Of his infinite light,
Dost shine as the morn
On the confines of night,

As the moon on the lost
Through obscurity dawns:
The serpent's destroyer,
A lily 'mid thorns.

Amen.

V. Ego feci in cælis,
ut oriretur lumen indeficiens.

R. Et quasi nebula texi
omnem terram.

V. Domina, exaudi,
etc., [p. 565, cum oratione ut supra.]

V. I made an unfailing light to arise in heaven.

R. And as a mist I overspread the whole earth.

V. O Lady, hear, &c., [with the prayer and versicles, as at p. 565.]

AT COMPLIN.

V. Convertat nos, Domina, tuis precibus placatus Jesus Christus Filius tuus.

R. Et avertat iram suam a nobis.

V. Domina, in adjutorium meum intende.

R. Me de manu hostium potenter defende.

V. *Gloria Patri.* Alleluia.

V. May Jesus Christ, thy Son, reconciled by thy prayers, O Lady, convert our hearts.

R. And turn away his anger from us.

V. O Lady, make speed to befriend me.

R. From the hands of the enemy mightily defend me.

V. *Glory be to the Father, &c.* Alleluia.

HYMN.

SALVE, Virgo florens,
Mater illibata,
Regina clementiæ,
Stellis coronata.

Super omnes angelos
Pura, immaculata,
Atque ad regis dexteram
Stans veste deaurata.

Per te, Mater gratiæ,
Dulcis spes reorum,
Fulgens stella maris,
Portus naufragorum,

Patens cœli janua,
Salus infirmorum,
Videamus Regem
In aula sanctorum.

Amen.

V. Oleum effusum, Maria, nomen tuum.

R. Servi tui dilexerunt te nimis.

HAIL, Mother most pure,
Hail, Virgin renowned,
Hail, Queen with the stars
As a diadem crowned.

Above all the angels
In glory untold,
Standing next to the King,
In a vesture of gold.

O Mother of mercy,
O star of the wave,
O hope of the guilty,
O light of the grave,

Through thee may we come
To the haven of rest,
And see heaven's King
In the courts of the blessed.

Amen.

V. Thy name, O Mary, is as oil poured out.

R. Thy servants have loved thee exceedingly.

V. Domina, exaudi,
etc., [p. 565, cum ora-
tione ut supra.]

V. O Lady, hear, &c.,
[with the prayer and ver-
sicles, as at page 565.]

THE COMMENDATION.

SUPPLICES offerimus
Tibi, Virgo pia,
Hæc laudum præconia;
Fac nos ut in via.

THESE praises and prayers
I lay at thy feet,
O Virgin of virgins,
O Mary most sweet.

Ducas cursu prospero;
Et in agonia
Tu nobis assiste,
O dulcis Maria.

Be thou my true guide
Through this pilgrimage here,
And stand by my side
When death draweth near.

R. Deo gratias.

R. Thanks be to God.

LITANY OF THE IMMACULATE CONCEPTION OF THE BLESSED VIRGIN MARY.

LORD, have mercy on us.

Christ, have mercy on us.

Lord, have mercy on us.

Christ, hear us.

Christ, graciously hear us.

God the Father, source of all sanctity, have mercy
on us.

God the Son, increated sanctity, have mercy on us.

God the Holy Ghost, spirit of sanctity, have mercy
on us.

Most sacred Trinity, have mercy on us.

Immaculate holy Mary, pray for us.

Immaculate Mother of God,

Immaculate Virgin of virgins,

Immaculate in your conception,

Immaculate after conception,

Immaculate Daughter of the Father,

Immaculate Mother of the Son,

Pray for us.

Immaculate Spouse of the Holy Ghost,
 Immaculate seat of the Holy Trinity,
 Immaculate image of the divine wisdom,
 Immaculate ark of the body of Christ,
 Immaculate daughter of David,
 Immaculate way which conducts to Jesus,
 Immaculate Virgin, who hast triumphed over
 original sin,
 Immaculate Virgin, who hast crushed the ser-
 pent's head,
 Immaculate Queen of heaven and earth,
 Immaculate gate of the holy city,
 Immaculate dispensatrix of grace, ✓
 Immaculate spouse of St. Joseph,
 Immaculate dawn of the sun of justice,
 Immaculate star of the sea,
 Immaculate bulwark of the Church,
 Immaculate rose among thorns,
 Immaculate olive of the field,
 Immaculate model of all perfection,
 Immaculate column of our faith,
 Immaculate ground of our hope, after Christ,
 Immaculate ocean of divine love,
 Immaculate beacon of salvation
 Immaculate rule of the most perfect obedience,
 Immaculate house of the purest chastity,
 Immaculate trumpet of holy poverty,
 Immaculate school of all devotion,
 Immaculate anchor of our salvation,
 Immaculate joy of angels,
 Immaculate crown of patriarchs,
 Immaculate light of prophets,
 Immaculate mistress of apostles,
 Immaculate strength of martyrs,
 Immaculate princess of doctors,
 Immaculate virtue of confessors,
 Immaculate purity of virgins,

Pray for us.

Immaculate glory of all saints,
 Immaculate sanctity of all Christians,
 Immaculate companion of devout souls,
 Immaculate joy of those who trust in you,
 Immaculate medicine of the sick,
 Immaculate advocate of sinners,
 Immaculate terror of heretics,
 Immaculate patroness of all mankind,
 Lamb of God, who takest away the sins of the world,
 spare us, O Lord.
 Lamb of God, who takest away the sins of the world,
 graciously hear us, O Lord.
 Lamb of God, who takest away the sins of the world,
 have mercy on us.

Pray for us.

Ant. We salute you, Virgin Mother of God, exempt from original sin, who, at the moment of your conception, crushed the serpent's head. We hail you, purest of virgins; we cry to you for protection. Save us, poor sinners, by your prayers; render your Son favorable to us in death, and be yourself present to assist us, O holy Virgin — immaculate before conception, immaculate in conception, and immaculate after conception.

Pray for us, immaculate Mother of God.

That we may be made worthy of the promises of Christ.

Prayer.

O ALMIGHTY and eternal God, who hast inspired thy Church to institute a festival in honor of the conception of the Mother of thy Son, grant that all who devoutly celebrate it on earth may eternally enjoy thy presence in heaven, through the same Jesus Christ our Lord, thy Son, who liveth and reigneth with thee, in the unity of the Holy Ghost, world without end. Amen.

NOVENAS IN HONOR OF OUR LADY.

FOR THE FEAST OF THE IMMACULATE CONCEPTION
OF MARY.

O MOST amiable Virgin, who was from all eternity the object of the divine love, obtain for us that you may become also the beloved object of our devotion. *Ave.*

2. O holy Virgin, whose conception was an especial grace of God granted to the prayers, the longing desires, and the mortifications of the patriarchs, prophets, and all the just, obtain for us that, by similar means, we may be made worthy to share in the divine favors. *Ave.*

3. O most privileged Virgin, by whose conception the barrenness of your parents was changed into wonderful fruitfulness, obtain that our sterile souls may become fruitful in good works and holy thoughts. *Ave.*

4. O immaculate Virgin, who alone amongst creatures was preserved from original sin, as well as from the slightest spot of actual stain, obtain for us that we may henceforth be kept from the least infection of sin. *Ave.*

5. O singular Virgin, who was not only preserved from sin, but from all tendency to evil, obtain for us that we may be enabled to keep so strict a guard over our senses, that, by mortifying our flesh, we may subdue those inclinations by which we become slaves to the law of sin. *Ave.*

6. O most fortunate Virgin, who was, from the moment of your conception, confirmed in divine love, obtain for us such copious graces as may keep us faithful and acceptable to God unto the end. *Ave.*

7. O most holy Virgin, who, at your conception, *as replenished with the fulness of grace, obtain*

for us that, by means of prayer and the participation of the holy sacraments, we may receive all the graces which we require for our sanctification and salvation. *Ave.*

8. O most blessed Virgin, who, at the first instant of your life, was adorned with the choicest and most perfect virtues, obtain for us a most lively faith, the firmest hope, the most perfect charity, and all the other virtues which should adorn a Christian soul. *Ave.*

9. O blessed Virgin, whose conception announced the near approach of the glorious rising of the sun of justice, become the light of our minds, the joy of our hearts, our defence in dangers, our support in temptations, our comfort in tribulations; plant and nourish in our souls all those virtues which made you so admirable upon earth, and now render you so glorious in heaven. *Ave. Gloria.*

FOR THE NATIVITY.

O HOLY Virgin, whose birth into this world announced peace to suffering men, upon this solemn remembrance of your birth, obtain, we beseech you, true peace to our hearts, to the Church, and to all the world. *Ave.*

2. O invincible Virgin, who commenced, at the instant of your birth, the overthrow of the kingdom of the devil, obtain for us that we may be enabled to destroy his reign in our hearts, and continually to resist him by a lively faith, so that Christ may reign in us and with us forever. *Ave.*

3. Unspotted Virgin, who was born adorned with perfect purity, obtain for us that we may henceforward cease to live after the flesh, but may be enabled to lead a pure and spotless life, such as true Christians should do. *Ave.*

4. Heavenly Virgin, who came into the world to triumph over it, obtain for us that we also may be detached from it, living, not according to its laws, but to those of the gospel. *Ave.*

5. Glorious Virgin, who was born to triumph over all heresy, dissipate by your power all the errors which oppose themselves to our holy religion, and preserve constantly in us that lively faith which works by charity. *Ave.*

6. Most holy Virgin, who appeared on this earth to afford us a bright mirror of virtue and holiness, let our eyes be continually turned towards you, that we may be enabled to imitate your virtuous deeds, and become holy like you. *Ave.*

7. Most happy Virgin, whom God created to bring forth Him who would heal the evils of the whole world, obtain for us that we may be preserved from all sin, the only real evil, and may make so profitable a use of divine grace, that we may attain eternal life. *Ave.*

FOR THE PRESENTATION.

O GREAT Virgin and dear Mother, by the marvellous promptitude with which you dedicated your earliest years to the service of God, obtain that we may from this time forward be enabled to consecrate our hearts to the divine service without ever being diverted from our purpose. *Ave.*

2. O great Virgin and dear Mother, by that seraphic zeal with which in your childhood you served in the temple, thereby becoming an object of admiration to angels and men, obtain for us that we may approach the holy sacraments with the true spirit of devotion. *Ave.*

3. O great Virgin and dear Mother, by the admirable courage with which you subdued your attachment to home and parents, in your first years of life, that

you might devote yourself to the service of God, obtain for us that, no longer seduced by the deceits of our enemies, we may be able to keep our hearts detached from all earthly things, seeking for our true and perfect good alone, and may enjoy one day with you the eternal delights of paradise. *Ave.*

FOR THE ANNUNCIATION.

O IMMACULATE MARY, who obtained by your profound humility and perfect chastity to be preferred, before the most renowned women of all ages, for the Mother of your Creator, obtain for us the grace to live like you in the practice of these two beautiful virtues, that we may at length attain with you to the joy of our Lord. *Ave.*

2. O immaculate Mary, who were troubled when you heard the angel's praises, obtain for us the grace to have, like you, a lowly esteem of ourselves, that, shrinking from the praises of men, we may solely endeavor to deserve the approbation of our Lord. *Ave.*

3. O immaculate Mary, who valued the privilege of virginity not less than the glory of being the Mother of God, obtain for us the grace that we may willingly sacrifice all things rather than sully the purity of our souls. *Ave.*

4. O immaculate Mary, who called yourself the Handmaid of the Lord, with an extraordinary humility, after the archangel Gabriel had announced that you were to be his Mother, obtain from the Lord that we may never be elated by any gifts with which God may favor us, but that they may advance us in virtue, and unite us more and more with the true source of all happiness. *Ave.*

5. O immaculate Mary, who did not refuse to become the Mother of the Redeemer for the salvation

of men, though you knew the great sacrifice which you must one day make of him on the cross, and the bitter passion which you would have to endure with him, obtain for us, I pray you, that we may never refuse to make any sacrifice which may be required of us for his glory or for the salvation of our neighbor. *Ave.*

6. O immaculate Mary, who by that fiat which you pronounced when you consented to become the Mother of the Word, rejoiced heaven, consoled earth, and affrighted hell, obtain for us a perfect confidence in your holy protection, by which we may obtain the copious benefits of your Son's redemption, to which you, O great Virgin, lent your desired aid. *Ave.*

7. O immaculate Mary, who, by a miracle till then unheard of, became the Mother of the incarnate Word without the smallest stain on your spotless purity, obtain, we pray you, that we may be reserved and modest in our looks, words, and actions, and never sully, by any stain, that purity which is suited to our profession. *Ave.*

8. O immaculate Mary, who contracted so intimate a relation with the most holy Trinity that you became at the same time the Daughter of the holy Father, the Mother of the holy Son, and the Spouse of the Holy Ghost, obtain for us that we may so preserve the purity of our souls that we may be worthy to be the temples of the Father who created us, of the Son who redeemed us, and of the Holy Spirit who sanctifies us. *Ave.*

9. O immaculate Mary, who had the especial privilege of bearing in your virginal womb Him whom heaven and earth cannot contain, obtain for us that we may so exercise ourselves continually in humility, penitence, charity, and prayer, that we may worthily receive your divine Son when he vouchsafes to visit us in the blessed sacrament, and may also be blessed

by this gracious presence at the moment of our death, and that, at length, we may contemplate and possess him, together with you and the angels and saints in heaven. *Ave.*

FOR THE VISITATION.

BY that purity of intention through which, O Mary, you quitted your home, and proceeded to visit your cousin Elizabeth, obtain for us, we pray, the grace of seeking in all that we do only the pure glory of God. *Ave.*

2. By that holy care with which you took the road to the mountains of Judea, obtain for us, we pray, the grace to walk continually in the way of holiness, that we may never be driven back by any obstacles which our enemies may oppose against us. *Ave.*

3. By the profound humility which induced you, O Mary, first to salute your cousin Elizabeth, obtain for us, we pray, the grace to turn to our profit whatever occasions may be offered us for the practice of this virtue, so beautiful and so necessary for our salvation. *Ave.*

4. By that extreme joy which you infused into the soul of Elizabeth when you tenderly embraced her, obtain for us, we pray, the grace to continue until death in the profession of piety, that we may attain to the fulness of heavenly happiness. *Ave.*

5. By that extraordinary favor which you, O Mary, obtained for John, that he should be sanctified in his mother's womb before he saw the light, obtain for us, we pray, the grace of preserving ourselves free from all stain till death. *Ave.*

6. By the most humble confession which you made, O Mary, of that marvellous work which Almighty God had performed in you, by which you became the *object* of the benediction of mankind, obtain for us the grace always to acknowledge the blessings which

we receive from the Lord, and to employ them to his honor and glory. *Ave.*

7. By that ardent charity which you, O Mary, practised during the three months in which you dwelt in the house of Elizabeth, obtain for us, we pray, the grace to be always ready to assist with affection all the necessities of our neighbors. *Ave.*

8. By the model which you, O Mary, exhibited of every virtue in your daily intercourse with your relations, Elizabeth and her holy spouse Zacharias, obtain for us, we pray, that we may have grace to give continual edification to our neighbors by all our words and actions. *Ave.*

9. By that admirable detachment from your nearest relations, O Mary, which you exhibited, when, having completed all the duties which you had undertaken in the house of Elizabeth, you returned immediately to your house in Nazareth, obtain for us, we pray, that we may be enabled always to live so detached from the things of the world as never to mingle in the affairs of men, except when summoned by necessity or charity; that our hearts may be fixed on God alone, from whom we hope for peace in this life and blessedness in another. *Ave.*

FOR THE PURIFICATION.

BY the heroic obedience which you, O great Virgin, practised in submitting to the law of purification, obtain for us the most exalted obedience to all the laws of God, of the Church, and of our superiors. *Ave.*

2. By that angelic modesty and heavenly devotion with which you went and presented yourself in the temple, obtain for us that we may conduct ourselves in the house of God with that exterior and interior devotion which are fitting its sanctity. *Ave.*

8. By the holy care with which you sought, O most pure Virgin, to cleanse yourself by the sacred rite of purification from the least appearance of outward uncleanness, obtain for us an insatiable desire to cleanse ourselves from the smallest stain of sin. *Ave.*

4. By that profound humility which led you to resort to the temple amongst sinners, though you were the most perfect of creatures, obtain for us such a spirit of humility as shall render us dear to God and deserving of his favors. *Ave.*

5. By that perfect faith in God your Son which you, O Mary, preserved when you heard the prophecy which foretold that he should become an occasion of contradiction and ruin to many, obtain for us an equally firm and lively faith amidst all temptations and contradictions. *Ave.*

6. By the invincible resignation with which, O Mary, you listened to the bitter prophecy of holy Simeon, that a sword of sorrow should pierce through your soul, obtain that we also may preserve a most perfect resignation amidst the most afflicting events by which God, in his infinite wisdom, may be pleased to try us. *Ave.*

7. By the intense charity which induced you, O Mary, to offer to the eternal Father the holy sacrifice of your Son for the redemption and salvation of all men, obtain for us that we may be willing to sacrifice to the Lord whatever is most dear to us, whenever it shall be requisite for our sanctification and salvation. *Ave. Gloria.*

IN COMMEMORATION OF THE SEVEN DOLORS OF OUR
BLESSED LADY.

I COMPASSIONATE you, O my most afflicted Mother, for the first dolor which you felt when holy Simeon foretold the most bitter passion and painful death of your divine Son, and the sharp

sword that would pierce your own most sweet and tender heart ; I beseech you to obtain for us a perfect knowledge of our sins, and true contrition for them. *Ave.*

2. I compassionate you, O my afflicted Mother, for the second dolor which you felt, when, flying with your infant Jesus and your holy spouse St. Joseph from the cruelty of Herod, you departed into Egypt amidst many disasters and sufferings ; I beseech you to obtain for us the divine assistance against the snares of the infernal enemy of our salvation. *Ave.*

3. I compassionate you, O my afflicted Mother, for the third dolor which you felt, when, having lost your beloved Son Jesus, you sought him in sorrow and in tears during the space of three days, until you found him in the holy temple ; I beseech you to obtain for us the pardon of all our sins. *Ave.*

4. I compassionate you, O my afflicted Mother, for the fourth dolor which you felt when Jesus was taken away from you to be delivered into the hands of the cruel Jews, and to be crucified on Mount Calvary ; I beseech you to obtain for us the acquisition of every virtue and perfect correspondence with divine grace. *Ave.*

5. I compassionate you, O my afflicted Mother, for the fifth dolor which you felt on meeting your divine Son wounded and bleeding, crowned with thorns, and laden with a heavy cross : I beseech you to obtain for us an humble and entire resignation to the divine will in all our labors and trials. *Ave.*

6. I compassionate you, O my afflicted Mother, for the sixth dolor which you felt when you beheld your divine Son covered with wounds, transfixed with nails, and dying on the cross ; I beseech you to make us worthy of your heavenly assistance at the hour of our death. *Ave.*

7. I compassionate you, O my afflicted Mother, for the seventh dolor which you felt, when, after your divine Son had expired, you received within your arms the sacred body, all mangled and covered with blood; I beseech you to obtain for us that we may so enjoy the fruit of his bitter passion and death as to be partakers of his eternal glory in heaven. *Ave.*

FOR THE ASSUMPTION.

MOST blessed Virgin, by the joy your soul experienced when you heard yourself called to immortal glory, in humility we pray you to obtain for us the grace so to live that we may meet the approach of death with joy. *Ave.*

2. Most lovely Virgin, who consoled the holy apostles, when, assembled to be present at your death, they deeply lamented their grievous loss, deign to comfort us in all our troubles, especially in our agony and at the hour of our death. *Ave.*

3. Immaculate Virgin, whose death was not the effect of sin, but of the power of divine love, which freed your most pure soul from all its earthly chains, that it might fly to the embraces of your divine Son, obtain for us that by an act of the love of God we may close this life, and be united forever with our supreme Good. *Ave.*

4. We rejoice with you, O elect Virgin, for the honors which were paid by the angels to your body when they sang hymns of praise and glory to the adorable ark in which the eternal Word had been incarnate. Ah, obtain for us that we may be preserved so pure and chaste that we may be permitted to enjoy their society in heaven. *Ave.*

5. Blessed were you, O admirable Virgin, in that happy resurrection in which you were invested with celestial beauty! O, well were you then rewarded

for all that you had suffered during life ! Help us, O dear Mother, to endure, for the love of Jesus, every suffering, that, in the resurrection, we may also obtain the gift of a glorified body. *Ave.*

6. We venerate, O great Mother of God, your glorious assumption into heaven, accompanied by the angelic choirs in splendid triumph, when you were raised by your only Son to the highest and most glorious place in his blessed kingdom. O triumphant Virgin, disdain not to cast a glance from your throne upon our wretchedness ; detach us from this world, and draw our hearts to yourself, that, by humbling ourselves on earth, we may be made fit to be exalted with you in heaven. *Ave.*

7. O Mary, great Daughter of the eternal Father, who crowned you with dominion over heaven and earth, ah, be pleased to make use of your power in our favor by subduing our spiritual enemies, and those of the holy Church, that your Son Jesus may reign triumphant over all things. *Ave.*

8. O great Mother of the eternal Word, by that celestial wisdom with which your divine Son adorned you in your triumphant assumption, procure for all Christians, for all heretics, and for all infidels, the light by which they may understand the truths of the gospel, and the grace which shall enable them to obey them. *Ave.*

9. Praised be God, O most pure Spouse of the Holy Spirit, who encircled your head with the brightest crown of glory. O, be pleased to point out to us how we may follow your blessed footsteps. O prudent Virgin, behold our misery. Powerful Queen, aid us with your power. Tender Mother, make us worthy of love by an imitation of your virtues, most especially of your fervent charity, that we may be partakers of the glories of your immortality. *Ave. Gloria.*

COMMEMORATION OF THE SEVEN JOYS OF OUR BLESSED
LADY IN HEAVEN.

REJOICE, O Spouse of the Holy Ghost, for the bliss which you possess in paradise, where you are exalted above the angelic choirs. *Ave.*

2. Rejoice, O true Mother of God, for the happiness which you feel in paradise; for as the sun illuminates the earth, so do you, with your divine Son, adorn and illuminate heaven by your brightness. *Ave.*

3. Rejoice, O Daughter of God, for the joy to which you have attained in paradise, where the whole hierarchy of angels and archangels, thrones and dominations, and all the blessed, pay you honor, acknowledging you as the Mother of their Creator. *Ave.*

4. Rejoice, O Handmaid of the blessed Trinity, for the gladness which you feel and enjoy in paradise; for all the graces which you ask from your divine Son are instantly granted, and because, as St. Bernard says, "no grace is granted to us on earth which has not first passed through your holy hands." *Ave.*

5. Rejoice, O Queen of heaven, for you alone deserve to sit at the right hand of your divine Son, who is seated at the right hand of the eternal Father. *Ave.*

6. Rejoice, O hope of sinners, refuge of the unhappy, for the bliss which you enjoy in paradise; for the eternal Father rewards with his most precious graces all those who love and reverence you on earth. *Ave.*

7. Rejoice, O Mother, Daughter, and Spouse of God, because all the joys, graces, and favors that you enjoy in heaven will never undergo any diminution, but will continue to rejoice your blessed heart for an endless eternity. *Ave. Gloria.*

PRAYERS
TO THE BLESSED VIRGIN,

**TO BE USED ON OCCASION OF PAYING A VISIT TO HER
ALTAR OR IMAGE, OR AT OTHER TIMES.**

FOR OBTAINING THE LOVE OF MARY.

O MARY, thou art the purest, the fairest, the holiest of creatures. O that all men would acknowledge and love thee as thou deservest! But I rejoice in the thought of the great number of the just whose hearts are inflamed with the love of thee. O amiable Queen, I also, unworthy as I am, I also love thee, but I love thee too little. I desire to love thee more tenderly and more generously, for to love thee is one of the marks of predestination. I ask thee not for the good things of the world — its riches, its honors, or its pleasures; I beseech thee to obtain for me the grace to love thy Son with all the fervor of my heart, and to consecrate myself entirely to his honor and thine. O Mary, O my Mother, cease not to pray for me, until thou seest me secure of possessing my God, of loving him and loving thee forever and ever. Amen.

ANOTHER.

O THAT I had the heart of all the angels and all the saints, to love Mary as they love her! O that I had at my disposal the life of all mankind, that I might consecrate it whole and entire to the glory and the service of this most amiable Mother! O that

I could engrave on all hearts and on all lips the lovely name of Mary — that name so powerful, which constitutes the delight, the security, the happiness of all who utter it with a sweet confidence and a holy joy!

O Mary, conceived without sin, pray for us who have recourse to thee.

TO OUR LADY OF PEACE.

O HOLY Virgin, my august Queen, obtain for me from thy divine Son the peace which he left as a heritage to his disciples. The world knows it not; it resides only in souls that are sanctified by grace. Obtain for me, I beseech thee, grace to maintain this peace with God, by my fidelity in keeping his law; with my superiors, by my submission, obedience, and respect; with my equals, by meekness, patience, and charity; with myself, by the practice of all virtues; so that it may be poured forth also upon my relations, friends, and all mankind. Obtain for me grace to live on earth in the peace of innocence, that at the last I may be found worthy of that ineffable peace which the blessed enjoy in heaven. Amen.

TO OUR LADY OF CONSOLATION.

O MARY, most sweet, most amiable, and most glorious, thy name cannot be uttered in the secret of the heart without inflaming it with thy love; and they who love thee cannot think of thee without feeling themselves animated to love thee more and more, and putting all their confidence in thee. O Mary, O my Mother, thou seest my trouble; look upon me with an eye of pity; thou art the consolation of all who call upon thee in affliction; be thou, then, mine. Harken to the sighs, graciously hear the prayers, of my poor heart; forsake me not, but support me in affliction, and strengthen me in danger. Thou art

the heavenly dew that sweetenest our sorrows. O Mother of consolation, I pray thee, sweeten mine; give peace to my soul; grant me all that thou knowest I desire of thee; obtain for me, from thy divine Son, the pardon of all my sins, the grace to sin no more, the blessedness to imitate thy virtues all the rest of my life, and finally a holy and a happy death. At that tremendous hour, be thou my protectress and my consolation, I beseech thee. O my tender Mother, come and receive my soul, to present it at the tribunal of the sovereign Judge, and to obtain for me a favorable sentence. I deserve not this at thy hands; but I am thy child. I love thee, and I desire to make thee loved by all hearts. Amen.

AN ACT OF REPARATION TO THE HOLY VIRGIN.

HOW great is my grief, O most holy Virgin Mary, when I consider the injuries which thou receivest every day on the part of men! How can there be found hearts so hard and impious as to despise thee, who art worthy of the respect and love of angels and men! And among the very children of the Church, thine own children, there are some, alas! who feel nothing but coldness and indifference for thee; who take no pains to testify their gratitude and devotion towards thee; who never honor thee, or invoke thy intercession, or seek to gain thy protection. And how many times have I myself plunged into my heart the two-edged sword! O Mother of mercy, I should never dare to lift up my eyes to thee, wert thou not the advocate of sinners. Oppressed with the burden of my infidelities, I come to ask forgiveness at thy feet, for myself and for all mankind. I acknowledge thy glory to be above that of all creatures. I honor, with the Church, thy immaculate *conception* and thy glorious *assumption*; I believe

thy power and all thy perfections to be proportioned to thy dignity of Mother of God; I acknowledge thee with joy as my advocate, my refuge, and my Mother; I will glory all my life in being of the number of thy most devoted children, and it shall be my happiness to win all hearts to thy love. Vouchsafe, O spotless Virgin, to obtain for me grace to imitate thy virtues, and to dwell with thee hereafter in the abode of glory. Amen.

AN ACT OF CONSECRATION TO THE HOLY VIRGIN.

O HOLY Mary, Mother of God, who, from the first moment of thy conception, wast free from the stain of original sin, I choose thee this day for my queen, my patroness, my advocate with God, and my glorious Mother. I am most earnestly resolved, from this day, to persevere in thy service, and in promoting thy honor, during the whole course of my life; I will never say anything, nor do anything, nor suffer any who belong to me to offer, in their conversation or their actions, the slightest injury to the reverence and homage which are due to thee by a thousand titles. Vouchsafe, then, I beseech thee, O august Queen of heaven and earth, to admit me to-day into thy service forever, and to grant me thy holy protection every moment of my life. Above all, O most sacred Mother of my Saviour, I beseech thee not to abandon me at the hour of my death. Amen.

A PRAYER FOR PERSEVERANCE IN DEVOTION TO THE BLESSED VIRGIN.

O GOD, who hast placed us under the patronage of the most holy Mother of thy Son Jesus, and dost excite us to strive for the prize of our high calling, come into our hearts, and pour down upon us thy purifying grace, whereby we may persevere in thy

service, and in the service of the same most holy Virgin Mary; so that, fortified by so powerful a protection, we may perform those good desires which thou hast put into our hearts, and having effectually accomplished all that was set before us to do, may attain those things which thou hast been pleased to promise to those that abide in thee, through the same Jesus Christ our Lord, who liveth and reigneth with thee in the unity of the Holy Spirit, God, forever and ever. Amen.

A WAY OF ASKING OUR LADY'S BLESSING.

COME, O my soul, prostrate thyself at the feet of Mary, thy mother, and depart not till she hath blessed thee. O blessed of God, and enriched with all blessings, in thy mercy and kindness bless my afflicted soul, and obtain for me, from thy beloved Son, abundant grace, that I may so faithfully serve both him and thee in this world, that I may be made partaker of eternal glory. Amen.

AN ACT OF FILIAL REVERENCE TO MARY.

Pope Leo XII. granted, in perpetuity, to all the faithful who should recite the three following prayers, together with three "Hail Marys," to ask the blessed Virgin's assistance in the practice of Christian virtues, and especially the holy virtue of purity: 1. An indulgence of one hundred days each time they are said. 2. A plenary indulgence, once a month, on reciting them every day, with the usual conditions. These indulgences are applicable to the souls in purgatory.

I.

I VENERATE thee with all my heart, O most holy Virgin, as the Daughter of the Father of heaven; and I consecrate to thee my soul, with all its powers.
Hail, Mary!

II.

I VENERATE thee with all my heart, O most holy Virgin, as the Mother of the only Son of God; and I consecrate to thee my body, with all its senses. Hail, Mary!

III.

I VENERATE thee with all my heart, O most holy Virgin, as the beloved Spouse of the Holy Ghost; and I consecrate to thee my heart, with all its affections: obtain for me of the Holy Trinity the graces necessary for my salvation. Hail, Mary!

THE MEMORARE.

REMEMBER, O most pious Virgin Mary, that no one ever had recourse to thy protection, implored thy help, or sought thy mediation, without obtaining relief. Confiding therefore on thy goodness and mercy, I cast myself at thy sacred feet, and do most humbly supplicate thee, O Mother of the Eternal Word, to adopt me as thy child, and to take upon thyself the care of my salvation. O, let it not be said, my dearest mother, that I have perished where no one ever found but grace and salvation.

INVOCATION OF THE BLESSED VIRGIN IN LIFE AND
AT DEATH.

O MOST holy and immaculate Virgin Mary, who art ever present before the throne of the blessed and adorable Trinity, and to whom it is at all times granted to make intercession with thy beloved Son, be a Mother to me in life and at the hour of my death; and should I, in my last moments, be unable to say, "Jesus, Mary, and Joseph, I place my soul

in your hands," say it for me, and leave me not before I have been judged; and if I have to expiate my sins in purgatory, O pray for me earnestly, and admonish my friends to obtain for me, through the holy sacrifice of the Mass, prayers, and alms-deeds, a speedy enjoyment of the bliss of heaven, where I may bless and praise my God and thyself for all eternity. Amen.

Three Hail Marys.

DEVOTION TO OUR LADY OF PERPETUAL HELP.

O MOTHER of Perpetual Help, pray for us, thy children. Obtain for us, that we may continually have recourse to thee.

TRIDUO.

First Day.

BEHOLD at thy feet, O Mother of Perpetual Help, a miserable sinner, who has recourse to thee, and confides in thee. O Mother of Mercy, have pity on me. I hear thee called by all the refuge and the hope of sinners; be then my refuge and my hope. Assist me for the love of Jesus Christ, stretch forth thy hand to a miserable wretch, who has fallen and who recommends himself to thee, and who consecrates himself to be thy servant for ever. I bless and thank Almighty God, who by his mercy has given me this confidence in thee, which I hold to be a pledge of my eternal salvation. It is true that in past times I have miserably fallen into sin, because I had not recourse to thee. I know that with thy help I will be able to conquer. I know too, that thou wilt assist me if I recommend myself to thee, but I fear that in the time of danger I may neglect to call on thee and thus lose my soul. The grace,

therefore, which I ask of thee, and for which I beg with all the fervor of my soul, is, that in all the attacks of hell I may ever have recourse to thee, and say to thee: O Mary, help me; O Mother of Perpetual Help, never permit me to lose my God.

Five Hail Marys.

V. Pray for us, O holy Mother of God.

R. That we may be made worthy of the promises of Christ.

Let us pray.

O ALMIGHTY and merciful God, who in order to help the human race hast willed the blessed Virgin Mary to become the mother of thy only-begotten Son, grant, we beseech thee, that by her intercession we may avoid the contagion of sin and serve thee with a pure heart, through the same Christ, our Lord. Amen.

Second Day.

O MOTHER of Perpetual Help, grant that I may ever invoke thy most powerful name, which is the safeguard of the living and the salvation of the dying. O purest Mary, O sweetest Mary, let thy name be henceforth the breath of my life. Do not hesitate, O blessed Lady, to help me whenever I call on thee to assist me; for in every temptation which will assail me, in all the necessities which may afflict me, I will never cease to call on thee by often repeating: O Mary! O Mary! O what consolation, what sweetness and confidence, and what emotion does not my soul experience when I name thee or only think of thee! I thank Almighty God for having given thee, on my account, so sweet, so powerful, so lovely a name. But I will not be content with the mere invocation of thy name; I will call on thee,

burning with love for thee, and beg, that my love for thee may impel me constantly to salute thee: O Mother of Perpetual Help.

Five *Hail Marys* and prayer as above.

Third Day.

O MOTHER of Perpetual Help, thou art the dispenser of all those gifts which God grants to us miserable sinners, and for this end he has made thee so powerful, so rich and so bountiful, in order that thou mayest help us in our misery. Thou art the advocate of those sinners, who are more miserable and abandoned than the rest, and who have recourse to thee. Into thy hands I place my eternal salvation, and to thee I consign my soul. I wish to be numbered among thy most devoted servants; take me under thy protection, and it is enough for me. For if thou protect me, I fear nothing, neither from my sins, because thou wilt obtain for me the pardon of them, nor from the devils, because thou art more powerful than all hell together; nor even from Jesus Christ, my judge, himself, because by one prayer from thee, he will be appeased. But one thing I fear, that in the hour of temptation, I may, from my extreme negligence, fail to have recourse to thee, and thus perish miserably. Obtain for me, therefore, the pardon of my sins, holy perseverance, and the priceless gift to love Jesus Christ, and ever to have recourse to thee, O Mother of Perpetual Help.

Five *Hail Marys* and prayer as above.

An indulgence of one hundred days, to be gained once a day, is granted for every one of the aforesaid prayers. — *Rescript of May 17, 1866.*

Passing by our Lady's Altars and Pictures, say:

O Mother of God, remember me!

O MOTHER OF GOD, REMEMBER ME.

O MOTHER of God, and my most dear Mother, by the heart of Jesus, I beg of you each time I shall say "O Mother of God, remember me," to adore then for me the Heart of your divine Son, and offer my unworthy one to him, asking pardon for all that is amiss in it, telling that God of love how much it desires perfectly to love him, and obtain by your all-powerful intercession, a love that may consume in it all earthly affections, and that he may replenish it to the full extent of its small capacity. This, dear Mother, I beg through the Heart of Jesus, to which I am sure you can refuse nothing, and by which I know you cannot be rejected. O show then yourself a Mother, and comply with the desires of your poor unworthy child.

PRAYER TO OUR LADY OF LOURDES.

BE thou blessed, O most pure Virgin, who didst deign to appear in the grotto of Lourdes as many as eighteen times, resplendent with light, sweetness, and beauty, and to say to the humble and simple child who contemplated thee in ecstasy, "I am the Immaculate Conception!" be thou blessed for the extraordinary favors which thou dost unceasingly scatter around this place.

By thy maternal heart, O Mary, and by the glory which the holy Church has rendered thee, we conjure thee to pray for the Sovereign Pontiff, and for . . . , and to realize the hopes of peace which the proclamation of the dogma of the Immaculate Conception excited in the breasts of the faithful. Amen.

THE REMEMBER OF OUR LADY OF THE SACRED
HEART.

One hundred days' indulgence.

REMEMBER, Our Lady of the Sacred Heart, the power which thou dost possess over the heart of thy divine Son. Confiding in thy merits, I now implore thy protection. O glorious Lady of the Sacred Heart — of that Heart which is the inexhaustible source of all graces, and which thou canst open at thy will, in order to pour down upon mankind all the treasures of love and mercy, of light and salvation which it contains — obtain for me, I implore thee, the favor which I ask. . . . No, I cannot meet with a refusal: and since thou art my Mother, Our Lady of the Sacred Heart, I beseech thee favorably to receive my prayer. Amen.

Sweet Heart of Mary, be thou my refuge.*

O Lady of the Sacred Heart, pray for us.†

NOVENA TO OUR LADY OF LOURDES.

APPROPRIATE FOR THE USE OF THE SICK AND AFFLICTED.

First Day.

THIS poor life is full of bitterness and sorrow. We all stand in need of help and comfort. Happy then are they who have learned to turn frequently to the sweet refuge of the unfortunate and comforter of the afflicted, our dear Mother Mary. Richard of St. Lawrence assures us that Mary's compassion is extended to all who invoke her, were it only by a Hail Mary. An angel said to St. Bridget, that no one ever prays to Mary without obtaining help from her. She is so kind-hearted, said he, that no one ever fails to experience her good-

* Three hundred days' indulgence each time, and a plenary indulgence once during the month if recited every day.

† One hundred days' indulgence.

ness, who asks anything from God through her intercession.

Still more, so great is the compassion of this tender Mother toward us, so lively her interest in our welfare, that, says St. Liguori, she grants us assistance even before we ask for it. St. Anselm says that Mary anticipates the prayer of those who desire her protection, such is her haste to help us. Hence we may conclude that she asks of God many graces for us, even before we have asked them for ourselves. We see an instance of this in what the holy Gospel tells us of the marriage feast of Cana, in Galilee. It was not the spouses, though they were the interested parties, who asked the favor then granted by our Lord. It was Mary, who, seeing that the wine was failing, and compassionating their embarrassment, turned to her divine Son, who, at her request, wrought his first miracle.

If then Mary is so ready to help us in our need, even when she is not asked, how much more readily must she come to our assistance when we implore her aid. St. Anselm, in order to increase our confidence in her, assures us, that when we address ourselves to the Mother of God, not only may we be sure of her assistance, but our prayers will often be even more quickly and abundantly answered through the invocation of her name, than through the invocation of the name of our Lord. And let us not be startled at this assertion. "For," he says, "Jesus Christ, our Saviour, is also our Judge, and must consequently visit justice on our iniquities; while the Blessed Virgin, as our advocate and Mother, is bound to nothing but pity and affection."

Prayer.

O DEAR Lady of Lourdes, bless me and help me. Thou, whom the saints have proclaimed so full of pity and kindness toward us, — thou, who

art everywhere invoked with so much confidence, — thou, who hast deigned to appear in the grotto of Lourdes as a sweet messenger of grace and mercy, with a smile of motherly tenderness on thy lips, — show now thy goodness toward me, thy poor child. Obtain for me, I beseech thee, the graces I stand in need of for my sanctification; obtain for me patience in suffering; and if it be God's will, obtain for me restoration to health, (or whatever other favor is specially asked for in the novena.) Amen.

Our dear Lady of Lourdes, pray for us.

Repeat three times.

Second Day. — Prayer.

O BLESSED Lady of Lourdes, thou whose influence with Almighty God is so great that thy prayers are never refused, have pity on me thy needy child. O Virgin most holy! O Virgin most powerful! turn not away from me, though all unworthy, nor disdain to plead in my behalf. Heed not my unworthiness, but the promptings of thy own heart, thou who art as rich in mercy as in power. Use thy boundless influence to obtain for me patience in my sufferings, restoration to health (or other favor), and the grace to make a good use of it for the glory of God. Amen.

Our dear Lady of Lourdes, pray for us.

Repeat three times.

Third Day. — Prayer.

O COMPASSIONATE Lady of Lourdes, who hast shown thy affection for poor sinners by commanding Bernadette to pray for them and to get others to pray for them, exercise now thy compassion in my regard. O my Mother and my advocate, I know that my sins render me unworthy to approach thee;

but I know also, sweet Refuge of sinners, that thy goodness will not reject me. I come to thee then with humble confidence. I lay all my miseries before thee, and implore thy help. O, above all things obtain for me true repentance for my sins, and entire pardon for them. And if it be the holy will of God, obtain for me restoration to health, and the grace to make a good use of it for the glory of God.

Our dear Lady of Lourdes, pray for us.

Fourth Day. — Prayer.

O BLESSED Lady of Lourdes, I come to claim a share in thy boundless compassion and goodness. Remember that thy mercy has never failed any one. Nay, permit me even to remind thee, that whatever gifts thou hast of grace and glory, even to thy divine maternity, thou owest all in a certain sense to poor sinners, since it was for sinners that God became thy Son. Look on me, then, O Mary, and bless me, and help me. Obtain for me purity of soul and health of body. Amen.

Our dear Lady of Lourdes, pray for us,

Fifth Day. — Prayer.

O LADY of Lourdes, special protectress of France, we all unite in thanking thee for thy goodness to that favored country. O be her protectress now above all in these troublous times; dispel the cloud of sin and infidelity that now obscures her, and make her shine more brightly than ever with the light of faith and virtue. We thank thee too for the blessings which from her shrines, and especially from Lourdes, thou hast dispensed throughout the world. Deign, dear Mother, to make me now a sharer in those blessings, both spiritual and temporal. O, if it be the will

of God, obtain for me restoration to health ; but if that should be a danger to my soul, I ask only for resignation and patience unto the end. Amen.

Our dear Lady of Lourdes, pray for us.

Sixth Day. — Prayer.

O SWEET Lady of Lourdes, during thy whole life the bitter cup of suffering was always at thy lips, and thou didst never murmur. Alas ! how different have been my dispositions ! With all my heart I regret my want of generosity and resignation, and I now desire to do better. Obtain for me the courage and patience that I need in all my trials, and especially in these present sufferings. I offer them up through thy hands in atonement for my sins, and for the good of the holy Church. Deign, our dear Lady of Lourdes, to obtain my cure. But should that not be for the good of my soul, obtain for me perfect resignation and patience. Amen.

Our dear Lady of Lourdes, pray for us.

Seventh Day. — Prayer.

O DEAR Lady of Lourdes, who didst say to Bernadette, “ I promise to make thee happy, not in this world but in the world to come,” help me to be less intent upon the gratifications of this life, and more desirous of the happiness of heaven. Make me understand what treasures are hidden in suffering, that I may not waste them. Enable me rightly to appreciate the strengthening and sanctifying sacraments, that I may receive them devoutly and profitably. O, by thy bitter sufferings at the foot of the Cross, obtain for me patience in my sufferings, and, if it be the holy will of God, restoration to health. Amen.

Our dear Lady of Lourdes, pray for us.

Eighth Day. — Prayer.

O BLESSED Lady of Lourdes, the Immaculate Conception, Virgin most pure and stainless, obtain for me the grace to be chaste, to avoid all occasions of sin, and to have recourse to prayer whenever I am tempted by the devil, the world, or the flesh. Let me rather die than live to commit sin. But if it be the holy will of God, O obtain for me my health, and grace to make use of it for practising virtue and gaining heaven. Amen.

Our dear Lady of Lourdes, pray for us.

Ninth Day. — Prayer.

O LADY of Lourdes, who hast so strongly recommended penance, help me to accept as I ought the penance which God sends me, and to profit by the sufferings which I have to bear. Enable me to understand rightly the wickedness of sin, and how terrible are its consequences for this life and for the life to come. And may this understanding make me eager to do all possible penance for the sins I have committed, and careful not to fall into them again. May this holy novena have the effect of lastingly increasing my devotion toward thee, dear Mother; and at its close I again beseech thee, if it be for the best, to obtain my restoration to health, though I add, in the sincerity of my soul, not my will, but God's will and thine be done. Amen.

Our dear Lady of Lourdes, pray for us.

Blessed be the holy and *Immaculate Conception* of the Blessed Virgin Mary!

Prayer to our Lady of Lourdes.

O IMMACULATE VIRGIN, Mother of mercy, Health of the weak, Comforter of the afflicted, Refuge of sinners, thou knowest our needs and our suf-

ferings. Deign to look on us pityingly, and to help us bountifully. By appearing in the grotto of Lourdes, thou hast shown that thou didst wish it to be a privileged spot, whence thou shouldst dispense thy favors with special abundance. Already, very many have there found the cure both of their souls and of their bodies. Though we are so far distant from that holy place, yet even from afar we call to thee, O dear Lady of Lourdes, and ask that we may be sharers in those blessings. Hear our humble prayer, O loving and beloved Mother; help us in our bodily needs and spiritual infirmities; may our gratitude for thy favors make us still more careful to imitate thy virtues during all our life, that so we may one day come to share with thee in the glory of heaven. Amen.

Our dear Lady of Lourdes, pray for us.

SHORT INDULGENCED PRAYERS.

THE sick often complain that they "cannot say their prayers." It would indeed be unreasonable to expect that they should be able to repeat long formulas of prayer. It is not best that they should even try to do so. Short loving prayers, frequently repeated, will be found not only easier, but more profitable. The following ejaculations, having indulgences attached to them, may be specially recommended. The friends of the sick should frequently suggest one or another of them to the sufferer:

MY JESUS, mercy!
One hundred days' indulgence.

Jesus! Mary!

Twenty-five days' indulgence.

Jesus, Mary, Joseph, I give you my heart and my soul.

One hundred days' indulgence.

Jesus, Mary, Joseph, assist me in my last agony.
One hundred days' indulgence.

Jesus, Mary, Joseph, may I die in peace, in your
blessed company.

One hundred days' indulgence.

O sweet Jesus, be not my Judge, but my Saviour.
Eighty days' indulgence.

Make devoutly the sign of the Cross.

Fifty days' indulgence.

Kiss the crucifix with respect.

A year's indulgence.

**O Mary conceived without sin, pray for us who
have recourse to thee.**

One hundred days' indulgence.

May the most just, most high, most adorable will
of God, be in all things done, and praised, and for-
ever magnified.

One hundred days' indulgence, once a day.

**Blessed be the holy and Immaculate Conception of
the Blessed Virgin Mary.**

One hundred days' indulgence.

THE LITANY OF OUR LADY OF LOURDES.

LORD, have mercy on us.

Christ, have mercy on us.

Lord, have mercy on us.

Christ, hear us.

Christ, graciously hear us.

God the Father of heaven, have mercy on us.

God the Son, Redeemer of the world, have mercy
on us.

God the Holy Ghost, have mercy on us.

Holy Trinity, one God, have mercy on us.

Our Lady of Lourdes, pray for us.

Mother, who art the Model of all mothers,
Mother, who didst suffer so much,
Mother, who wast poor and shelterless,
Mother, who didst journey to Bethlehem amid
the hardships and cold of winter,
Mother, who didst find for thy Son and thy God
no refuge but the stable grotto, and no cradle
but a manger,
Who hast declared: I am the Immaculate Con-
ception,
Who didst appear to an humble peasant girl, to
teach us humility,
Who wast clothed with a snow-white robe, to
teach us purity,
Who didst wear an azure-blue girdle, to remind
us of heaven,
Who didst stand with the thorny rose-bush under
thy feet, to remind us that we are to get to
heaven by suffering in this life,
Who didst carry a rosary in thy hand, to exhort
us to prayer,
Who didst keep thy hands joined and thy eyes
raised toward heaven, to exhort us to penance,
Who art the Star of Hope,
Who wilt save Rome and our Holy Father the
Pope,
Who wilt save France,
Who dost intercede for us with the Sacred Heart
of Jesus,
Who dost help and strengthen the clergy in their
labors for souls,
Who dost heal the sick,
Who art the health of the weak,
Who art the Refuge of sinners,
Who art the Comfortress of the afflicted,
O Our Lady of Lourdes, conceived without sin, pray
for us who have recourse to thee.

Our Lady of Lourdes, pray for us.

Lamb of God, who takest away the sins of the world,
spare us, O Lord.

Lamb of God, who takest away the sins of the world,
graciously hear us, O Lord.

Lamb of God, who takest away the sins of the world,
have mercy on us.

Christ, hear us. Christ, graciously hear us.

R. Pray for us, O Our Lady of Lourdes, Holy
Mother of God.

V. That we may be made worthy of the promises
of Christ.

Let us pray.

O OUR dear Lady of Lourdes, who under that
sweet title hast already wrought so many mira-
cles, stretch forth thy loving and powerful hand to
protect our Holy Father the Pope, to save France,
and to help us who implore thy aid. Obtain that our
hearts may be filled with the spirit of faith, hope, and
charity. Believing as we do in the truth of thy appa-
ritions, and in thy boundless influence with thy divine
Son, we have recourse to thee in our need. Save
Rome! Save France! Obtain for us the favor which
we ask through thy intercession. Amen.

ASPIRATIONS.

Jesus, Mary, Joseph, I give you my heart and my
soul.

One hundred days' indulgence. Pius VII.

Jesus, Mary, Joseph, assist me in my last agony.

One hundred days' indulgence. Pius VII.

Jesus, Mary, Joseph, let my soul send forth her
last sigh in peace, with you to aid me.

One hundred days' indulgence. Pius VII.

**ACT OF PRAISE TO THE SS. HEARTS OF JESUS AND
MARY.**

MAY the divine Heart of Jesus and the Immaculate Heart of Mary be known, praised, blessed, loved, worshipped, and glorified always and in all places. Amen.

PRAYER IN TEMPTATION.

MY Queen, my Mother, remember I am thy own. Keep me, guard me, as a thing of thine, thy own possession.

Forty days' indulgence.



DEVOTION TO THE SACRED HEART OF MARY.

August is the month of devotion to the Sacred Heart of Mary.

AS the adorable Heart of Jesus was formed in the chaste womb of the Blessed Virgin and of her blood and substance, so we cannot in a more proper and agreeable manner show our devotion to the Sacred Heart of the Son, than by dedicating some part of the said devotion to the Immaculate Heart of the Mother. For you have two hearts here united, in the most strict alliance, and tender conformity of sentiments, so that it is not in nature to please the one, without making yourself agreeable to the other, and pleasing to both. Go then, devout client, to the Heart of Jesus, but let your way be through the Heart of Mary. The sword of grief which pierced her soul opens you a passage; enter by the wound which love has made; advance to the Heart of Jesus, and rest there even to death itself. Presume not to separate and divide two objects so intimately one, or united together; but ask redress in all your exigencies from the Heart of Jesus, and ask this redress through the Heart of Mary.

This form and method of devotion is the doctrine and the very spirit of God's Church; it is what she teaches us in the unanimous voice and practice of the faithful, who will by no means that Jesus and Mary should be separated from each other in our prayers,

praises, and affections.* This consideration has engaged the sovereign pontiffs and head pastors of the Church to give the selfsame sanction to the pious practices instituted in honor of the sacred Heart of Mary as they give to those of the adorable Heart of Jesus, both within their proper limits. They both have equally their feasts and solemnities, both their associations, and those, too, equally enriched with the treasures of the Church, under the liberal dispensation of its governors. Many are the pious and virtuous souls who have drawn most signal fruit and advantages from these devotions.

Let us love and honor these two hearts so intimately united; let us go to the Father through the Heart of Jesus; let us go to the Son through the Heart of Mary. Let us render to God the Father, through the Heart of Jesus, what we owe to his infinite goodness and justice; and let us render to God the Son, through the Heart of Mary, what we owe to his mercy, and for all his benefits to us. We shall obtain everything from the Father and the Holy Ghost through the Heart of Jesus, and we shall obtain every thing from the Son through the Heart of Mary. It is customary with many pious persons to dedicate the first Saturday in the month to the particular honor of the Immaculate Heart of Mary, as the first Friday is devoted to the Sacred Heart of Jesus. To this end they hear Mass, and make a spiritual communion, if they cannot communicate sacramentally, to thank God for all the graces he has bestowed upon Mary, and for the tender affection with which he has filled her heart towards us. In the evening they visit

* What is very remarkable, Divine Providence so ordained, that the first church dedicated to the Heart of Jesus, was also, at the same time, dedicated to the Heart of Mary. This was the church of the *Seminaire de Coutances*, in Normandy. In 1688, the Feasts of these Sacred Hearts were celebrated there with an Octave, and a society devoted to them established, to which, in 1764, *Pope Clement X.* granted a Brief of Indulgences.

some church or altar dedicated to the blessed Virgin ; or, if that be impossible, they pay a visit to her image in their own house, or elsewhere.

AN ACT OF REPARATION TO THE SACRED HEART OF MARY.

O HEART of Mary, I honor thee as the Heart most pleasing to our Lord, and most intimately united to him. I love thee as the Heart of the best of mothers, and I rejoice in thy glorious prerogatives. Prostrate before thee, O Heart of Mary, I make thee this humble act of reparation for all the outrages thou hast received from me and from all mankind. I humbly confess that I have been guilty of the greatest ingratitude towards thee ; but seeing that, through thee, the Divine mercy has so often had regard unto me, I venture even yet to hope that thou wilt not abandon me. In this sweet confidence I am animated by a most earnest desire to be more faithful and more devoted to thee. I pray thee to accept all the good that henceforth I am resolved to do, to present it to thy dear Son, Jesus, so that, through thee, my most loving Saviour may pour down his benedictions more and more on me, and on all who are dear unto me. Amen.

ANOTHER ACT OF REPARATION.

I COME to the foot of thy altar, O Immaculate Heart of Mary, to recall, in the bitterness of my soul, the years of my childhood. Faithless to the promises which I have so often made to thee, I have filled thee with sadness, I have forsaken thy service for pleasures which have never brought me a moment's happiness. But I detest my fatal errors. I come to renew with thee that union which I have broken with so much folly and ingratitude. Reject

me not, O Heart of the tenderest of mothers, but be henceforth my protector and my model to the hour of my death. Amen.

AN ACT OF CONSECRATION TO THE SACRED HEART OF MARY.

O HEART of Mary, I offer, I consecrate to thee my heart. It never can be out of danger whilst at my own disposal; never secure but in thy hands. Thou shalt ever be the object of my veneration, love, and confidence; I will pay thee my devotions every day; I will celebrate thy feasts with joy; I will proclaim thy greatness and thy goodness without ceasing; I will neglect no means of obtaining thee the honor and the homage which are due to thee; I will bring all the thoughts and affections of my heart into conformity with thine; and I will make it my duty to imitate thy virtues, especially thy purity and thy humility.

Vouchsafe, O Mary, to open to me thy Heart, and to receive me therein, in union with all thy dear and faithful children. Obtain for me the grace I need to imitate thee, as thou hast imitated Jesus Christ; succor me in all dangers, console me in all afflictions, and teach me how to make a holy use of all the goods and ills of life. Amen.

ANOTHER ACT OF CONSECRATION.

O HEART of Mary, ever Virgin; O Heart, the holiest, the purest, the most perfect, that the Almighty hath formed in any creature; O Heart, full of grace and sweetness, throne of love and mercy, image of the adorable Heart of Jesus, that didst love God more than all the seraphim, that didst procure more glory to the most holy Trinity than all the saints together, *that didst endure, for love of us, such bitter*

dolors at the foot of the cross, and dost so justly merit the reverence, love, and gratitude of all mankind; I give thee thanks for all the benefits which thou hast obtained for me from the Divine mercy; I unite myself to all the souls that find their joy and consolation in loving and honoring thee. O Heart most amiable, the delight and admiration of the angels and the saints, henceforth thou shalt be to me, next to the Heart of Jesus, the object of my tenderest devotion, my refuge in affliction, my consolation in sorrow, my place of retreat from the enemies of my salvation, and at the hour of my death, the surest anchor of my hope. Amen.

PRAYER OF ST. GERTRUDE TO THE SACRED HEART OF MARY.

O IMMACULATE Heart of Mary, I have nothing in myself to offer thee that is worthy of thee; but what thanks ought I not to pay thee for all the favors which thou hast obtained for me from the Heart of Jesus! What reparation ought I not to make thee for all my tepidity in thy service! I desire to return thee love for love; the only good that I possess is the sacred Heart of Jesus, which thou thyself hast given me. I offer thee this treasure of infinite price; I cannot do more, and thou dost not deserve less at my hands; but, receiving from me this gift most precious in thy sight, be pleased, I beseech thee, to accept my heart, which I here offer to thee, and I shall be forever blessed. Amen.

PRAYER TO THE SACRED HEART OF MARY.

Pope Pius VII. granted to the faithful who should recite with devotion the following prayer, with the adjoining act of praise to the adorable Hearts of Jesus and Mary: 1. An indulgence of fifty days, once a day. 2. A plenary indulgence on

the feasts of the Assumption, the Nativity, and the Sacred Heart of Mary,* to all who, having recited it daily for a year, shall perform the usual conditions of Confession and Communion, and visit a Church, or at least an altar, dedicated to the blessed Virgin, and pray there for the intentions of the Pope. 8. A plenary indulgence at the hour of death, to all who shall have recited it frequently during their life. These indulgences are applicable to the souls in Purgatory.

O HEART of Mary, Mother of God, and our Mother also; O Heart most worthy of love, in which the most holy Trinity is well pleased; O Heart worthy to be loved and honored by angels and men, most similar to the sacred Heart of Jesus, whose clear and perfect image thou reflectest; O Heart of Mary, seat of mercy, full of the bowels of compassion towards us wretched creatures; warm, I beseech thee, the cold hearts of thy children, and make them henceforth think of nothing, love nothing, desire nothing, but only the Heart of Jesus Christ. Infuse into our hearts the love of thy virtues, and kindle in them the flame of thy unfailing charity. Watch over the Church, and continually defend it; be thou the sweet refuge of all faithful Christians; be thou their impregnable tower, wherein they may abide secure against the assaults of the enemy. Through thee, O Heart of Mary, may we have access to thy Son; through thee may we obtain all graces necessary to eternal salvation. Assist us in all straits and necessities, comfort us when sorrowful, strengthen us when tempted, be thou our refuge in persecution, our succor in danger; but especially at the hour of death, in our last mortal agony, when the powers of hell assail us, striving to take away our souls,—in that terrible day, and at that tremendous hour, on which our eternity depends, then, O most compassionate

* This feast has no fixed day. It is solemnized in some churches with the approbation of the Ordinary, on the 8th of February; in others on the 1st of June; and in some others on the Sunday within the Octave of the Assumption.

Virgin, make thy servants feel the goodness of thy maternal Heart; then be mindful, we beseech thee, of that power which the Saviour of the world, who was born of thee, hath given to thee. Grant us a most safe retreat in the very fountain of mercy, that one day we may be made worthy to glorify, with thee in heaven, the most Sacred Heart of thy dear Son, forever and ever. *Amen.*

AN ACT OF PRAISE TO THE SACRED HEARTS OF JESUS
AND MARY.

MAY the divine Heart of Jesus and the immaculate Heart of Mary be always, and in all places, known, praised, blessed, loved, and faithfully honored and glorified. *Amen.*

ARCH-CONFRATERNITY OF THE SACRED AND IMMACULATE
HEART OF MARY FOR THE CONVERSION OF SINNERS.

THE Arch-confraternity under this title was established at Paris, in the Church of *Notre Dame des Victoires*, December 16, 1836. It was approved by the Pope, April 24, 1838, with the privilege of aggregating to itself other similar associations. The primary object of the Association is to pray for the conversion of sinners and of persons in error; and God has been pleased to answer its prayers in a most remarkable manner.

All that is absolutely necessary on the part of each associate is, after his name is registered, to recite every day the *Hail Mary* for the intentions of the Association.

The following pious exercises, though well suited to answer the ends of the Association, are not strictly required:

AN ACT OF OBLATION TO BE RECITED DAILY.

I OFFER up to God all the thoughts, words, and actions of this day, and more particularly all my prayers and devotions, through the Holy and Immacu-

late Heart of the ever-blessed Virgin Mary; and I pray for the conversion of sinners, especially those who have been recommended to my prayers, and for the sanctification of all in this community.

Mary, refuge of sinners, pray for us.

O Mary, conceived without sin, pray for us who have recourse to thee. Hail Mary.

It is recommended further: 1. To communicate once a month. 2. To recite the Rosary once a week; both for the intentions of the Association. 3. To wear, as a badge, the Medal of the Immaculate Conception, or the Miraculous Medal. 4. To say often the Prayer of St. Bernard to the Blessed Virgin.

The plenary indulgences granted to the associates, by complying with the usual conditions, are:

1. On the day of admission.
2. At the hour of death.
3. On the Sunday before Septuagesima.
4. On the feast of Our Lord's Circumcision.
5. On the feasts of the Purification, Annunciation, Assumption, Conception, Dolors, and Nativity of our blessed Lady.
6. On the feast of the Conversion of St. Paul, January 25th.
7. On the feast of St. Mary Magdalene, July 22d.
8. On any two days of the month, which each one may select.
9. On the anniversary of their baptism.

There is also an indulgence of five hundred days for all the members and other persons who assist at the Masses celebrated on Saturdays, in honor of the Holy and Immaculate Heart of Mary, in the Church or Chapel of the Confraternity, and there pray for the conversion of sinners.

The benefits of the Association extend beyond this life;

for a Mass is celebrated for the deceased members at *Notre Dame des Victoires* on the first Saturday of every month.

Considerations.

1. The Son of God died to save sinners, and we cannot imitate his charity more agreeably to him than by ever aiming at the same object.

2. Prayer is the most powerful means of drawing down from God the grace necessary for this object, and it is, moreover, in everybody's power.

3. No intercession is so effectual as that of the blessed Mother of God; let us therefore seek it.

4. But then we must show true devotion towards her, by imitating her virtues, particularly the purity of her heart.

5. The good example, which we shall thus give, will greatly forward the end of the Association.

6. Let all the members, therefore, encourage one another in diligence, in virtue, in devout exercises, especially in frequenting the Sacraments, and ever discourage all sin and irregularity, whether in word or work.

OFFICE OF THE SACRED AND IMMACULATE HEART OF MARY.

At Matins.

V. Immaculate Heart of Mary.

R. Inflame our hearts with the love with which you burn for Jesus.

V. O Lord, open thou my lips.

R. And my tongue shall announce thy praise.

V. Incline unto my aid.

R. O God, O Lord, make haste to help me.

V. Glory be to the Father, &c. Alleluia.*

* From Septuagesima Sunday until Easter, instead of "Alleluia," say, "Gloria be to thee, O Lord, King of eternal glory!"

HYMN.

WE sing the seat of Mary's love,
That Heart, to bless which Heaven above
And Earth below alike rejoice :
Come, Jesus, aid our feeble voice.
What sweeter gift does God impart
Than Mary's sweet and Virgin Heart?
What nobler object of our love
In earth below or heaven above?
Through that pure Heart where thou didst dwell,
That Heart that loved thine own so well,
May all their homage, Jesus, send
To thee, for ages without end. Amen.

Anthem. — I love them that love me, and they that, in the morning early, watch for me, shall find me. With me are riches and glory, glorious riches and justice ; that I may enrich them that love me, and may fill their treasures. — Prov. viii. 17.

V. Heart of Mary, inflamed with the love of Jesus.

R. Make my heart burn with that love with which you are consumed.

Let us pray.

O GOD of clemency, who hast been pleased, that, for the salvation of sinners and the protection of the miserable, the Immaculate Heart of Mary should be, in charity and mercy, the most perfect image of the divine Heart of her Son, Jesus Christ ; grant that we, who celebrate the memory of this most sweet and loving heart, may, by its intercession and merits, be found conformable to the Heart of Jesus ; through the same Jesus Christ, our Lord, thy Son, who with thee, in the unity of the Holy Ghost, liveth and reigneth, world without end. Amen.

V. O Lord, hear my prayer.

R. And let my cry come unto thee.

V. Let us bless the Lord.

R. Thanks be to God.

V. And may the souls of the faithful departed, through the mercy of God, rest in peace.

R. Amen.

AT LAUDS.

V. Immaculate Heart of Mary.

R. In flame our hearts with the love with which you burn for Jesus.

V. Incline unto my aid, O God.

R. O Lord, make haste to help me.

Glory be to the Father, &c. Alleluia.

HYMN.

O HOLY Womb! O sacred Breast!
 Pure couch, where Jesus loved to rest,
 And thou, dear Heart, even still more grand,
 Thou wonder of God's mighty hand;
 O Heart, replete with wonders, hail!
 Our treasure in this earthly vale,
 To thee is given the power to scan
 The wonders of God's love toward man.
 Through that pure Heart where thou didst dwell,
 That Heart that loved thine own so well,
 May all their homage, Jesus, send
 To thee, for ages without end. Amen.

Anthem. — I am the mother of fair love, and of fear, and of knowledge, and of holy hope; in me is all grace of the way and of the truth; in me is all hope of life and of virtue. — Eccl. xxiv. 24.

V. Heart of Mary, treasury of all good.

R. Pour into the hearts of your servants the riches in which you abound.

Let us pray.

O God of clemency, &c.

As before, page 617.

V. O Lord, hear my prayer.

R. And let my cry, &c.

V. Let us bless the Lord.

R. Thanks be to God.

V. And may the souls, &c.

R. Amen.

AT PRIME.

V. Immaculate Heart of Mary.

R. Inflame our hearts with the love with which you burn for Jesus.

V. Incline unto my aid, O God.

R. O Lord, make haste to help me.

Glory be to the Father, &c. Alleluia.

HYMN.

NEVER could sin and hell obscure
The radiance of a Heart so pure;
A Heart which Heaven had made the seat
Of all that's pure, and good, and great.
To crown it, lilies, robed in white,
With spikenard and the rose unite;
While sweetest fruits of heaven above,
Surrounded it "*languishing with love.*"
Through that pure Heart where thou didst dwell,
That Heart that loved thine own so well,
May all their homage, Jesus, send
To thee, for ages without end. Amen.

Antem. — Blessed is the man that heareth me,
and that watcheth daily at my gates, and waiteth at
the posts of my doors. He that shall find me, shall
find life, and shall have salvation from the Lord. —
Prov. viii. 34.

V. Heart of Mary pierced with a sword of grief.

R. Pierce our hearts with that grief which pierced your own.

Let us pray.

O God of clemency, &c.

V. O Lord, hear my prayer.

R. And let, &c.

V. Let us bless the Lord.

R. Thanks be to God.

V. And may the souls, &c.

R. Amen.

AT TERCE.

V. Immaculate Heart of Mary.

R. Inflame our hearts with the love with which you burn for Jesus.

V. Incline unto my aid, O God.

R. O Lord, make haste to help me.

Glory be to the Father, &c. Alleluia.

HYMN.

TEMPLE of Him who made all things;
 Bright palace of the King of kings;
 Altar of Peace; mysterious Plant;
 Ark of the Christian Covenant;
 Fount of unfailing grace thou art
 To all that love thee, glorious Heart:
 And Ocean Star, whence hope and rest
 And comfort beam on the distressed.
 Through that pure Heart where thou didst dwell,
 That Heart that loved thine own so well,
 May all their homage, Jesus, send
 To thee, for ages without end. Amen.

Anthem. — Come over to me, all ye that desire me, and be filled with my fruits; for my spirit is sweet above honey, and my inheritance above honey and the honeycomb. — ECCL. xxiv. 26.

V. O most sweet Heart of Mary.

R. Replenish our hearts with your divine sweetness.

Let us pray.

O God of clemency, &c.

V. O Lord, hear my prayer.

R. And let, &c.

V. Let us bless the Lord.

R. Thanks be to God.

V. And may the souls, &c.

R. Amen.

AT SEXT.

V. Immaculate Heart of Mary.

R. Inflame our hearts with the love with which you burn for Jesus.

V. Incline unto my aid, O God.

R. O Lord, make haste to help me.

Glory be to the Father, &c. Alleluia.

HYMN.

SWEETER than honey; purer far
 Art thou than daylight's glorious star.
 He, whom creation cannot bound,
 In thee, dear Heart, a dwelling found.
 Thou art our model, for we see
 The Saviour's life portrayed in thee:
 Thou rule, which faithful hearts obey,
 Thou flow'ry couch where Jesus lay.
 Through that pure Heart where thou didst dwell,
 That Heart that loved thine own so well,
 May all their homage, Jesus, send
 To thee, for ages without end. Amen.

Anthem. — He that hearkeneth to me, shall not be confounded; and they that work by me shall not sin; they that explain me shall have life everlasting. But he that shall sin against me shall hurt his own soul;

all that hate me love death. — Eccl. xxiv. 30 ; Prov. viii. 36.

V. Most pure, most humble, and most meek Heart of Mary.

R. Make our hearts like you, pure, humble, and meek.

Let us pray.

O God of clemency, &c.

V. O Lord, hear my prayer.

R. And let, &c.

V. Let us bless the Lord.

R. Thanks be, &c.

V. And may the souls, &c.

R. Amen.

AT NONE.

V. Immaculate Heart of Mary.

R. Inflame our hearts with the love with which you burn for Jesus.

V. Incline unto my aid, O God.

R. O Lord, make haste to help me.

Glory be to the Father, &c. Alleluia.

HYMN.

HEART which the force of love hath rent;
 Hope of our earthly banishment;
 Light of our steps, joy in our cares,
 Sweetness and solace of our tears;
 Bright polar Star of those who love,
 Be thou my guide to realms above.
 Furnace of love, may all expire
 The victims of thy sacred fire!
 Through that pure Heart where thou didst dwell,
 That Heart that loved thine own so well,
 May all their homage, Jesus, send
 To thee, for ages without end. Amen.

Anthem. — Place me as a seal upon thy heart, as a seal upon thy arm, for love is strong as death. — CANT. viii. 6.

V. Heart of Mary, filled with sorrow for our sins.

R. Deign to pierce my heart with the like sorrow.

Let us pray.

O God of clemency, &c.

V. O Lord, hear my prayer.

R. And let, &c.

V. Let us bless the Lord.

R. Thanks be, &c.

V. And may the souls, &c.

R. Amen.

AT VESPERS.

V. Immaculate Heart of Mary.

R. Inflame our hearts with the love with which you burn for Jesus.

V. Incline unto my aid, O God.

R. O Lord, make haste to help me.

Glory be to the Father, &c. Alleluia.

HYMN.

○ HOW the Heart of Mary burns!
 Untired, unchanged, in love — it turns
 With ceaseless breathings of desire,
 Toward Jesus' Heart, its sacred fire.
 The chains of love, which Jesus threw
 Round his own Heart, bind Mary's too.
 Living by love, both breathe the same
 Unchanged, unconquerable flame.
 Through that pure Heart where thou didst dwell,
 That Heart that loved thine own so well,
 May all their homage, Jesus. send
 To thee, for ages without end. Amen.

Anthem. — O amiable Mother, all generations shall call thee blessed, because God has regarded the hu-

mility of thy Heart, and has found it according to his own Heart.

V. Heart of Mary, most like to the Heart of Jesus.

R. Give us hearts according to the Heart of Jesus.

Let us pray.

O God of clemency, &c.

V. O Lord, hear my prayer.

R. And let, &c.

V. Let us bless the Lord.

R. Thanks be, &c.

V. And may the souls, &c.

R. Amen.

AT COMPLIN.

V. Immaculate Heart of Mary.

R. Inflame our hearts with the love with which you burn for Jesus.

V. Convert us, O God our Saviour.

R. And avert thine anger from us.

V. Incline unto my aid, O God.

R. O Lord, make haste to help me.

Glory be to the Father, &c. Alleluia.

HYMN.

H EART of the best of Mothers! hear
The voice of thy poor suppliants' prayer.
Grant to our hearts, O Heart divine,
Some portion of that love of thine.
O Mary, be this heart our stay
Till death shall call our souls away
From this frail dust; then, ere we part,
Hide us, O Mary, in thy Heart!
Through that pure Heart where thou didst dwell,
That Heart that loved thine own so well,
May all their homage, Jesus, send
To thee, for ages without end.

Anthem. — O admirable Mother, may all nations magnify thee; and may every people for ever bless the virtues of thy most faithful Heart.

V. Heart of Mary, most perfect model of all virtues.

R. Obtain for our hearts the love of every virtue.

Let us pray.

O God of clemency, &c.

V. O Lord, hear my prayer.

R. And let, &c.

V. Let us bless the Lord.

R. Thanks be to God.

V. And may the souls, &c.

R. Amen.



THE LITANY OF THE SACRED HEART OF MARY.

LORD, have mercy on us.

Christ, have mercy on us.

Lord, have mercy on us.

Christ, hear us.

Christ, graciously hear us.

God the Father of heaven, have mercy on us.

God the Son, Redeemer of the world, have mercy on us.

God the Holy Ghost, have mercy on us.

Holy Trinity, one God, have mercy on us.

Heart of Mary,

Heart of Mary, according to the Heart of Jesus,

Heart of Mary, united to the Heart of Jesus,

Heart of Mary, Sanctuary of the Holy Ghost,

Heart of Mary, Temple of the Divinity,

Heart of Mary, Tabernacle of the Word incarnate,

Pray for us.

Heart of Mary, always exempt from sin,	} <i>Pray for us.</i>
Heart of Mary, always full of grace,	
Heart of Mary, blessed among all hearts,	
Heart of Mary, illustrious throne of glory,	
Heart of Mary, abyss and prodigy of humility,	
Heart of Mary, glorious holocaust of divine love,	
Heart of Mary, nailed to the cross of Jesus,	
Heart of Mary, comfort of the afflicted,	
Heart of Mary, refuge of sinners,	
Heart of Mary, hope of the agonizing,	
Heart of Mary, seat of mercy,	
Lamb of God, who takest away the sins of the world,	
<i>Spare us, O Lord.</i>	
Lamb of God, who takest away the sins of the world,	
<i>Hear us, O Lord.</i>	
Lamb of God, who takest away the sins of the world,	
<i>Have mercy on us.</i>	

V. Pray for us, O holy Mother of God.

R. That we may be made worthy of the promises of Christ.

Let us pray.

O DIVINE JESUS, who tenderly lovest the most holy of virgins, and art reciprocally loved by her, grant, we beseech thee, through the intercession of thy blessed Mother, and by the resemblance her sacred Heart bore to thine, that we may ever return due love and affection for her care and tenderness in our regard, who with the Father and the Holy Ghost, livest and reignest, world without end. Amen.

ACTS OF DEDICATION TO THE BLESSED VIRGIN.

ALL the faithful, who recite the following three Acts of Dedication to the blessed Virgin Mary, to obtain her patronage in the practice of all virtues, and particularly that of Charity and Purity, may gain an indulgence of one hundred days each

time; and those who say these Acts daily for a month, may gain a plenary indulgence at the end of the month, on any day chosen by themselves, provided they comply with the usual conditions, and pray according to the pious intentions of his Holiness. These indulgences are applicable to the suffering souls in Purgatory.

MOST holy Virgin, elevated in heaven above all the angels and saints, I honor thee with my whole heart, as the daughter of the eternal Father, and I consecrate to thee my soul with all its powers.

Hail Mary, &c. ; [*once.*]

2. Most holy Virgin, elevated in heaven above all the angels and saints, I honor thee with my whole heart, as the Mother of the only-begotten Son of God, and I consecrate to thee my body with all its senses.

Hail Mary, &c. ; [*once.*]

3. Most holy Virgin, elevated in heaven above all the angels and saints, I honor thee with my whole heart, as the beloved Spouse of the Holy Ghost, and I consecrate to thee my heart with all its affections, beseeching thee to obtain from the most Holy Trinity all the graces necessary for my salvation.

Hail Mary, &c. ; [*once.*]

A MORNING AND EVENING DEVOTION TO THE BLESSED VIRGIN.

PIUS VI., on April 5th, 1786, approved of the following prayers, and granted to the faithful, who recite them, one in the morning, the other in the evening, a hundred days indulgence on week-days; and on Sundays, seven years and seven quarantines. To those who recite these prayers daily, he granted for ever, a plenary indulgence to be gained on two Sundays of each month, chosen by themselves, provided they confess and communicate, and pray for the pious intentions of the Sovereign Pontiff.

Moreover, a plenary indulgence on the festivals of the blessed Virgin, and on the solemnity of All Saints, on the same conditions.

Finally, a plenary indulgence, at the point of death, to those who practised this devotion during life, provided they confess and receive, or at least be contrite of heart, at that awful hour.

This devotion is practised in order to repair, in some manner, the offences committed against the homage due to Mary, the Mother of God, and to the saints, and to protect and increase the veneration of their sacred pictures.

In the morning say :

HAIL, holy Queen, Mother of Mercy, our life, our sweetness, and our hope. To thee do we cry, poor banished children of Eve, to thee do we send up our sighs, mourning and weeping in this valley of tears. Turn then, most gracious advocate, thine eyes of mercy toward us ; and after this our exile is ended, show unto us the blessed fruit of thy womb, Jesus. O clement, O pious, O sweet Virgin Mary. Pray for us, O holy Mother of God, that we may be made worthy of the promises of Christ.

V. Vouchsafe that I may praise thee, O Sacred Virgin.

R. Give me strength against thy enemies.

V. May God be blessed in all his saints.

R. Amen.

In the evening say :

We fly to thy patronage, O holy Mother of God ; despise not our petitions in our necessities, but deliver us from all dangers, O ever glorious and blessed Virgin.

V. Vouchsafe that I may praise thee, O Sacred Virgin.

R. Give me strength against thy enemies.

V. May God be blessed in all his saints.

R. Amen.

SANCTIFYING THE MONTH OF MAY IN HONOR OF THE BLESSED VIRGIN.

THE devotion of sanctifying the month of May, in honor of the blessed Virgin Mary, is in use at Rome, and in many countries, not only in private families, but also publicly in the churches. To encourage Christians to practise this devotion, so pleasing to her, and so profitable to the faithful, Pope Pius VII. granted three hundred days' indulgence, to be gained each day of said month, by those who, in public or private, will honor the Blessed Virgin Mary by some particular act of veneration, devout prayers, or practices of virtue. He granted them likewise a plenary indulgence on any day of that month chosen by themselves, provided they approach the holy sacraments of penance and the blessed Eucharist, and pray for the Holy Catholic Church, and according to the pious intentions of the Sovereign Pontiff.

These indulgences are applicable to the holy souls suffering in Purgatory.

See "The Month of Mary," or, "The Graces of Mary."

THE DEVOTION OF THE ANGELUS.

BENEDICT XIII. granted to all Christians an indulgence of one hundred days, each time they say devoutly and with contrite heart, in the morning, at noon, and in the evening, the well-known devotion, *Angelus Domini*, &c., or, *The Angel of the Lord*, &c., with three Hail Marys.

To those who say the *Angelus* three times a day for a month he granted a plenary indulgence, on any day within the month, chosen by themselves, provided they confess and communicate, and pray for the wants of the Church. These indulgences are not suspended in the year of Jubilee.

The *Angelus* must be said standing on Saturday evening, and on Sundays, and during the paschal time, that is, from Holy Saturday to Trinity Sunday, in honor of the resurrection of our Lord Jesus Christ.

During the paschal time, the *Regina Cæli*, or, *Rejoice, O Queen*, with its versicle and prayer, are to be said instead of the *Angelus*; but those who do not know the *Regina Cæli* by heart can gain the indulgences even during that time, by saying the *Angelus* as usual.

NOTE.—In Catholic countries, and in convents, the bell rings morning, noon, and evening, when the *Angelus* is said; but this condition is not required where such a custom does not exist.

THE ANGELUS DOMINI.

V. The angel of the Lord declared unto Mary.

R. And she conceived of the Holy Ghost.

Hail Mary, &c. ; [*once.*]

V. Behold the Handmaid of the Lord.

R. May it be done unto me according to thy word.

Hail Mary, &c. ; [*once.*]

V. And the WORD WAS MADE FLESH.

R. And dwelt among us.

Hail Mary, &c. ; [*once.*]

V. Pray for us, O holy Mother of God.

R. That we may be made worthy of the promises of Christ.

Prayer.

POUR forth, we beseech thee, O Lord, thy grace into our hearts; that we, to whom the incarnation of Christ thy Son was made known by the message of an angel, may by his passion and cross be brought to the glory of his resurrection; through the same Christ our Lord. Amen.

During paschal time say :

Rejoice, O Queen of Heaven, to see. Alleluia.

The sacred Infant, born of thee. Alleluia.

Rise, according to his word. Alleluia.

Pray for us unto the Lord. Alleluia.

V. Rejoice and be glad, O Virgin Mary. Alleluia.

R. Because our Lord is truly risen. Alleluia.

Prayer.

O GOD, who by the resurrection of thy Son, our Lord Jesus Christ, hast been pleased to fill the world with joy, grant, we beseech thee, that by the intercession of the Virgin Mary his Mother, we may obtain the joys of eternal life; through the same Christ, our Lord. Amen.

Anthem.—This is the branch in which was found neither knot of original, nor bark of actual sin.

V. In thy conception, O Virgin, thou wast immaculate.

R. Pray unto the Father for us, whose Son thou didst bring forth.

Prayer.

O GOD, who by the immaculate conception of the Blessed Virgin, didst prepare a fit habitation for thy Son, we beseech thee, that, as by the foreseen death of her same Son, thou didst preserve her pure from all spot, so likewise grant that we, by her intercession made free from sin, may attain unto thee; through our Lord Jesus Christ, thy Son, who, with thee and the Holy Ghost, liveth and reigneth, one God, world without end. Amen.



LITANY OF THE DOLOROUS VIRGIN MARY.

This Litany was written by Pope Pius VII., who granted a plenary indulgence every Friday to all who recite it with a contrite heart on that day.

LORD, have mercy on us.
 Christ, have mercy on us.
 Lord, have mercy on us.
 Christ, hear us.
 Christ, graciously hear us.

DEVOTION TO THE SACRED HEART OF MARY.

God, the Father of heaven, have mercy on us.
God, the Son, Redeemer of the world, have mercy
on us.

God, the Holy Ghost, have mercy on us.
Holy Trinity, one God, have mercy on us.
Holy Mary,

Holy Mother of God,
Holy Virgin of virgins,

Crucified Mother,

Sorrowful Mother,

Tearful Mother,

Afflicted Mother,

Forsaken Mother,

Desolate Mother,

Mother bereft of thy Son,

Mother transfixed with the sword,

Mother consumed with grief,

Mother filled with anguish,

Mother crucified in heart,

Mother most sad,

Fountain of tears,

Sea of suffering,

Mirror of patience,

Rock of constancy,

Author of confidence,

Refuge of the forsaken,

Shield of the oppressed,

Subduer of the unbelieving,

Comfort of the wretched,

Medicine of the sick,

Strength of the weak,

Harbor of the shipwrecked,

Allayer of tempests,

Resource of mourners,

Terror of the treacherous,

Measure of the faithful,
; of Prophets,

Pray for us.

Staff of Apostles,
Crown of Martyrs,
Light of Confessors,
Pearl of Virgins,
Consolation of Widows,
Joy of all saints,

} Pray for us.

Lamb of God, who takest away the sins of the world, *Spare us, O Jesus.*

Lamb of God, who takest away the sins of the world, *Graciously hear us, O Jesus.*

Lamb of God, who takest away the sins of the world, *Have mercy on us, O Jesus.*

Look down upon us, free us, and deliver us from all trouble, by the power of Jesus Christ. Amen.

O most holy Virgin, imprint thy wounds in my heart, that I may read therein sorrow and love: sorrow, to endure every sorrow for thee; love, to despise every love for thee.

Say the Apostles' Creed, Hail Holy Queen, and three Hail Marys, in honor of the most holy Heart of Mary.



THE ROSARY OF THE BLESSED VIRGIN.*

IN the name of the Father, and of the Son, and of the Holy Ghost. Amen.

V. Thou, O Lord, wilt open my lips.

R. And my tongue shall announce thy praise.

V. Incline unto my aid, O God.

R. O Lord, make haste to help me.

V. Glory be to the Father, and to the Son, and to the Holy Ghost.

R. As it was in the beginning, is now, and ever shall be, world without end. Amen. Alleluia.

* For the many Indulgences, Plenary and Partial, for the Rosary, see *Raccolta delle Indulgenze*.

From Septuagesima to Easter, "Praise be to thee, O Lord, King of eternal glory," is said instead of "Alleluia."

If the Acts of Faith, Hope, and Charity, have not been recited, say :

I believe in God, the Father Almighty, &c.

Our Father, &c.; [once.]

Hail Mary, &c.; [three times.]

THE FIVE JOYFUL MYSTERIES.

To be said on all Mondays and Thursdays, the Sundays of Advent, and after Epiphany until Lent.

THE FIRST MYSTERY.

The Annunciation. — VIRTUE: Humility.

The Meditation.

LET us consider, in this mystery, how the angel Gabriel was sent from heaven to declare to the blessed Virgin the choice which God had made of her to be the Mother of the eternal Word; how Mary receives this announcement with the most profound humility, and the Son of God becomes man in her womb.

*Our Father, [once.] Hail Mary, [ten times.]
Glory be to the Father, [once.]*

The Prayer.

I ACKNOWLEDGE thee, O holy Virgin, to be truly the Mother of God; I hail thee, full of grace; I repeat with joy the praises first given thee by the angel, and continued after him by the entire Church. In becoming Mother to the incarnate Word, thou likewise becomest a mother to all the faithful. O mayest thou especially be a mother to me. Amen.

THE SECOND MYSTERY

*The Visitation. — VIRTUE: Charity.**The Meditation.*

LET us consider in this mystery how the blessed Virgin went with haste to visit her cousin, St. Elizabeth, into the mountains of Judea, where, at her arrival, St. John the Baptist, yet unborn, exults in the presence of his Redeemer, and is sanctified in his mother's womb. *Our Father, &c.*

The Prayer.

O HOLY Virgin, who in this mystery didst most eminently display the humility and charity that were within thee, obtain for us of God that our souls may be frequently visited by thy Son, and feel some of those impressions which his presence once made on his blessed precursor. Amen.

THE THIRD MYSTERY.

*The Nativity of our Saviour. — VIRTUE: Poverty in Spirit.**The Meditation.*

LET us consider in this mystery how the Redeemer of the world was born in a stable, and laid in a manger, because there was no room for him in the inns at Bethlehem. Let us rejoice in the advantages of this humiliation and poverty, and endeavor to practise the lessons he here gives us. *Our Father, &c.*

The Prayer.

O VIRGIN Mother of God, we rejoice with our whole hearts in the birth of thy adorable Son, our divine Redeemer. Beg of him, we beseech thee, that he would now graciously vouchsafe to be spiritually born in us, enabling us by his grace to imitate

the virtues of his childhood, — simplicity, innocence, docility, — and his contempt for the vain pomp and perishable riches of this world. Amen.

THE FOURTH MYSTERY.

The Presentation of the Child Jesus in the Temple. — VIRTUE: Obedience to the Law.

The Meditation.

LET us consider in this mystery how our Lord Jesus Christ was presented as an offering to his eternal Father in the temple, by the hands of his Virgin Mother; and how holy Simeon, giving thanks to God, received him with great devotion into his arms. *Our Father, &c.*

The Prayer.

O MOTHER of the Saviour and Light of the world, by that love wherewith thou offeredst thy Son to the eternal Father, for all mankind, and consecratedst thyself to his service, offer me also to his divine Majesty, that I may always abide in his house, and never depart from his will; and that, during the whole time of my banishment, I may never cease to burn with his love. Amen.

THE FIFTH MYSTERY.

The Finding of the Child Jesus amongst the Doctors. — VIRTUE: Desire of being united with God.

The Meditation.

LET us consider in this mystery the joy which the blessed Virgin must have felt, when, after having lost, without any fault of hers, the child Jesus in Jerusalem, and having sought him in much affliction during three days, she found him at length in the temple, amidst the doctors, hearing them and asking questions. *Our Father, &c.*

The Prayer.

O MOST tender Mother of God, comfort of the afflicted, we earnestly beseech thee, by thy extreme delight on finding the child Jesus in the temple, after the anguish of having lost him, to obtain for us the grace never to lose him by consenting to mortal sin, nor to enjoy either pleasure or rest while we oblige him, by our transgressions, to withdraw from us. Amen.

THE SORROWFUL MYSTERIES.

These five mysteries of the second part, called dolorous or sorrowful, are to be said on Tuesdays and Fridays throughout the year, and on the Sundays of Lent.

THE FIRST MYSTERY.

The Agony in the Garden. — VIRTUE: *Resignation and Fidelity to Prayer.*

The Meditation.

LET us consider in this mystery our Saviour in the Garden of Olives, prostrate on the ground, bathed in a bloody sweat, accepting from his Father's hand the bitter chalice there offered to him. Let our prayers, our compunction, and resignation be animated by this model. *Our Father, &c.*

The Prayer.

MOTHER of God made man to save mankind, who didst more sensibly than all his martyrs feel the sufferings of thy divine Son, obtain of him for us a vehement contrition for our sins, a persevering fervor in our prayers, and a perfect resignation in all adversities. Amen.

THE SECOND MYSTERY.

*The Scourging. — VIRTUE: Spirit of Penance.**The Meditation.*

LET us consider in this mystery how our Lord Jesus Christ, after being derided, calumniated, buffeted, and filled with reproaches, was, by Pilate's order, most cruelly scourged, and in that mangled manner presented to the Jews. *Our Father, &c.*

The Prayer.

O MOTHER of God, whose heart was rent by the stripes inflicted on thy Son, we beseech thee, by that love which induced him to shed his blood and give his life for us, to obtain, by thy intercession, that we may ever carefully avoid those criminal pleasures and sensual gratifications to expiate which the sacred flesh of our Redeemer was mangled in such an inhuman manner. *Amen.*

THE THIRD MYSTERY.

*The Crowning with Thorns. — VIRTUE: Love of Humiliations.**The Meditation.*

LET us consider in this mystery the indignities and insults now offered to Jesus Christ. He is derided as a mock king; a reed is his sceptre; thorns are his crown; an old purple rag is the robe of his royalty. Let his unrepining patience console and instruct us under affronts and humiliations. *Our Father, &c.*

The Prayer.

O MOST meek and compassionate Virgin, whose anguish at these multiplied outrages could only be equalled by the feelings of Him who underwent

them, beg, we beseech thee, that we may ever gratefully remember these tender proofs of his love; that his crown of thorns may be our never-failing remedy against pride, and his patience under those insults our comfort and support in all our afflictions. Amen.

THE FOURTH MYSTERY.

The Carrying of the Cross. — VIRTUE: Christian Use of Sufferings.

The Meditation.

LET us consider in this mystery our Saviour on his way to Mount Calvary, bending under the weight of the cross, which was laid upon him for his greater torment and humiliation. Let us, as much as is in our power, assist him in carrying it by carrying our own courageously. *Our Father, &c.*

The Prayer.

MOST holy and generous Mother, who didst accompany thy beloved Son even to Calvary, feeling, in thy love for him, the heavy weight of his cross, obtain, through thy prayers, that we may follow in the path which his blood has marked out for us, and ever cheerfully carry all those crosses which his mercy or his justice shall assign to us. Amen.

THE FIFTH MYSTERY.

The Crucifixion. — VIRTUE: Pardon of Enemies.

The Meditation.

LET us consider in this mystery the Son of God suspended by nails from the cross, covered with wounds, and expiring in bitter agony in the presence of his most afflicted Mother. He dies through love of us; he dies that we may live. *Our Father, &c.*

The Prayer.

O QUEEN of martyrs, Victim of sorrow, who, motionless and silent at the foot of the cross, wert doomed to hear the dying groans of thy Son, and to mingle thy tears with his blood, transfixed with that sword of grief which holy Simeon had announced to thee, obtain for us, we most humbly beseech thee, that we may have a lively feeling of the sufferings of our Redeemer, that we may hate our sins which reduced him to the state in which we behold him, that we may learn from his example to pardon our worst enemies, and that we may eagerly devote the remainder of our lives to his love and service. Amen.

THE FIVE GLORIOUS MYSTERIES.

These mysteries are to be said on Wednesdays and Saturdays throughout the year, and on Sundays from Easter to Advent.

THE FIRST MYSTERY.

The Resurrection. — VIRTUE: Lively Faith.

The Meditation.

LET us consider in this mystery how our Lord Jesus Christ, triumphing over death, arose the third day in a blaze of glory from the tomb, thus establishing our faith, and animating us with the blessed hope that we, too, shall one day arise to immortal happiness. *Our Father, &c.*

The Prayer.

MOST holy Mother of God, by those transports of joy wherewith thou wert overwhelmed at the resurrection of thy adorable Son, obtain for us, by thy intercession, that we may participate in the

glory of his immortal life, and that we may arise from the tomb of our sins and evil habits so as nevermore to return to them. Amen.

THE SECOND MYSTERY.

The Ascension. — VIRTUE: Hope.

The Meditation.

LET us consider in this mystery how, on the fortieth day after his resurrection, the Son of God ascended into heaven in the presence of his blessed Mother and of his disciples, and how he invites us to follow him now by the fervor of our desires, if we wish to join him hereafter in reality. *Our Father, &c.*

The Prayer.

O HOLY VIRGIN, who didst sigh after thy Son in heaven more ardently than all those together who had attended him on earth, draw us to him by thy powerful intercession, that, disengaged more and more from the empty enjoyments of this world, we may every day advance in the path that leads to our true and everlasting country. Amen.

THE THIRD MYSTERY.

The Descent of the Holy Ghost. — VIRTUE: Zeal.

The Meditation.

LET us consider in this mystery how our Lord Jesus Christ, being seated at the right hand of his Father, sent, as he had promised, the Holy Ghost upon his apostles, not only endowing them with treasures of grace for their personal sanctification, but enlightening their understanding and inflaming their will, to spread throughout all nations the knowledge and love of his religion. *Our Father, &c.*

The Prayer.

HAIL, full of grace! replenished on the day of Pentecost with a still greater abundance of heavenly gifts, look with pity on our innumerable wants, and obtain for us some sparks of that sacred fire which fell upon thee, that, enlightened by the gospel truths, and animated by the ardor of divine love, we may ever sensibly feel the influence of the Holy Spirit. Amen.

THE FOURTH MYSTERY.

The Assumption.—VIRTUE: *Reverence for the Mother of God.*

The Meditation.

LET us consider in this mystery how, the period appointed by the eternal wisdom having at length arrived, the blessed Virgin quits the earth, and regains the company of her Son. Let us rejoice in her inconceivable happiness and dazzling glory, begging that she may conduct us by her prayers to the same blissful region. *Our Father, &c.*

The Prayer.

MOTHER of love, Advocate of sinners, forget not us poor pilgrims, who are journeying through this valley of tears, surrounded and assailed by so many enemies; obtain for us, through the merits of thy precious death, a detachment from all earthly things, the pardon of our sins, and an ardent love for thy Son, our Lord and Redeemer, Christ Jesus. Amen.

THE FIFTH MYSTERY.

The Crowning of the Blessed Virgin.—VIRTUE: Perseverance.

The Meditation.

LET us consider in this mystery how the Son of God receives into heaven his most holy Mother, assigning her the pre-eminence that was due to her merits and dignity, and crowning her with the brightest diadem of glory. *Our Father, &c.*

The Prayer.

O GLORIOUS Queen of all the heavenly citizens, accept, we beseech thee, this rosary, which, as a fragrant garland of roses, we offer at thy feet; obtain for us, during life, the grace of perseverance in the paths of virtue; and, when the hour of our death shall arrive, assist us, by thy powerful intercession, to triumph over the temptations of the world, the flesh, and the devil, that so we may enter into those rapturous joys which God has prepared for all those who cease not to love him. Amen.

SALVE REGINA.

HAIL, holy Queen, Mother of mercy, our life, our sweetness, and our hope! To thee do we cry, poor, banished children of Eve; to thee do we send up our sighs, mourning and weeping in this valley of tears. Turn, then, most gracious advocate, thine eyes of mercy towards us, and, after this our exile, show unto us the blessed fruit of thy womb — Jesus. O clement, O pious, O sweet Virgin Mary.

V. Pray for us, O holy Mother of God.

R. That we may be made worthy of the promises of Christ.

Let us pray.

O GOD, whose only-begotten Son, by his life, death, and resurrection, has purchased for us the rewards of eternal life, grant, we beseech thee, that, meditating upon these mysteries in the most holy rosary of the blessed Virgin Mary, we may imitate what they contain, and obtain what they promise, through the same Christ our Lord. Amen.

The Litany of the Blessed Virgin, as on page 119.

CONFRATERNITY OF THE LIVING ROSARY.

ITS SPECIAL EXCELLENCE.

THE Living Rosary is substantially the same devotion as the ordinary Rosary, it consequently possesses all its excellence and advantages, and differs from it only in the manner of reciting it. But entirely distinct from these, it derives a special excellence and special advantages from the peculiar manner in which it is recited.

In the first place, as the portion of the Rosary which each person has to recite, according to the rules of the Living Rosary, is so very small, there is thereby an inducement for a greater number to unite in it. Many allege that the ordinary Rosary is too long, and that their occupations and duties allow them not time enough to say it. Hence it is that the Rosary is practised only by a few; in fact, it may be said to be confined as a daily devotion to religious communities. But when it is divided according to the plan of the Living Rosary, amongst a circle of fifteen associates, each of whom has to recite only one decade, this excuse is at once removed, and hundreds are disposed to unite in the devotion. What, then, is the practical result? The practical result is, that for every circle of fifteen, who unite in the Living

Rosary, so many full and entire Rosaries are said every day, and said by those who would, perhaps, never say a single Rosary by themselves.

A further advantage of the Living Rosary is, that it unites a number of individuals in the holy exercise of prayer. This advantage is specially noticed by his late Holiness in the Brief approving the devotion. "The devotion," observes the Holy Father of the faithful, "acquiring in some sort increased efficacy from such a union of suppliants, it must necessarily be more agreeable to God, who, implored by common entreaty, is moved to commiseration and favor." Every circle comprises a union of fifteen members, and we have only to consider a number of such circles every day, reciting so many Rosaries; that is, every day commemorating the great and adorable mysteries of our faith, those prodigies which divine power, goodness, and mercy have wrought for our salvation; every day addressing the Eternal Father, so often in that form of prayer which was dictated by his divine Son as most acceptable to him, and most suited to our manifold wants; every day imploring the patronage and intercession of the Mother of God, and uniting with the blessed in heaven in their homages of praise and adoration to the most Holy Trinity. We have only to consider this accumulation of devotion and piety, and we must be impressed with the highest idea of its efficacy, with the great Author of grace and mercy. In consequence, likewise, of this union of prayer which the Living Rosary establishes between the members, they are made partakers in the merits and fruits of each other's petitions. Just as when a number of persons combine to commit a bad act, each and every individual of the number is guilty to the entire amount of culpability attached to the crime in which they are jointly concerned; *so also when a number of persons unite in*

an act pleasing to God, each and every one of the number is entitled to reward to the full and entire extent attached to such an act. In the application of this principle to the Living Rosary, how consoling and encouraging must it not be to the members to be able to assure themselves, that, though they are required by the rules of the devotion to recite only one decade, they have the full merit of the entire Rosary recited by the circle to which they respectively belong. Every true Christian, diffident as he should be in the merit of his own endeavors, should be delighted to join in a devotion wherein he may make up his own deficiencies by the merit and efficacy of the prayers of others.

It is not, then, a matter of surprise, that the Supreme Pastor of the faithful, in the plenitude of his power as Vicegerent of Jesus Christ, should be induced, in consideration of such precious and extensive advantages, to open the treasury of the Church, and to enrich the Living Rosary with the numerous indulgences which he has attached to it. In considering the number and extent of these indulgences, the faithful are furnished with the strongest inducement to join in the practice of a devotion, whereby they may expiate the temporal punishment which ordinarily remains due to sin, after the eternal punishment which it deserved is remitted in the sacrament of penance.

INDULGENCES.

They who belong to a Society of the Living Rosary, and recite the part of the Rosary assigned to them, may gain a Plenary Indulgence :

1. On the first festival after their admission.
2. On the third Sunday in each month.
3. On the solemn feasts of Christmas, the Epi-

phany, the Circumcision, Easter, the Ascension, Corpus Christi, Pentecost, and Trinity Sunday ; also, upon all the festivals of the Blessed Virgin, provided on those days they approach devoutly the sacraments of penance and the holy Eucharist, and offer up some prayers in a church.

These indulgences may be gained by those who are lawfully prevented from going to church, provided they perform some other work of piety substituted by their confessor.

4. An indulgence of one hundred days, every time they recite their part of the Rosary during the week ; and an indulgence of seven years and seven times forty days, every time they recite it on Sundays and festivals.

The above Plenary Indulgences are applicable to the souls in Purgatory.

N. B. — The Indulgences attached to the recital of the Rosary, are also attached to the Living Rosary.



DEVOTION OF THE SCAPULAR.

THE devotion of the Scapular is almost as ancient as that of the rosary, having been established in 1265, by St. Simon Stock, the sixth general of the Order of Carmelites. The blessed Virgin appeared to him holding in her hand the form of a Scapular, and directed him to institute a pious confraternity, the members of which would consecrate themselves to her service, and wear her livery. This association soon extended itself over the Church, and it has always counted among its members a large number of the clergy and laity. Almighty God has often favored those who wear the scapular with marks of his special protection, and the Holy See has given its fullest approbation to it, as we may learn from the ample indulgences granted to the association, and the establishment of the Feast of our Lady of Mount Carmel. The devotion of the scapular can be established in any place, with the permission of the Bishop, who has received the faculty from the Holy See. The priest who has been empowered

by the bishop to confer the scapular, first blesses it, then lays it upon the person who is admitted into the confraternity. No other condition is necessary in order to participate in its spiritual advantages. They who wear the scapular, however, should endeavor to imitate the virtues of the Mother of God, particularly her purity, humility, and charity. If practised in this spirit, and with fidelity to the conditions above mentioned, the devotion cannot fail to be a source of many spiritual blessings to the pious Christian. It is related in the Fourth Book of Kings, (chap. 5,) that Naaman the Syrian, who was infected with leprosy, was told by the prophet Eliseus, "Go, wash in the Jordan seven times, and thou shalt be clean." But he, disdainng the advice, as not being likely to avail him, was strenuously exhorted thereto by his servants, in this manner: If the prophet had bid thee do some great thing, thou oughtest to have done it; how much rather, then, when he saith to thee, Wash, and be clean? I say the same at present, concerning the sacred habit of the scapular: If our blessed Lady had bid us do some great thing, we ought to do it; how much rather, then, when she saith, "Wear my livery, and you shall not suffer eternal fire"? If she had enjoined us to make great abstinence, to undergo some rigorous mortification, or to undertake a long and tedious pilgrimage, with this condition, that we should be freed from eternal damnation, from the torment of purgatory, and from the many dangerous events which easily do befall us in this life, right reason would dictate to us that we ought to attempt anything for the obtaining of so great a good; how much more, then, when she hath annexed these and many other extraordinary graces, to the reception only and devout wearing of her holy habit of the scapular, with a final confidence in her powerful protection? But you will, perhaps, with Naaman, object, What can such a weak thing avail us as the scapular is? To this I answer, with the apostle, (1 Cor. i. 27,) "The weak things of the world hath God chosen, that he might confound the strong." He hath made choice of the weak element of water to wash us from original sin, which is so deeply indicated in us by the prevarication of our first father Adam, and he hath made use of the weak habit of the scapular to produce the most excellent effects.

It is no new thing for Almighty God to make use of the clothes and garments of saints, in order to the effecting of prodigious things. The mantle of the holy patriarch St. Elias divided twice the water of Jordan, (2 Kings ii. ;) the shadow of St. Peter cured all diseases, (Acts v. 15;) the handker-

chiefs and napkins of St. Paul drove away evil spirits, and healed all sorts of infirmities. (Acts ix. 12.) Nevertheless, our Saviour never so frequently concurred with the relics of any saints, to the effecting of such like things, as he has done with the sacred habit of his Virgin Mother, which he seems to have made choice of that he may thereby demonstrate to the world both the efficacy of her intercession and the height of her merits and glory. For, during the last six hundred years, ever since the time of St. Simon Stock, most miraculous and extraordinary things have been, and daily are done throughout the whole Christian world, by the intercession of the most blessed Virgin Mary of Mount Carmel, and by means of her sacred scapular. Hence, if this devotion is not a source of abundant spiritual blessings to the Christian, he must attribute it to his own negligence, in not duly setting to profit so powerful a means of salvation.

WHAT THEY WHO WEAR THE HOLY SCAPULAR OF
MOUNT CARMEL ARE OBLIGED TO DO.

IN order to gain all the graces and privileges annexed to the Scapular, two things are necessary :

1. The Scapular must be received with the accustomed ceremonies from a priest empowered to give it.

2. It must be devoutly worn as a Scapular, that is, hanging from the shoulders. When the first one is worn out, it may be replaced by another, blessed or not, without a new ceremony.

In order, however, to obtain the privileges of the Sabbatine Bull, the following conditions must be complied with :

1. Chastity must be observed according to one's state of life.

2. Those who can read, must recite every day the Breviary or the little office of the blessed Virgin, as used in the church. Those who are not able to read, or who are hindered from saying it, must, instead of the office, abstain from the use of flesh meat on Wednesdays and Saturdays, and observe the fast days of the Church.

With regard to the condition of saying the office of Our Lady, or abstaining from meat, it must be observed that the members of the Scapular, who wish to gain the Sabbatine privilege, are not free to make a choice between the abstinence and the office; but these obligations may be commuted or changed by a confessor who has the faculty for doing so.*

The Scapular must be worn night and day in the manner prescribed. Particular care should be taken to wear it at the hour of death, as a distinctive mark of the order, and as a safeguard against dangers, because "He who shall die clothed with this habit will be preserved from hell-fire." It is also good to be buried with it.

Children who by the devotion of their parents receive the habit, are not obliged to do anything until they are seven years old, and yet they may gain the Sabbatine privilege.

The Scapular should be made of two pieces † of woollen cloth, of a dark-brown or coffee color, attached to a double string, so that it may hang over the shoulders, one piece on the breast and the other on the back.

It is a pious custom to have a picture of our Blessed Lady sewed on a Scapular, or to have the initials I.H.S. marked on one piece, and the initials I.M.I. on the other; ‡ but neither the picture nor these letters are necessary; a simple Scapular, without either, is sufficient.

To be a member of the confraternity of the Scapular, that is, to be entitled to share in the merits and good works of the whole order of Mount Carmel, to have a right to the personal indulgences of the con-

* According to the Rescript of Gregory XVI., of October 7, 1840, and 22d of January, 1842.

† These pieces are each about three inches square.

‡ I.H.S. signifies JESUS Hominum SALVATOR, that is, JESUS the SAVIOUR of Men; and I.M.I. signifies JESUS, MARY, and JOSEPH.

fraternity, no particular prayer, fast, or abstinence has been prescribed by the Church, so the devout client is at liberty to offer to the special Patroness of Mount Carmel, any tribute of prayer and praise which his devotion may suggest, which, being voluntary, will be the more meritorious. This is the opinion of all the Carmelites who have written on the subject. It is therefore an erroneous idea, though a very general one, that the members should daily recite seven Our Fathers and seven Hail Marys, in order to be entitled to the privileges and indulgences of the confraternity. It is true, the members (and they only) gain an indulgence of forty days by reciting these prayers; but they are not bound to do so, nor do they lose anything but that partial indulgence, by not saying them.

Some persons are deterred from embracing the devotion of the Scapular, by the idea that they would thereby be obliged either to recite the office of our Blessed Lady, or to abstain from meat twice a week; whereas they may be good members of the confraternity, and enjoy most of the advantages of it, as has been already observed, by simply wearing the Scapular.

The recitation of the office, or the abstinence, is the condition for gaining the Sabbatine privilege, that is, to be released from Purgatory on the first Saturday after our death, by the merits and prayers of the Blessed Virgin.

The sick who, as long as they were able, observed the conditions for gaining this privilege, are not obliged to seek for a commutation.

The faculty of blessing and giving the Scapular includes likewise, in virtue of the Bull of Clement VII., the power of giving to the members of the confraternity the general absolution and plenary indulgence of the Order at the hour of death. Should a priest

possessing the above faculty not be at hand, *in Ausu defectu*, any confessor approved of by the Bishop may give it.

It should be distinctly understood, that the obligations prescribed in the Confraternity of the Scapular do not bind under sin — not even under venial sin — if they are neglected without contempt. One is thereby only deprived of the graces, privileges, and advantages which are attached to each of those duties or obligations. The spiritual favors which the members thus forfeit are so considerable that duties which are so easy and salutary should be speedily resumed.

Besides the Scapular of our Blessed Lady of Mount Carmel, there are several others, to which likewise many graces and indulgences are attached.

The Scapular of the Seven Dolors.

The Scapular of the Immaculate Conception.

The Scapular of the Most Holy Trinity.

The Red Scapular of our Lord's Passion; and of the Sacred Hearts of Jesus and Mary.

And the Four Scapulars given together, by the Redemptorist Fathers, to which numerous indulgences are attached.

See the "GOLDEN BOOK OF THE CONFRATERNITIES," found at the Catholic book emporium of Messrs. Noonan & Co., Boylston Street, and at other Catholic book-stores.

PRAYER ON THE OCCASION OF ONE'S RECEPTION INTO THE CONFRATERNITY OF THE SCAPULAR.

THRICE, sacred Virgin Mary, Mother of God, I, N. N., though most unworthy to be registered amongst your servants, yet, moved by that goodness which the angels admire in you, to an ardent desire of honoring, loving, and serving you, do here this day, with all possible humility, sincerity, and devotion, in the presence of my angel guardian and the

whole court of heaven, make choice of you for my singular lady, advocate, and mother, firmly purposing to honor, love, and serve you, with all filial duty, diligence, and fidelity; and to procure, as much as it shall lie in my power, that all others may do the same. I therefore most heartily beseech you, O most merciful and compassionate mother, by the precious blood which your dearly-beloved Son, my blessed Saviour, shed for me in his bitter passion, that you will be graciously pleased to receive and admit me into the number of your devout clients, as one devoted to your perpetual service.

Be thou favorable to me, O blessed Lady, and obtain for me of your all-powerful Son that I may so behave myself in all my thoughts, words, and actions, as nevermore to think, speak, or act anything displeasing to his sacred Majesty.

Grant, furthermore, O my good and gracious mother, that I may never forget you, nor forfeit this my now made promise of honoring, loving, and serving you all the days of my life; that so I may never be forgotten, forsaken, nor abandoned by you, but be always protected, aided, and assisted by you, especially in the hour of my death. Amen.



A NOVENA

TO THE BLESSED VIRGIN MARY OF MOUNT CARMEL.

FOR THE USE OF THOSE WHO WEAR THE SCAPULAR.

THIS pious devotion commences on the solemn feast of the blessed Virgin Mary of Mount Carmel, and continues nine days, that is, until the 24th of July.

First Day.

PREPARATORY PRAYER.

O GLORIOUS Queen of Angels! most pure and ever blessed Virgin Mary of Mount Carmel! powerful advocate of all those who wear thy holy Scapular! Faithful protectress of all the servants of thy son Jesus Christ! I, an unworthy sinner, do, this day, in the presence of thy beloved Son, my Saviour, choose thee for my patroness, that, through thy intercession, I may receive from him whatsoever grace may be necessary and profitable for me now, and at the hour of my death. Amen.

Our Father, and Hail Mary, [three times.]

Let us pray.

O MOST glorious and blessed Virgin Mary of Mount Carmel! I, an unworthy member of thy sacred Sodality, confident however that the Church does not call thee in vain "the Refuge of sinners," do beseech thee to make us sensible of the favors thou hast conferred upon us by promoting the welfare of thy holy Order, that, being truly contrite for past offences, we may, by thy aid and assistance, break the chains of our slavery, and live henceforward in the happy liberty of the children of God; through our Lord Jesus Christ, who, with the Father and the Holy Ghost, liveth and reigneth one God, world without end. Amen.

THE LITANY.

UNDER thy protection we take our refuge. O holy Virgin of Mount Carmel, despise not our petitions in our necessities, but deliver us from all dangers, O ever glorious and blessed Virgin.

For continuation of Litany, see page 119.

ANTHEM.

HAIL, flower of Carmel,
Hail, fruitful vine,
Hail, ever immaculate Queen,
In whom all virtues shine;
O mild Mother, implore thy Son
To hear our prayers now,
And at the hour of our death. Amen.

V. Pray for us, O holy Mother of God.

R. That we may be made worthy of the promises of Christ.

Let us pray.

O ALMIGHTY and eternal God. who didst adorn the holy Order of thy immaculate and ever blessed Mother with the glorious title of Carmel, grant, propitiously, that those who celebrate her solemn commemoration, may, by the assistance of thy holy grace, break off their affections from all irregular adherence to this world, and place them entirely on the enjoyments of thee, who liveth and reigneth, one God, world without end. Amen.

Our Father, Hail Mary, Glory be to the Father, &c.

THE COLLOQUY.

I AM the Mother of fair love," (Eccl. xxiv.) says the glorious Virgin Mary of Mount Carmel; "will you, my dear child, serve God faithfully for all your life, as St. Elias, St. Elisius, St. Albert, St. Teresa, St. Mary Magdalen of Pazzis, and an

infinite number of my blessed children have done ; I assure you, in the sincerity of a mother, that you shall with them enjoy a heavenly beatitude for all eternity : and the more to encourage you thereunto, my dear child, I assure you, in the language of the Holy Scripture, that ' neither eye hath seen, nor ear heard, nor hath it as yet entered the heart of man, what God hath prepared for those who faithfully keep his commandments.' " *Glory be to the Father, &c.*

" Yes, most dear Mother, both now and all the days of my life, will I serve God, and honor you, O sacred Virgin Mary of Mount Carmel ! and together with all the Angels and celestial Spirits in heaven, I will bless and praise you, because you have been so admirably chosen from all eternity, to be the Mother of our divine Redeemer." *Hail Mary, Glory be to the Father, &c.*

HYMN.

BRIGHT Mother of our Maker, hail !
Thou Virgin ever blest,
The ocean's Star by which we sail,
And gain the port of rest.

Whilst we this Ave thus to thee,
From Gabriel's mouth rehearse,
Prevail that peace our lot may be,
And Eve's name reverse.

Release our long entangled mind
From all the snares of ill ;
With heavenly light instruct the blind,
And all our vows fulfil.

Exert for us a mother's care,
And thus thy children own ;
Prevail with him to hear our prayer,
Who chose to be thy Son.

O spotless Maid ! whose virtues shine
With brightest purity,

Each action of our life refine,
And make us pure like thee.

Preserve our lives unstained from ill,
And guard us in our way,
That Christ one day our souls may fill
With joys that ne'er decay.

To God the Father, endless praise;
To God the Son, the same;
And Holy Ghost, whose equal rays
One equal glory claim.

V. Grace is poured abroad in thy lips.

R. Therefore hath God blessed thee forever.

Let us pray.

GRANT, we beseech thee, O Lord, that we, thy servants, may enjoy health of body and mind, and by the glorious intercession of the ever blessed Virgin Mary of Mount Carmel, be delivered from all temporal afflictions, and enjoy eternal bliss, through Jesus Christ our Lord. Amen.

The Second Day.

The Preparatory Prayer, *Our Father, Hail Mary*, as on the first day, page 654.

Let us pray.

O ALMIGHTY and eternal God, vouchsafe to impart to us, thy unworthy servants, a small portion of that heavenly grace with which thou hast been pleased to sanctify thy servant Mary; and grant that through her intercession and protection, we may be shielded against all temptations, and secure from all our enemies, through our Lord Jesus Christ, thy Son, who liveth and reigneth with thee, in the unity of the Holy Ghost, one God, world without end. Amen.

The *Litany, Anthem, Prayer, &c.*, as above, page 655.

THE COLLOQUY.

"**I** AM the Mother of divine grace," says the glorious Virgin Mary of Mount Carmel; "will you, my dear child, partake of my greatness as St. Simon Stock did, who took so much pleasure in the glorious privilege of being called my child, that he would not have left nor exchanged the same for all the pleasures of this life; wherefore I assisted him by my prayers at the awful moment of his dissolution, and conducted his soul into the regions of bliss. And I will do the like for you, my dear child, if you copy after his example. I do assure you that I will assist you at your death; although you were on the brink of eternal ruin, yet, if you be converted to my Son, he will draw you from it, and I will defend you against your spiritual enemies." *Hail Mary, Glory be to the Father, &c.*

"Yes, most pure Mother, I will always rejoice at those gifts which Almighty God has bestowed upon you, and reverence you, O sacred Virgin Mary of Mount Carmel! and, together with all the celestial powers, bless and praise you, because you are the true mother of Christ Jesus, Son of the Eternal Father." *Hail Mary, Glory be, &c.*

The Hymn and Prayer, as above, p. 656.

The Third Day.

The Preparatory Prayer, *Our Father, Hail Mary*, p. 654.

Let us pray.

REMEMBER, O most pious Virgin! it is a thing unheard of, that thou ever forsakest those who have recourse to thee. Encouraged with this hope and confidence, my most dear Mother, I, a miserable sinner, cast myself at thy sacred feet, humbly

begging that thou wilt adopt me as thy child forever, and take upon thee the care of my eternal salvation : do not, Mother of the Word incarnate, reject my petition, but graciously hear, and grant it. Amen.

The Litany, Anthem, Prayer, &c., as above, p. 655.

THE COLLOQUY.

I AM the Mother of God," says the glorious Virgin of Carmel ; " O how happy are you to be called my child ! Hearken, then, to the commandment of your mother, and write it in your heart. Will you confess and communicate often, according to the advice of your spiritual father ? St. Teresa and St. Mary Magdalen of Pazzis did communicate almost every day, whereby they have been admirable in all virtue, and have received manna from heaven, the true food of the children of God. I do assure you, my dear child, in the sincerity of a loving mother, that this is the most ready way to become perfect, and the surest means for obtaining heaven." *Hail Mary, &c.*

" Yes, my most dear Mother, it is my great desire to purify my soul in the blood of my Redeemer, by confessing my sins, and communicating often, (and especially upon all your feasts and those of your blessed Son,) with all diligence and devotion. I do reverence you, O ever glorious and blessed Virgin of Mount Carmel, mother of divine grace ; and together with the cherubim, bless and praise you, because you have been so liberally endowed with all sort of virtues in the most supreme degree of excellence." *Hail Mary, Glory be, &c.*

The Hymn and Prayer, as above, p. 656.

The Fourth Day.

The Preparatory Prayer, *Our Father, Hail Mary*, p. 654.

Let us pray.

O MOST glorious and ever blessed Virgin Mary of Mount Carmel! I, thy unworthy child and client, sensible of the favors thou enjoyest with my God, humbly present myself before thee, and beg that you will intercede and obtain for me a true contrition and repentance, an undefiled purity of heart, and a conscience free from sin, and from every offence displeasing to God; direct me, I beseech thee, in all my actions during life, and in that awful moment when my poor soul departs from my body, conduct it into the presence of thy Son, there to sing his praises forever and ever. Amen.

The Litany, Anthem, Prayer, &c., as above, page 655.

THE COLLOQUY.

I AM Queen of the Universe," says the glorious Virgin Mary of Carmel; "will you, my dear child, every day, both morning and evening, make a firm purpose, rather to endure any loss or privation whatsoever, than to offend your God by mortal sin? Will you imitate the example of the blessed Saints who have gone before thee? If you do, I assure you that, at that awful hour of death, when forsaken by all your friends, I will conduct your soul into the mansions of glory." *Hail Mary, &c.*

"Yes, most glorious Mother, I do now firmly purpose, by the grace of thy Son, rather to die a thousand deaths than once to offend my God by mortal sin. And I do reverence you, O most glorious Virgin of Carmel, and with the seraphim, bless and praise you, whom I love with my whole heart and soul. *Hail Mary, Glory be, &c.*

The Hymn and Prayer, as above, p. 656.

The Fifth Day.

The Preparatory Prayer, *Our Father, Hail Mary*, p. 654.

Let us pray.

O MOST glorious Virgin Mother! who, by favor of thy divine Son, hast so great power in heaven and on earth, enlighten my blindness and strengthen my resolution. The zeal thou hast in promoting the welfare of thy sacred Order, and the part thou takest in seeing the grace of our Redeemer abound in us, give me a right to thy interest in this my request; and when that awful hour of death approaches, be to me, I beseech thee, a tender mother, and by thy prayers dispose thy Son Jesus Christ favorably in my regard. Amen.

The Litany, Anthem, Prayer, &c., as above, p. 655.

THE COLLOQUY.

I AM the Protectress of my children," says the glorious Mother of Carmel; "give me your heart, my dear child, and if it be as hard as flint, I will, by my intercession, make it as soft as wax; and if it be foul and loathsome, I will render it more clear and beautiful than crystal; give me your heart, my child, and tell me in the sincerity of a true child, how much you love me." *Hail Mary, &c.*

"O my dear Mother! I love you more than my tongue can express, more than my very soul can conceive. I reverence you, O sacred Virgin of Mount Carmel! I praise and magnify you whose sacred womb bore the Son of the most High God." *Hail Mary, Glory be to the Father, &c.*

The Hymn and Prayer, as above, p. 656.

The Sixth Day.

The Preparatory Prayer, *Our Father, Hail Mary*, p. 654.

Let us pray.

O MOST glorious and ever Virgin Mary of Mount Carmel! I offer unto you, this day, all my thoughts, words, and actions: I am weak and infirm, dejected and cast down at every tribulation, and terrified at the dismal prospect a review of my own interior gives me; all is misery; a continual propensity to vice and repugnance to virtue. O Mother of mercy and refuge of sinners! thou wilt not reject a contrite and humble heart; intercede for me, I beseech thee, that I may so live in this sinful world, that, at the hour of my death, I may be worthy to be admitted into the regions of bliss; through our Lord Jesus Christ, who, with the Father and the Holy Ghost, liveth and reigneth one God, world without end. Amen.

The Litany, Anthem, Prayer, &c., as above, p. 655.

THE COLLOQUY.

I AM the mirror of purity," says the glorious Virgin Mary of Mount Carmel; "will you, my dear child, daily examine your conscience, and never sleep in mortal sin? It is the way to live in tranquillity, and joy of spirit, having always your soul ready in your hand to render it up pure to Him who has created it to his own image, and redeemed it with his own precious blood. I assure you, in the sincerity of a mother, that it were better to suffer all the punishments that can be inflicted in this life, than to sleep one night in mortal sin." *Hail Mary, &c.*

"Yes, my most dear Mother, I will think on my sins with bitterness of soul, and examine my conscience every night before I go to rest. I reverence

you, O most glorious Virgin of Carmel! and together with all the blessed in heaven I do praise you, because of your powerful intercession, we poor sinners obtain of thy Son Jesus all we can ask for." *Hail Mary, Glory be, &c.*

The Hymn and Prayer, as above, p. 656.

The Seventh Day.

The Preparatory Prayer, *Our Father, Hail Mary*, p. 654.

Let us pray.

O MOST holy Mary of Mount Carmel! pray for me, I beseech thee, that through the merits of thy Son I may enjoy perpetual health of mind and body, and that I may serve him faithfully in this life, and hereafter see, love, and enjoy him in the kingdom of his glory, who, with the Father and the Holy Ghost, liveth and reigneth, one God, world without end. Amen.

The Litany, Anthem, Prayer, &c., as above, p. 655.

THE COLLOQUY.

I AM the Protectress of all those who place their confidence in me," says the glorious Virgin Mary of Mount Carmel; "will you, my dear child, do something this day in my honor? for you must know that I leave nothing, though of ever so little value, unrecompensed, which is done in my name; and I assure you, in the sincerity of a mother, that at the hour of your death, being abandoned by all your friends, you will obtain my assistance and favor." *Hail Mary, &c.*

"Yes, my dear Mother, both to-day and all the days of my life will I pray to you, and reverence you, O most holy Virgin Mary of Mount Carmel! and with the *celestial court* bless and praise you, because you

have in this world been ever exempt and free from all sin, and always wrapped up in heavenly contemplation." *Hail Mary, Glory be, &c.*

The Hymn and Prayer, as above, p. 656.

The Eighth Day.

The Preparatory Prayer, *Our Father, Hail Mary*, p. 654.

Let us pray.

O MOST glorious and ever blessed Virgin Mary of Mount Carmel! protectress of all those who wear thy holy scapular, behold thy poor servant, humbly prostrate at thy feet, deploring his misery and imploring thy prayers, and beseeching thee to protect him through the boisterous ocean of this tempestuous world: hear my prayers, then, O refuge of sinners, and after this our exile, show unto us the blessed fruit of thy womb, Jesus, O most clement, O most pious, O most sweet Virgin Mary.

The Litany, Anthem, Prayer, &c., as above, p. 655.

THE COLLOQUY.

I AM the help of Christians," says the glorious Virgin of Carmel; "will you, my dear child, keep the commandments of the Church, and call upon me in your necessities? If you do, I will assist you, my dear child, and assure you, with a heart truly maternal, that I will plead for you in the time of danger, and will avert from you all the anger and indignation of my Son." *Hail Mary, &c.*

"Yes, my dear Mother, I will always keep the commandments of God and of his Church; and although I were as perfidious as Judas, yet, if you be pleased to intercede for me, and assist me by your prayers, I shall never despair. And I reverence you, O sacred Virgin Mary of Mount Carmel! and together with all

the angels and saints, I bless and praise you, because you have been found worthy to be the most faithful and humble handmaid of the most Holy Trinity.”
Hail Mary, Glory be, &c.

The Hymn and Prayer, as above, p. 656.

The Ninth Day.

The Preparatory Prayer, *Our Father, Hail Mary*, p. 654.

Let us pray.

O BLESSED finder of grace, Mother of life, Mother of salvation! may we, through you, have access to your Son; and that he who was given us through you, may receive us through you, may your integrity and innocence excuse before him the stain of our corruption; may your abundant charity cover the multitude of our sins, and your glorious fruitfulness supply our want of merits. Our mother, our mediatrix, our advocate! reconcile us to your Son, commend us to your Son, present us to your Son: by the grace with which you are honored, obtain that he, who through you put on our weakness, may through you make us partakers of his bliss and glory. Amen.

The Litany, Anthem, Prayer, &c., as above, p. 655.

THE COLLOQUY.

I AM the Queen of Virgins,” says the glorious Mary of Carmel; “will you, my dear child, live as an angel clad in flesh, as many of my devoted children did, who chose to lose their lives rather than lose the purity of body and soul? I will love you as I have loved them, and pray for you as I have prayed for them; and I assure you, with a heart truly maternal, that when you depart this life, you shall enjoy that

glory which neither eye hath seen, nor ear heard, nor hath entered the heart of man." *Hail Mary, &c.*

"Yes, my most dear Mother, I desire to be pure all my life, as well in body as in soul. I beseech you, O most merciful Virgin, to assist me by your prayers, that through the merits of your Son Jesus, I may obtain the grace so to live as to be always prepared to die. I do here, prostrate before you, O most sacred Virgin Mother, bless and praise you; because you have given the example of purity and sanctity to so many pious souls that have already followed, and hereafter follow you, in so glorious a vocation." *Hail Mary, Glory be, &c.*

The Hymn and Prayer, as above, p. 656.



DEVOTIONS TO ST. JOSEPH.

LITANY OF ST. JOSEPH.

LORD, have mercy on us.
Christ, have mercy on us.

Lord, have mercy on us.

Christ, hear us.

Christ, graciously hear us.

God the Father of Heaven, have mercy on us.

God the Son, Redeemer of the world, have mercy
on us.

God the Holy Ghost, have mercy on us.

Holy Trinity, one God, have mercy on us.

Holy Mary, Spouse of St. Joseph,

St. Joseph, chosen of God to be the spouse of
Mary.

St. Joseph, filled with the blessing of heaven,

St. Joseph, first among the patriarchs,

St. Joseph, a helper given to Mary like unto
herself,

St. Joseph, the virgin consort of a Virgin
Mother,

St. Joseph, comfort of the Mother of God,

St. Joseph, son of David,

St. Joseph, after Mary, first adorer of Jesus
infant,

St. Joseph, the reputed father of the Son of
God,

Pray for us.

St. Joseph, whom the Lord made master of his house, and ruler of his possessions,

St. Joseph, ruler of the Lord of the universe,

St. Joseph, governor of incarnate Wisdom,

St. Joseph, nursing father to Him by whom all creatures live,

St. Joseph, organ of the divine Word reduced to silence,

St. Joseph, savior of the Saviour of mankind,

St. Joseph, pattern of silence and resignation,

St. Joseph, head of the most noble and most holy family,

St. Joseph, honored and served by the King and Queen of heaven,

St. Joseph, singularly beloved by Jesus and Mary,

St. Joseph, just and perfect man,

St. Joseph, accomplished model of an interior life,

St. Joseph, blessed with the happiness of dying in the arms of Jesus and Mary,

St. Joseph, piously believed to have risen with Jesus Christ,

St. Joseph, seated on a throne of glory near those of Jesus and Mary,

St. Joseph, special protector of dying Christians,

Lamb of God, &c. ; [three times.]

V. Pray for us, O holy St. Joseph.

R. That we may be made worthy of the promises of Christ.

Assist us, O Lord, we beseech thee, by the merits of the spouse of thy most holy Mother, that what our own power cannot obtain may be given us by his intercession—who livest and reignest, world without end. Amen.

Pray for us.

NOVENA TO ST. JOSEPH.

DIRECTIONS FOR EACH DAY OF THE NOVENA.

Begin with the litany of the saint, pages 667, 668; say one of the following prayers; recite the *Our Father*, and the *Hail Mary*, three times; and conclude by the oblation, *O Holy Joseph*, &c., p. 674.

On the First Day.

BLESSED St. Joseph, born to be the guardian of Jesus, the protector and consoler of Mary, make powerful intercession for me, that my pious resolutions may not prove abortive; that I may be born to an interior and spiritual life; that I may have such an increase of sanctity, so ardent a love of purity, so great a conviction of my own vileness, so clear a light of the emptiness and vanity of worldly grandeur, as to esteem and relish only things that are eternal, through our Lord Jesus Christ, &c., &c.

On the Second Day.

OMNIPOTENT Creator, whose unerring providence adds joy every moment to the angels in heaven, and to the saints upon earth, I most humbly beg, through the intercession of St. Joseph, that I may cheerfully acquiesce and rejoice in everything that comes from thy fatherly hand; that I may be vigorous in executing thy divine will, and glorify thee in my present state. Grant me the true spirit of mortification, to subdue my stubborn passions, to satisfy for what is past, and to be a preservative from future dangers. Grant that, by purity of intention, the meanest of my actions may be acceptable to thee, as was the mite of the poor widow which was put into the treasury of the temple, through Jesus Christ our Lord. Amen.

On the Third Day.

OMNIPOTENT God, at whose command every tree produced fruit of its kind, grant, through the intercession of Mary and Joseph, that I may serve thee faithfully in the state in which thou hast placed me. I firmly believe all thou hast revealed: protect me, lest I should be found among the number of those foolish virgins who carried lamps without oil. Assist me with thy powerful grace, that I may be humble, charitable, and chaste, and not be like the barren fig-tree, fit only to become fuel for eternal flames. This grace I implore through the infinite merits of Jesus, my Saviour. Amen.

On the Fourth Day.

HOLY GHOST, God of all comfort, if thou seest it expedient for the security of my salvation that I should be oppressed with tribulation, permit me not to fall. Infinite Power, bear me up; thou knowest my weakness. Favor me with thy grace, that I may be compassionate towards my neighbor, and govern myself with the same spirit of lenity and charity as if the case were my own. I deplore my censorious temper, and resolve to be upon my guard. I return thee thanks for inspiring me with the resolution of becoming better; but of myself I am not able to persevere in my good intentions. I beg thy assistance, that I may fulfil what thou commandest; and then, dear Lord, command what thou pleasest. Afflict me with such crosses as I can endure, that I may discharge at least a part of the great debt due to the divine justice. Grant, through the intercession of St. Joseph, that, after my temporal trials, whether exterior or interior, I may find that permanent joy with which thou renderest him and his immaculate Spouse eternally happy, through the merits of our Lord Jesus Christ, &c. Amen.

On the Fifth Day.

O INFINITE God, how truly may it be said of me, The ox knoweth his owner, and the ass his master's crib; but thou knowest not thy Lord! I admire thy love and charity; I am ashamed of my tepidity and ingratitude. Infinite Goodness, I come too late to love thee; but, although it be the eleventh hour, bestow on me the promised reward; be to me a Saviour. Thou who hast bled for me, let me partake of thy eternal charity. Grant that, through the intercession of St. Joseph, my good resolutions may be perfected. I also beg that, when I entertain thee in the most blessed sacrament, I may be favored with the same sentiments of adoration, love, and thanksgiving that St. Joseph experienced when he received thee from Simeon, to restore thee to thy blessed Mother. Amen.

On the Sixth Day.

JESUS, my Maker and my Master, without whose merciful assistance I walk in darkness, and perish, I most humbly beg, through the intercession of St. Joseph, that thou wilt grant me grace to escape from the servitude of sin under which I have so long groaned, in order that I may enjoy the liberty of thy faithful servants. I have frequently experienced thy goodness, and I know thy power; my trust is in both. O, grant me constancy to despise the allurements of the world, and to remain undaunted under afflicting terrors. My dear Redeemer, I have too often lost thee by sin; I have willingly and wilfully parted with thee, to follow my corrupt inclinations. O God, who didst come to seek sinners, take pity on me, who am the greatest. Thou art now pleased to bless me with such a true sense of my former offences, that I grieve not so much for the fear

of punishment as for the misfortune of having offended thee, the centre of all goodness.

I steadfastly purpose, through thy grace, to seek thee seriously by the reformation of my life, that I may find thee in the heavenly Jerusalem, reigning with the Father and the Holy Ghost, world without end. Amen.

On the Seventh Day.

OMNIPOTENT God, who descended from heaven to bring fire on the earth, inflame my frozen heart, that I may imitate the virtues of St. Joseph. As a poor wretch at the gate of some noble and generous prince, expecting an alms, so I appear before thee, wounded in all my senses by sin, and imploring charity in my great distress. I grieve for what is past, not because I fear, but because I love. Nothing has succeeded with me, because I never consulted thee as I ought. I hope, O Lord, that I do not come too late. I beg, through the intercession of St. Joseph, that I may avoid evil, and do good; that I may leave the broad way of iniquity, and walk in the narrow road that leads to eternal happiness; that I may consecrate the remaining days of my short life to thy honor, and attain the end for which I was created—to admire, praise, and love thee forever and ever. Amen.

On the Eighth Day.

O MOST glorious Patriarch, my dear patron, blessed are the eyes that see what you now see. Through the infinite merits of Christ, and by your powerful intercession, I hope, with holy Job, that in my flesh I shall see God my Saviour. Stretch out in favor of your unworthy client those happy arms that so often bore the Son of God, and provided for him. Petition that I may live, as I wish to die, al-

ways in the divine favor. I humbly implore you to entreat your immaculate Spouse to unite her supplications with yours, that I may be of the blessed number of the elect. I most sincerely desire that you may be present at the dreadful hour of my death, and that the last words uttered by my parting breath may be Jesus, Mary, and Joseph.

Thy mercy is above all thy works, O most holy Trinity. I now appeal from the tribunal of thy justice, and prostrate myself before the throne of thy mercy, to obtain the pardon of my sins, and grace to persevere in keeping thy commandments to the end of my life ; who livest and reignest one God, forever and ever. Amen.

On the Ninth Day.

HOLY St. Joseph, you who are that good and faithful servant to whom God committed the care of his family ; whom he appointed guardian and protector of the life of Jesus Christ, the comfort and support of his holy Mother, and the depositary of his great design of the redemption of mankind ; you who had the happiness of living with Jesus and Mary, and of dying in their arms ; chaste spouse of the Mother of God ; model and patron of pure souls, humble, patient, and reserved, — be moved with the confidence we place in your intercession, and accept with kindness this testimony of our devotion.

We give thanks to God for the signal favor he hath been pleased to confer on you ; and we conjure him, through your intercession, to enable us to imitate your virtues. Pray for us, then, O great Saint, and by that love which you had for Jesus and Mary, and by the love which they had for you, obtain for us the incomparable happiness of living and dying in the love of Jesus and Mary. Amen.

**A VOTIVE OBLATION TO ST. JOSEPH, TO CHOOSE
HIM FOR OUR PATRON.**

O HOLY JOSEPH, virgin spouse of the Virgin Mother of God, most glorious advocate of all such as are in danger or in their last agony, and most faithful protector of all the servants of Mary, your dearest spouse, I, N., in the presence of Jesus and Mary, do, from this moment, choose you for my powerful patron and advocate, in order that I may obtain the grace of a most happy death. I firmly resolve and purpose never to forsake you, nor to say or do anything against your honor. Receive me, therefore, for your constant servant, and recommend me to the constant protection of Mary, your dearest spouse, and to the everlasting mercies of Jesus my Saviour. Assist me in all the actions of my life. I now offer them to the greater and everlasting glory of Jesus and Mary, as well as to your own.

THE CHAPLET OF ST. JOSEPH.

IN the name of the Father, &c.

V. Thou, O Lord, wilt open my lips.

R. And my tongue shall announce thy praise.

V. Incline unto my aid, O God.

R. O Lord, make haste to help me.

Glory be to the Father, &c.

On the large beads, say the "Glory be to the Father," &c., and the "Our Father;" and on the small beads, "Glorious Patriarch St. Joseph, foster-father of Jesus, and spouse of the ever immaculate Mother of God, pray for us now and at the hour of our death;" and finish the chaplet by saying, "Pray for us, O holy St. Joseph, that we may be made worthy of the promises of Christ," and the prayer which the holy Church makes use of in her divine office, "Assist us, O Lord, by the intercession," &c., as at the end of the Litany of St. Joseph.

Another method of reciting the Chaplet of St. Joseph.

It is said as above, except on the large beads is recited the "Hail Mary," instead of the "Our Father;" and on the small beads, instead of "Glorious Patriarch," &c., is said, "Jesus, Mary, and Joseph, assist us now and at the hour of our death."

PRAYERS.

EXERCISE IN HONOR OF THE SEVEN SORROWS AND THE SEVEN JOYS OF ST. JOSEPH.

I.

CHIASTE Spouse of the Holy Mother of God, by the sorrow with which thy heart was pierced at the thought of a cruel separation from Mary, and by the deep joy that thou didst feel when the angel revealed to thee the ineffable mystery of the Incarnation, obtain for me from Jesus by the heart of Mary, the grace of surmounting all anxiety which might trouble the repose of my soul, with that of drawing from the adorable heart of Jesus the unspeakable peace of which he is the eternal source.

Pater.

Ave.

Gloria Patri.

II.

FOSTER-FATHER of Jesus, by the bitter sadness which thy heart experienced in seeing the Child Jesus lying in a manger, and by the joy which thou didst feel in seeing the Wise Men recognize and adore Him as their God, obtain by thy prayers that my heart, purified by thy protection, may become a living crib, where the Saviour of the world may receive and bless my homage.

Pater.

Ave.

Gloria Patri.

III.

O THOU to whom God confided his only Son, by the sorrow with which thy heart was pierced at the sight of the blood which flowed from the Infant

Jesus, under the cruel knife of the circumcision, and by the joy that inundated thy soul at thy privilege of imposing the sacred and mysterious name of Jesus, obtain for me that the merits of this precious blood may be applied to my soul, and that this divine name may be engraved forever in my heart.

Pater.

Ave.

Gloria Patri.

IV.

AUGUST Minister and holy Confidant of the Holy Ghost, by the cruel agony by which thy heart was torn when the Lord declared that the soul of Mary should be pierced with a sword of sorrow, and by the joy that thou didst afterwards experience when the holy Simeon added that the Divine Infant was to be the resurrection of many, obtain for me the grace to compassionate the sorrows of Mary, and have part in the salvation which Jesus brought on the earth.

Pater.

Ave.

Gloria Patri.

V.

GLORIOUS Ambassador of the Most Holy Trinity, by the extreme affliction laid upon thy heart, by the order to fly into Egypt, and by thy joy in seeing the idols overthrown at the arrival of the living God; grant that, all impressions of sin being destroyed in my heart, the empire of my passions may be likewise annihilated.

Pater.

Ave.

Gloria Patri.

VI.

ANGEL of the earth, glorious St. Joseph, who sawest with admiration the King of Heaven submitting to thy orders, the consolation that thou hast experienced in bringing him back from Egypt.

was soon troubled by the fear of Archelaus. But reassured by the angel of the Lord, thou didst abide with joy at Nazareth in the company of Jesus and Mary; obtain for us by this joy and this sorrow, that, disengaged from all fear, we may enjoy the peace of a good conscience, and may live in security, in union with Jesus and Mary, experiencing the effect of thy salutary assistance at the hour of our death.

Pater.

Ave.

Gloria Patri.

VII.

FAITHFUL Coadjutor of the great counsel, by the bitter sorrow with which the loss of the Child Jesus crushed thy heart, and by the lively and holy joy which inundated thy soul in recovering thy treasure on entering the temple, I conjure thee not to permit me to lose for a moment my Saviour, Jesus; yet should this misfortune befall me, grant that I may share thy eagerness in seeking Him, and obtain for me the grace to find him again, never to lose Him more.

Pater.

Ave.

Gloria Patri.

THE MEMORARE TO ST. JOSEPH.

MOST glorious St. Joseph, Virgin Spouse of the Immaculate Mother of God, my loving Patron, remember that it has never been known that any one invoked thy help, or solicited thy patronage, without obtaining relief. Encouraged by this assurance, I commend my soul and body, my temporal and eternal interests, to thy powerful protection. O Thou, the adopted Father of the Eternal Son, despise not this appeal, but listen to my prayer, and plead for my necessities. Amen.

An indulgence of three hundred days may be gained once a day, by reciting the above prayer, as by rescript of His Holiness, Pius IX.

**A VOTIVE OBLATION TO ST. JOSEPH, FOR THE GRACE
OF A HAPPY DEATH.**

O HOLY Joseph, virgin spouse of the Virgin Mother of God, most glorious advocate of all such as are in danger or in their last agony, and most faithful protector of all the servants of Mary, your dearest spouse! I, N., in the presence of Jesus and Mary, do, from this moment, choose you for my powerful patron and advocate, in order that I may obtain the grace of a most happy death. I firmly resolve and purpose never to forsake you; not to say or do anything against your honor. Receive me, therefore, for your constant servant, and recommend me to the constant protection of Mary, your dearest spouse, and to the everlasting mercies of Jesus my Saviour. Assist me in all the actions of my life; I now offer them to the greater and everlasting glory of Jesus and Mary, as well as to your own.

PRAYER TO ST. JOSEPH.

Indulgence of one year.

GUARDIAN of virgins, and father, holy Joseph, to whose faithful custody Christ Jesus, Innocence itself, and Mary, Virgin of virgins, were committed; I pray and beg of thee by these thy dear charges, Jesus and Mary, free me from all uncleanness, and obtain that, with pure mind and heart, and chaste body, I may please Jesus and Mary all the days of my life. Amen.

PRAYER TO ST. JOSEPH, PATRON OF THE CHURCH.

Approved by His Holiness, Pope Pius IX.

GLORIOUS Patriarch St. Joseph! a voice of far greater authority than that which once issued from the throne of Egypt has lately directed the

great Christian family to have recourse to thee in their necessities: *Go to Joseph.* Behold then this widely extended family intrusted to thy care; behold us all, prostrate before thy heavenly throne, imploring thy assistance in our present grievous afflictions. Like the brothers of the ancient Joseph, we come to thee, humbled and confounded on account of our sins, which have called down upon us the anger of Heaven. Yet in our midst there are also many innocent Benjamins, who suffer and grieve without any fault of their own. But our hearts are inexpressibly pained when we hear our venerable Father, like the gentle and pious Jacob, meekly lamenting that the last days of his life are filled with bitterness. Have pity on his gray hairs, and permit him not to close his eyes in the sleep of the Just, before peace and safety have dawned upon his entire family.

This, O great Saint, is the first favor which we ask of thee since thou hast been proclaimed our universal protector. Canst thou have the heart to refuse us? Ah! we may well hope that the second Joseph will show even greater compassion than the first. Animated therefore with this confidence, we repeat: **HOLY JOSEPH, PRAY FOR US.**

The following was written by the Holy Father on the original manuscript:

Beloved children, go to Joseph, and he will intercede for us in our distress. **PIUS PP. IX.**

PRAYER TO ST. JOSEPH.

GLORIOUS St. Joseph, spouse of Mary, think of us, pray for us. Amiable Cherub, guardian of the paradise of the new Adam, labor at our sanctification. Dear foster-father of the Sacred Victim, *provide for all our present necessities.* O faithful

depository of the most precious of all treasures, take under thy charitable conduct *the affair which we recommend to thee*. May its issue be for the glory of God and the benefit of our souls. Amen.

Three *Pater* and three *Ave*, with three *Gloria Patri* and three times *Holy Joseph*, pray for us.

JESUS, Mary, and Joseph, I offer you my heart and soul. Jesus, Mary, and Joseph, assist me in my last agony. Jesus, Mary, and Joseph, grant that I may expire in your holy company.

AVE JOSEPH.

HAIL, Joseph, favored with grace, Jesus and Mary are with thee; blessed art thou among men, and blessed is Jesus, the Son of thy Spouse.

Holy Joseph, nursing father of Jesus, and spouse of the immaculate Mother of God, pray for us sinners now, and at the hour of our death. Amen.

ASPIRATIONS TO ST. JOSEPH FOR EVERY DAY IN THE WEEK.

An indulgence of three hundred days was granted by His Holiness, Pius VII., April 28, 1807, for repeating these Aspirations.

Three *Glorias* should be added to each Aspiration.

Sunday. My dear St. Joseph, I beseech thee to obtain for me a contrite and humble heart, and great purity of soul and body.

Monday. Most glorious St. Joseph, pray for me, that I may accomplish the will of God all the days of my life.

Tuesday. Jesus, Mary, and Joseph! sweet objects of my love, in you, for you, with you, may I live, suffer, and die.

Wednesday. BLESSED St. Joseph, obtain for me the grace to lead a pure and holy life, ever secure under thy patronage.

Thursday. BELOVED St. Joseph, chaste Spouse of the Immaculate Mary, intercede for me that I may obtain pardon, mercy, and salvation.

Friday. REMEMBER me, O most merciful St. Joseph, and pray for me this day and always to Jesus, who deigned to be called thy son, and who has saved me by his precious blood.

Saturday. O most noble patriarch, St. Joseph, through thy intercession may the Blessed Virgin, thy Immaculate Spouse, be propitious to me now, and at the hour of my death. Amen.

HAIL! holy St. Joseph, who, chosen by God above all other men, wast enriched with grace and adorned with sanctity, the Lord is with thee; blessed art thou amongst men, and blessed is He who condescended to be reputed thy son, Jesus. O glorious St. Joseph, most worthy Spouse of the Blessed Virgin Mary! pray for us sinners now, and at the hour of our death. Amen.

O Jesus, have mercy on me.

O Mary and Joseph, assist me.

SWEET ASPIRATIONS IN ALL TEMPTATIONS.

First Aspiration.

O sweetest Heart of Jesus! I implore,
That I may ever love thee more and more.

Second Aspiration. Jesus meek and humble of heart, make my heart like unto thine.

Indulgence of three hundred days.

Third Aspiration. O Heart of Jesus, be my love.
Indulgence of three hundred days each time.

Fourth Aspiration. O Heart of Mary, be my salvation.

Indulgence of three hundred days each time.

Jesus, Mary, Joseph, I give you my heart and my soul.

Jesus, Mary, Joseph, assist me in my last agony.

Jesus, Mary, Joseph, may my soul send forth her last sigh in peace, with you to aid me.

Indulgence of three hundred days each time.

ACT OF CONSECRATION OF OUR FAMILY, OUR PROPERTY,
AND OUR WHOLE BEING TO ST. JOSEPH.

O GREAT Saint, above all the saints worthy of being venerated, invoked, and loved for the excellence of thy glory, as well as for the power of thy intercession and loving patronage; I, ———, in presence of Jesus Christ, who chose thee on earth as his foster-father, and of Mary, who bound herself to thee as her most chaste Spouse, I choose thee this day for my most amiable advocate, and the most faithful protector of my family, and of all that belongs to me; and I firmly purpose never to abandon thee, but to do all in my power to honor thee myself and to cause thee to be honored by others. I therefore earnestly beseech thee to receive me now, and ever to guard me under the mantle of thy special protection; to assist me in all my actions as thy perpetual client; to intercede in my favor with Jesus and Mary, and above all to strengthen me with thy powerful aid at the hour of my death. Amen.

Jesus, Mary, and Joseph, to you I recommend myself.

DEVOTION TO ST. ALOYSIUS.



THE DEVOUT CLIENT'S ADDRESS TO ST. ALOYSIUS.

ANGELICAL Youth, Aloysius, by the particular appointment of God's Vicar upon earth, patron of those who apply to studies; thou who hast illustrated the Church by a holy contempt of an earthly principality, but more by the innocence of thy manners, sanctity of thy life, and glory of thy miracles; allow me from this day to choose and adopt thee patron and protector of my life and studies, firmly resolved to follow the example and pattern, as well of piety, as of industry, thou hast set before me. For the love thou hast for Christ crucified, and his most blessed Mother, receive me as thy client and obedient servant, aid and assist me in the pursuit of virtue and learning. Nourish and increase in me a purity of body and mind; turn off the snares laid against my chastity; ward and defend me against the dangers of the world; inspire my heart with a true and filial confidence in the ever blessed Virgin Mary, the Mother of good counsel; govern and direct me in my choice of a state of life, and let the grace of God be my perpetual defence against all mortal sin; that as thou always didst live in a state of purity and integrity truly angelical. so, assisted by thy patronage, and aided by the grace of God, I may live chastely and holily in this world, and deserve to be associated with thee and joined to the *company of the Angels in Heaven.* Amen.

THE LITANY OF ST. ALOYSIUS.

LORD, have mercy on us.

Christ, have mercy on us.

Lord, have mercy on us.

Christ, hear us.

Christ, graciously hear us.

God the Father of Heaven, have mercy on us.

God the Son, Redeemer of the world, have mercy
on us.

God the Holy Ghost, have mercy on us.

Holy Trinity, one God, have mercy on us.

Holy Mary,

Holy Mother of God,

Holy Virgin of virgins,

St. Aloysius,

Most beloved of Christ,

The delight of the blessed Virgin,

Most chaste youth,

Angelical youth,

Most humble youth,

Model of young students,

Despiser of riches,

Enemy of vanities,

Scorner of honors,

Honor of princes,

Jewel of the nobility,

Flower of innocence,

Ornament of a religious state,

Mirror of mortification,

Mirror of perfect obedience,

Lover of evangelical poverty,

Most affectionately devout,

Most zealous observer of the rules,

Most desirous of the salvation of souls,

Perpetual adorer of the Eucharist,

Particular client of St. Ignatius,

Pray for us.

Be merciful unto us, O Lord.

Graciously hear us, O Lord.

From the concupiscence of the eyes, O Lord, deliver us.

From the concupiscence of the flesh, O Lord, deliver us.

From the pride of life, O Lord, deliver us.

By the merits and intercession of St. Aloysius, O Lord, deliver us.

By his angelical purity, O Lord, deliver us.

By his sanctity and glory, O Lord, deliver us.

We sinners beseech thee to hear us.

Lamb of God, that takest away the sins of the world, spare us, O Lord.

Lamb of God, that takest away the sins of the world, graciously hear us, O Lord.

Lamb of God, that takest away the sins of the world, have mercy on us.

Christ, hear us.

Christ, graciously hear us.

Lord, have mercy on us.

Christ, have mercy on us.

Lord, have mercy on us.

Our Father, &c.

V. Pray for us, St. Aloysius.

R. That we may be made worthy of the promises of Christ.

Let us pray.

O GOD, the distributor of heavenly gifts, who didst join in the angelical youth, Aloysius, wonderful innocence of life with an equal severity of penance; grant through his merits and prayers, that we, who have not followed the example of his innocence, may imitate his practice of penance, through our Lord Jesus Christ. Amen.

AFTER the canonization of the angelical youth Aloysius, which was decreed by his holiness Benedict XIII., with a particular view, among many other laudable motives, to offer to the imitation and veneration, especially of young persons, a youth most conspicuous for his innocence of life, (young persons were not the only votaries of a saint, who seemed to be appointed their peculiar patron,) the devotion soon became general, and common to all. In order to promote and encourage the same by the concurrence of the Apostolic See, Clement XII. extended the plenary indulgence granted by his predecessor to any one who on his feast * should visit his altar; to those also who should pray before an altar, where his feast happened to be kept.

Heaven seemed to give its sanction to this zeal of the faithful, by frequent and wonderful favors granted and obtained through his powerful intercession; and the pious custom of assigning six Sundays without intermission in honor of the Saint, in memory of the six years he lived in the Society of Jesus, was introduced and observed. How agreeable a devotion of this nature was to St. Aloysius, has been shown by many and very signal blessings bestowed on his clients; so that the same Clement XII., as he himself speaks, to nourish so salutary a practice towards St. Aloysius, approved from Heaven by many favors, spiritual as well as temporal, has granted plenary indulgences on each of the above Sundays, to them who, by a true and sincere repentance, by a worthy communion, by a serious application to mental or vocal prayer, and other good works of piety, performed in honor of the Saint, and directed to the glory of God, shall sanctify the said days.

The manner of performing the devotion of the six Sundays is as follows :

ON each of these Sundays, let the person who performs this devotion, choose St. Aloysius for his patron, and receive the sacraments of penance and the holy eucharist.

2. On that day, let him be present either at some confraternity or sodality, or at least hear a Mass in honor of the saint.

3. Let him recite on each day, either before some

image of the saint, or in the church, six Our Fathers and Hail Marys, and as often, Glory be to the Father, &c., the litany of the saint, &c.

4. Let him perform some work of mercy, spiritual or corporal, according to his ability, and as his devotion shall suggest.

5. Let him spend some time in meditating; and for the subject of his meditation on each Sunday, let him take one of the virtues which St. Bonaventure finds expressed in the wings of the seraphim, seen by the prophet Isaiah. These virtues are: compunction of heart, sanctification of penance, purity of body, purity of mind, love of God, and love of our neighbor. With these virtues, as with so many wings, did the angelical youth Aloysius fly to that height of perfection, as to resemble in some manner the very angels themselves.

A PRAYER.

To be said each Sunday, after the six Our Fathers and Hail Marys, &c., and as often, Glory be to the Father, &c.

ANGELICAL Youth, most loving protector and powerful advocate, Aloysius, as thy most unworthy servant and client, yet sensible of the favor thou enjoyest with God, the just reward of thy merit, I humbly prostrate myself before the throne of thy glory. I rejoice from my soul not only for the renown of thy name, illustrious upon earth by frequent and glorious prodigies; but also am overjoyed for the sublime pre-eminence with which God has been pleased to crown thy virtues in heaven. Praise and glory be to the most sacred Trinity, who embellished thy soul with a most admirable innocence, and with so many most heroic virtues. Blessed be the eternal Father, who is well pleased in thee, his adoptive child,

adorned with so singular prerogatives. Blessed be God the Son, who sees in thee so pure and so abundant fruit of his precious blood and passion. Blessed be the Holy Ghost, who resided in thee after a particular manner, and inflamed thy heart with an ardent love and charity. By these so singular favors: by thy innocence and penance equally admirable; by that love of God which burned in thy breast; by his love for thee, and by the unspeakable bliss and happiness thou enjoyest in heaven, give me leave in a suppliant manner to entreat thy goodness to obtain for me a true contrition and repentance, an undefiled purity of heart, and a conscience free from sin and all offence of God. Be thou ever present to me; protect and defend me, as well in life as in death, when my weakness will stand most in need of, and call for, thy powerful assistance. Let me also, my dear and indulgent patron, most earnestly beg the particular grace of *N. N.*, which I confidently hope to obtain through thy holy intercession.

O Queen of Heaven, Virgin Mother! who so much lovedst Aloysius, intercede with thy only-begotten Son, that under thy patronage some weight may be added to my poor and unworthy prayers: grant this my request, founded not on my own, which are none, but the merits of St. Aloysius. O most holy Virgin, may all know and be sensible that thou wouldst have Aloysius honored and respected, and that, as a true mother, thou embracest such as have recourse to his protection and patronage. May the number of the faithful, who honor thee, O queen of angels! and the angelical Aloysius here on earth, be daily increased, and may they yet more praise and glorify you both in heaven for all eternity. Amen.

NOVENA TO ST. ALOYSIUS.

The first prayer of this novena is found page 687, beginning, " Angelical Youth, Aloysius," &c. ; then say the following prayer :

I ACKNOWLEDGE, O eternal God, that all things I have, or can possess, come from thy merciful goodness. I adore all thy divine perfections. I firmly believe that I am in thy sacred presence, that thou beholdest all my actions, and the most secret desires of my heart. I moreover believe without doubting, all the sacred truths the holy Catholic and Apostolic Church believes and teaches, because thou, O my God, hast revealed them, who neither canst deceive nor be deceived.

I am sensible, O my dearest Saviour, that my past sins and infidelities have rendered me disgustful in thy divine eyes. Because they caused thy cruel sufferings, thy bitter death and passion, I most sincerely detest and hate them. Have mercy on my soul, dearest Saviour, redeemed with thy precious blood ; I firmly purpose never more to plunge it into like guilt, but diligently to fly every occasion of sin. I do resolve to confess all my crimes, and to make satisfaction for them. It is not upon any merits of my own that I confide, but, O merciful Redeemer, I trust in thy promises and goodness, in thy sufferings, in thy precious blood, to obtain pardon for these my sins, and grace to amend my life. and persevere with fidelity in thy service to my last breath. Amen.

O glorious St. Aloysius, appointed by the Church of Christ as a worthy advocate for her children, intercede for me : obtain for me what I ask in this novena, if it be for the glory of God and the good of my soul ; or at least, O faithful servant of God, direct my request, that it may turn to the honor of my dear and blessed Redeemer, that through thy

patronage he may see in me the effect of his sacred passion and blood.

Omnipotent and eternal God of heaven and earth, who hast been pleased to adorn the ever-glorious Virgin Mary with the treasures of heaven, making her a fit habitation for thy divine Son ; permit thy servant to offer to thee those virtues which rendered her most pleasing in thy sight ; accept in my behalf her pure virginity, her perfect obedience and humility, her poverty and sufferings, together with the innocence, penance, and perfect resignation of thy worthy St. Aloysius. I beseech thee, grant me a true compunction of heart, give me a true spirit of mortification and humility, that I may despise all worldly things, and rest in thee alone. Grant me also the petition I make in this novena, to thy greater honor and glory. Amen.

Here say six times, "Our Father," and "Hail Mary," &c., and as often, "Glory be to the Father," &c. ; to these subjoin the prayer beginning, "Angelical Youth, most loving protector," &c., page 687, and the Litany of St. Aloysius, and terminate on each day the Prayers for the Novena by this Antiphon to our Blessed Lady :

HAIL, holy Queen ! Mother of mercy, our life, our sweetness, and our hope ; to thee we cry, poor banished sons of Eve ; to thee we send up our sighs, mourning and weeping, in this valley of tears ; turn, then, most gracious advocate, thy eyes of mercy towards us ; and after this our exile ended, show unto us the blessed fruit of thy womb, Jesus, O most clement, most pious, and most sweet Virgin Mary.

V. Pray for us, O holy Mother of God.

R. That we may be made worthy of the promises of Christ.

Let us pray.

O ALMIGHTY and eternal God ! who, by the co-operation of the Holy Ghost, didst prepare the body and soul of the glorious Virgin Mary to become

a worthy habitation of thy divine Son, grant that we, who rejoice in her commemoration, may, through her intercession, be delivered from present evils and eternal death, through the same Jesus Christ our Lord. Amen.

V. May the divine assistance remain always with us. Amen.

Those who make this Novena are advised to conform their lives to a practice of those virtues recommended in the Six Sundays.

THE SIX SUNDAYS OF ST. ALOYSIUS.

CONSIDERATION FOR THE FIRST SUNDAY.*

ST. ALOYSIUS AN EXAMPLE OF COMPUNCTION OF HEART.

ADMIRABLE was Aloysius in this virtue, considering, 1st, The object of his sorrow; 2d, The sincerity and intenseness of his sorrow; 3d, The continuance and perseverance of his sorrow.

Consider, 1st, What was the object of his sorrow? Small faults, which worldlings hardly believe to be faults.

At four or five years of age he had taken by stealth some powder from the pouches of the soldiers, to fire a small field-piece, which was allowed him for diversion, and with a view of training him up for the army. He had also been heard to utter some improper expressions, which occasionally he had picked up from among the soldiers, though without reflection on the import and meaning of them. Nevertheless, he bitterly bewailed these two faults during his whole ensuing life.

* These Considerations are selected from the life of St. Aloysius. It is greatly recommended to all those who make this devotion, that they would frequently occupy themselves in reading attentively the life of this saint; particularly during the time *their devotion continues*.

Consider, 2d, That although the faults of St. Aloysius were small, his sorrow was most intense and sincere. So lively was his sorrow, that, entering upon a general confession of his whole life, at Florence, he was seized with so great a flow of grief, and overwhelmed with such a torrent of tears, that, unable to support the anguish, he fainted away, and was obliged, not only to interrupt, but to delay his confession, already begun, to a further time; and ever after, a sincere grief, expressed by sighs and tears, attended the remembrance of his past faults.

Consider, 3d, The continuance of his repentance. He never ceased to repent till he ceased to live. Often was he heard to say, with tears in his eyes: "Thy judgments, O God, are a deep abyss. Who knows, if the sins I committed before my entrance into religion are yet forgiven!" His fear was, lest he should be cast off by Almighty God, and accounted in the number of the reprobate.

*Reflections and Resolutions for the First Week's
Devotion in Honor of St. Aloysius.*

ST. ALOYSIUS gives me an example of compunction of heart. Is it not the will of Heaven that I should regulate myself by it? I have sinned; of consequence, sorrow and repentance are required. You, devout Christian, who may read and consider this, say daily to yourself: Unless I sincerely repent of my sins, I shall be miserable for an endless eternity. I possess, at this moment, the best occasion of giving myself to my Lord and Creator, under the protection and example of St. Aloysius; unless I use it, I may expose myself to infinite dangers. I will also reflect, that the bitter afflictions and tears of my divine Redeemer, his sacred body wounded and bleeding for my salvation, will not save me, unless I sincerely repent.

O, is it not better for me to imitate St. Aloysius in my repentance than to frustrate the design of my merciful Redeemer in dying for me? All my Saviour has done increases the eternal damnation of the wicked, because they would not repent and return from their sins. Alas! what an unhappy thought for me to be obliged to reflect, when I am in eternal misery, that I am here because I would not do what I can now perform with so much ease. I will daily humble myself before God, whom I have so often offended; I will offer to him sincere grief and sorrow for my past sins, resolving to make amends, inasmuch as I can, by my fervor and devotion. I will often say, from the sincerity of my heart, "Permit, O Lord, that my love and affection in serving thee, may equal (if possible) my malice in having offended thee." I will be exact in my examination at night, and excite a lively sorrow for my repeated sins: particularly, I resolve never to retire to bed without begging pardon of my Lord and Creator for those offences of my past life which I know to be the most displeasing to him. I will wish and endeavor to excite that compunction of heart which St. Aloysius experienced, and beg the same through his holy intercession.

CONSIDERATION FOR THE SECOND SUNDAY.

ST. ALOYSIUS AN EXAMPLE OF MORTIFICATION.

CONSIDER what was his mortification: 1st, In the world; 2d, In a religious state; 3d, On his deathbed.

Consider, 1st, That every Christian is commanded and instructed by his divine Redeemer to walk in the "strait way that leads to life." (Matt. vii. 14.) In consequence, the spirit of Christianity is a spirit of mortification and austerity. Under the influence of divine grace, *Aloysius* was early imbued with this heavenly

doctrine. He practised the most rigid austerities from his infancy, even in the world; and though heir to a considerable principality, notwithstanding the opposite allurements of a splendid and magnificent court, he treated his body, innocent as it was, with the most strict severity. His disciplines were frequent and bloody; his fasts almost continual, his very refection was so sparing, that it never exceeded the quantity of one ounce at any set meal. When deprived of his usual instruments of mortification, he was ever ingenious in finding out means to supply their want. Instead of hair shirts, he would make use of small iron spikes and rowels of spurs, and would strew his bed with chips of wood, that his very rest might have a uniformity with his other actions, which were ever seasoned with mortification.

Consider, 2d, That Aloysius in a religious state, with due subordination to superiors, continued on and practised the same rigorous austerities towards himself. No action seemed to please him, unless it was accompanied with some mortification. Besides fasting, iron chains, and disciplines, he would find out some means or other to afflict his body, in what posture soever it was, and would not let slip out of his hands any opportunity of overcoming himself; subduing all the motions of his heart, and subjecting his own will and inclination. To such as seemed surprised at his austerities, he would now and then answer: "It is practice and custom that make these things easy and agreeable; neglect and disuse render them hard and difficult."

Consider, 3d, The mortification of Aloysius, at the point of death. From the knowledge of these astonishing mortifications of this saint, many imagined that at the hour of his death he would be somewhat anxious and troubled, as if by these voluntary chastisements he had shortened his life. On the contrary, havin

received the last sacraments of the Church, he declared : “ That, far from being disturbed and troubled at the mortifications he had inflicted on himself, his only concern was, that he had omitted many austerities which his strength probably would have been able to support.” Wherefore he then begged his superior would order him a discipline. This was not at that time to be granted. His request then was, that he might be allowed, like a true penitent and a faithful follower of his divine Master, to breathe out his last on the bare ground.

Reflections and Resolutions for the Second Week's Devotion in Honor of St. Aloysius.

WHAT the world may say, ought I, as a Christian, to regard? Remember that it is the undoubted sign and mark of predestination, according to St. Paul, (Gal. v. 24,) that “ those who are Christ's, have crucified their flesh, with its vices and lusts ;” of consequence, to avoid sin, and to be a disciple of Jesus Christ, I must oppose with vigor my evil inclinations ; I must deny that freedom and liberty to my senses which I have often indulged. Had I done this on such and such particular occasions, in my conversations with others, in my ways of acting with them and myself, I had never excited the anger of Almighty God so frequently against myself. What trouble, at the hour of my death, to know I am going to step into an eternity of misery, because I did not mortify my will, and strictly adhere to the solemn renunciations I made at my baptism. I promised to the Church of Christ that I would renounce the world with its pomps, the devil and his works, the flesh and its pleasures. Alas ! can I do it without constant mortification? A Christian contemplating the sufferings of his crucified Redeemer, in order to destroy

sin, can he refuse to curb his inclinations to it?—warned by the dreadful example of the damned, can he still refuse to oppose with vigor his evil inclinations? No, my God, I was made to serve and love thee alone. I will ever resist the very first incitement to vice, and bring my body into servitude: I will often remember during this week, what I now promise, repeat the same, and offer the affections of my heart to my Lord and Creator: my mortification in so doing is short; my happiness will be eternal. St. Aloysius, by mortification, secured to himself innocence and felicity: his trouble is now passed; his reward never will end. Ought I not to do the same, if I wish the same eternal recompense? How much shall I wish, during an unhappy eternity, that I had followed this example of St. Aloysius, and through mortification and self-denial had obliged my soul to be obsequious to the merciful designs of Almighty God. This I will do at present, and will repeatedly say, I offer to thee, O my God, these resolutions; strengthen me in thy mercy, to correspond; bless me as thou didst bless St. Aloysius. I will daily beg this favor through the intercession of St. Aloysius.

CONSIDERATION FOR THE THIRD SUNDAY.

ST. ALOYSIUS AN EXAMPLE OF PURITY OF BODY.

ST. ALOYSIUS possessed this virtue, 1st, Without blemish; 2d, By a singular privilege; 3d, He preserved it by the utmost vigilance.

Consider, 1st, That St. Aloysius, although eminent in all kinds of virtue, seems chiefly to have excelled in that of chastity and purity of body. From his earliest youth, his own domestics, and all who knew him, could not help admiring the innocency of his morals; they commonly called him, The little prince exempt from the weakness of the flesh. The holy

Church does not doubt to style him an Angelical Youth, and that too in her most solemn and public service. No one dared to pronounce a word that savored the least of immodesty, or even had a tendency that way, in his presence; they knew that nothing could displease or offend him more. Cardinal Bellarmine, his director in matters of conscience, a most wise and prudent man, (so little could he observe in him of that frailty which is common to others,) hesitates not to declare, that he looked upon him as confirmed in the favor and grace of his Creator.

Consider, 2d, How singular were the prerogatives with which God adorned the purity of his servant. In his tender years he consecrated himself, at Florence, to the mother of purity, who seems in a particular manner to have rewarded him on that account. The acts of his canonization testify that no one was ever more privileged. Reflect on the words themselves: "Aloysius never suffered in his body the stings of the flesh, and never had in his mind an impure thought; which things we read not in the lives of other saints." Such are the gifts of God, such those in particular that are imparted to us through the hands of the most pure Virgin, in themselves singular and angelical.

Consider, 3d, With what care and diligence did St. Aloysius preserve this beloved and precious treasure of purity. No passage or entrance was left open; no advantage given to his enemies; he kept a strict guard over all his senses; in particular over his eyes, as the most dangerous inlet. When page to Empress Mary of Austria, upon whom he waited many years, he never even looked her in the face; nor was he less circumspect or more off his guard, when he spoke and conversed with his own mother. He kept his eyes modestly inclined towards the ground, in such sort

that the greatest part of those that frequented his company could not say what color they were of. Being once prevailed upon to go to a ball, he soon found an expedient to withdraw from the company, and betake himself in private to prayer. In fine, he was on all occasions full of care and circumspection: he showed a diffidence in himself similar to one walking in a difficult and slippery path, holding in his hand a frail vessel filled with precious liquor.

*Reflections and Resolutions for the Third Week's
Devotion in Honor of St. Aloysius.*

OUGHT I not to follow this striking example of St. Aloysius? He was moderate in conversation, considerate in action, mild in countenance, watchful over his senses; in every gesture and motion of his body he showed himself an Angelical Youth. Such was Aloysius; and as such, devout Christian, you ought to admire and love him. By this conduct he preserved from every blemish the inestimable virtue of purity of body; which, devout Christian, respectively to your state of life, is necessary for your eternal salvation. I will reflect, that to adhere to my loving Redeemer, and to please him, I must love purity. I must cherish and embrace this heavenly virtue with the whole affections of my soul. I must offer him a heart which sincerely detests the smallest incitements towards impurity. If I have unhappily sinned in this particular, I must daily bemoan and lament my misfortune, and be confounded at my base ingratitude for loving so vile an object more than God. The whole world cannot satisfy for the least of these sins. Thousands are buried in hell for this dreadful sin. I shall be there, unless I make use of the goodness of God. He does not punish me, because he wishes to see me return and save my soul. How foolish is it

for me to damn myself for a shameful action ! O my soul, what a miserable condition is that where the pleasure passes in a moment to make place for eternal punishment ! Hereafter, whatever temptations I experience, I will call upon the sweet names of Jesus and Mary. During the temptation I will frequently say : O good Jesus, have pity on me. At other times I will repeat : O my loving Saviour, take my heart to thyself ; thou hast loved me upon thy cross. Do not permit that I should love these filthy thoughts. Or, O most holy Mary, my dearest Mother, defend me from this beastly enemy, who wishes to make me trample under my feet, and despise the precious blood which thy beloved Son shed for my salvation. Take pity on me, O holy Mary ! defend me from his rage. I will take my eyes from the objects which cause these incitements, and will treat these objects with disdain, both by my interior and exterior actions. If I be much importuned by these temptations, I will resist with double vigor. I will think, if possibly I can, how dreadful for me to suffer forever the torments of hell ; and if I sin, such is my lot. If it be in my power, I will cast my eyes upon a crucifix, and say, My God hangs upon a cross for me ; can I, in his sight, give way to this shameful sin ? I will imagine that I hear as many voices as I see wounds in the body of my Saviour, saying to me : My dear beloved child, throw aside that thought ; am I not wounded enough to gain heaven for you ? why will you expose your soul and body to eternal ruin ? Is my blood for your salvation, my love for you, of less value than that base action to which you are inclined ? Whatever it costs me, I will keep myself united to God, and with vigor engage myself in works *suitable to my situation of life*. I will, during this *week, daily beg this great virtue through the intercession of St. Aloysius*.

CONSIDERATION FOR THE FOURTH SUNDAY.

ST. ALOYSIUS AN EXAMPLE OF PURITY OF MIND.

ST. ALOYSIUS was eminent in this virtue: 1st, By a total disengagement from worldly vanity; 2d, By renouncing the world; 3d, By an intimate union with God.

Consider, 1st, That St. Aloysius, from his youth, seemed to possess a knowledge of the vanities of the world. Of this he showed evident signs by publicly despising its pomps and honors. What engrosses the minds and attention of other mortals, as power, riches, command, and the like, were of no estimate or merit with him. The rich particularly, who, whilst they might gain eternal wealth, remained lost and bewildered in the pursuit of what was vile and transient, were so many objects of his disdain and compassion. Aloysius was not less opposite to them in his life, than contrary to them in his morals. His delight was to resemble the poor; he chose for himself the meanest dress, in the midst of the greatest splendor, to show that he cordially despised worldly greatness. What could he with affection behold on earth, whose thoughts and desires were centred in heaven?

Consider, 2d, That his disengagement from worldly vanity caused him in a short time to make a total renouncement of the world. Deliberating with himself on the choice of a state of life, he addressed his prayers to our Blessed Lady, and placed himself under her care and direction. On the feast of her sacred Assumption he clearly saw himself invited and called to the Society of Jesus. Great were the obstacles and difficulties he had to surmount in order to obey this call. The obstinacy of his father in refusing his consent, for the space of three whole years, was not brought to yield but by constant prayer,

tears, and rigorous mortifications. In fine, St. Aloysius publicly divests himself of the principality which by birth devolved to him, and transferred his right to his younger brother; then, from amid the common tears of a large assembly, he betakes himself to the Society of Jesus; exchanging the affluence, ease, and splendor of a court, for the poverty, mortification, and humility of a religious life.

Consider, 3d, That this purity of mind, which St. Aloysius possessed in so perfect a manner, received its source from the saint's intimate union with God. Whilst a child, he oftentimes passed whole hours in contemplation of the divine perfections of Almighty God, exciting tears of tenderness and love towards him. His thoughts were continually on God. His countenance would be inflamed and burn; his soul would melt and dissolve away at the memory only, or mention of his Creator, who was ever before his eyes and present to his heart. An uninterrupted conversation with God ran through and accompanied his whole life. In prayer especially he was so absorbed in the object of his love, that no distraction could avert his mind. Of this we have the authentic testimony in the acts of his canonization, which declare, "that he was free from distractions and dissipations of mind in prayer;"—a favor he had purchased not without toil and labor.

*Reflections and Resolutions for the Fourth Week's
Devotion in Honor of St. Aloysius.*

The example St. Aloysius gives me, of purity of mind, deserves my most serious reflections. By possessing this great virtue, my soul is raised to a union with God; she is carried with the influence of divine grace to condemn the follies of this world, to despise its perishable objects, to seek her Lord and

Creator ; in every action, to aim at his love and service. It is vain for me to think I do this, unless all my actions are done purely to honor and glorify Almighty God. Remember, devout Christian, you were made to enjoy things eternal ; what folly then for you to give your heart to the vain objects of a passing world ! The smallest action I now perform, if done for Almighty God, will add to my glory for an endless eternity ; whereas, whatever I do for the world will make me unhappy as long as God exists. My soul is worth more than all the riches, honors, and pleasures of the world, because all these things will perish, but my soul will never die. Ought I not then to unite my soul to Almighty God, without whom I shall ever be miserably unhappy ? There is no other way to heaven. If I would be with God in heaven, I must not separate him from me on earth. My loving Creator deserves that I should think of him, that I should present him my thoughts, my words, and my actions ; and he promises to reward them all with an eternity of glory. Can any one, favored as I am by Almighty God, refuse him so small a thing ? No ; I sincerely purpose to be more mindful of this for the future. I will often ask myself the questions, Where is my God ? Is he present with me in these actions ? Are they offered to him ? Are they pleasing to him ? Do I seek his glory and a greater union with him in performing them ? I am to render him a most strict account of all my thoughts, words, and actions. I will often make Acts of Faith of this truth, and say within myself : I believe, O my God, that I am to give a strict account of all I do, because you have said that you will judge all men according to their works. Short aspirations, often repeated during my actions, would bring upon me the greatest blessings of God. Eternally happy is St. Aloysius, because he despised the world and its passing pomps and vanities. He pitied world-

lings in their blindness, who strove to content their immortal souls with the perishable objects of riches, honors, pleasures, dress, &c. Unhappy for me, if my desire of any one of these things should cause my damnation. If I will absolutely seek God with as much zeal as worldlings seek and nourish vanity, I shall be ever happy. I ought in consequence to engage myself to follow the example of St. Aloysius, and daily beg this favor through his powerful intercession.

CONSIDERATIONS FOR THE FIFTH SUNDAY.

ST. ALOYSIUS AN EXAMPLE OF CHARITY TOWARDS HIS NEIGHBOR.

THE charity of St. Aloysius towards his neighbor was, 1st, Patient; 2d, It was industrious; 3d, It was generous.

Consider, 1st, He who knows not how to bear with the defects and failures of others, does not possess the virtue of charity. The first quality ascribed to Christian charity by St. Paul, is, that "charity is patient." (1 Cor. xiii. 14.) It may be affirmed that St. Aloysius carried this virtue to an eminent degree. He suffered not only with patience every contempt, outrage, and insult, but showed on those occasions an exterior cheerfulness of countenance — a disposition not at all to be ascribed to his temper and complexion, (that being naturally somewhat warm and hasty, as on occasions he had showed,) but was entirely the effect of frequent meditation and the use he had made of his particular examen, in which he took that under a special and daily consideration. Hence he had so absolute a command over himself, that the very first motions of anger, not always voluntary and in our power, either could not be observed in him, or *were under the strictest subjection.*

Consider, 2d, His charity was active and industri-

ous in finding out means to relieve his neighbors in their wants. Their sufferings affected him as if they were his own, particularly if the danger or damage turned upon their souls.

Aloysius, even when a child, was remarkable for his compassionate tenderness. He would, notwithstanding his high birth, mix with the ignorant and grosser sort of men, instruct them in the heads of Christian doctrine, reprove their vices, settle differences, disputes, or disagreements, too common among them. Much more did he practise this when at Rome and in the Society, drawing all to the love of God, and the frequent and due use of the sacraments.

Consider, 3d, The most generous and heroic deed of Christian charity is to sacrifice our lives in the service of our neighbor. The charity of St. Aloysius extended to this sublime degree of perfection. Whilst the plague infested Rome, he obtained leave of his superiors to serve such as were infected — a labor he embraced with so much alacrity, that the more vile the service was, the more it seemed agreeable to him; the more abject and abandoned the object, the greater was his care and vigilance. He measured his labor, not by his own strength, but by the want and call of others. We may truly say, that he laid his life down in the discharge of so charitable an employ: for, having taken the distemper, the infection thereof soon put an end to his life.

*Reflections and Resolutions for the Fifth Week's
Devotion in Honor of St. Aloysius.*

What a comfort to a pious client of St. Aloysius to contemplate his patron at the hour of death! This holy saint expressed his gladness of soul on the approach of that happy moment, in which he was to enter into the eternal enjoyment of his Creator. This joy he received in the exercise of love towards his

neighbor. I ought to remember, that if I wish a like happiness at my death, I must imitate St. Aloysius in the exercise of this virtue. To convince myself of this truth, I will often and seriously reflect on the many motives I have for loving and assisting my neighbor.

1st. He bears within him the image and likeness of my Creator. 2d. He is redeemed with the precious blood of my Saviour. 3d. He is intended by Almighty God to possess an eternal happiness. Being thus the favorite of Heaven, can I omit seeking his protection? I will also reflect, that to secure my salvation, I must religiously observe these three commands of my loving Redeemer: 1st. I must love my neighbor as myself. (Matt. xxii.) 2d. I must do as I would be done by. (Matt. vii.) 3d. I must love my neighbor as Christ has loved me. (John xiii.) I ought to blush not to co-operate with my blessed Redeemer in the salvation of those with whom I live. If I love my Saviour as I ought, I shall love all those for whom he suffered, and shall find myself inclined to repeat frequently: "O my loving Redeemer, permit me to bring others to know, to love, and to serve thee." What comfort for me, especially at my death, and during the whole length of eternity, if I could be the cause of the happiness of any one person, either by my example, my discourse, or prayers! How pleasing would it be to Jesus Christ to see (by my means) the happy effects of his precious blood in the salvation of this soul! This I can do with the assistance of Heaven, by my sweetness of manners, by good example at all times, and by my edifying discourses on certain occasions. On the other hand, the blood of my crucified Redeemer will turn to my *destruction if I injure my neighbor, or cause, or partake in his sins.* I will make it my duty to *humble myself on account of my many sins of detraction*

and will endeavor, by a mild and sweet disposition, joined to a virtuous example in all my actions, to make atonement and reparation. I will impress these sentiments upon my heart. I will often say, "I cannot love God unless I love my neighbor." I will daily pray for this virtue, through the intercession of St. Aloysius.

CONSIDERATION FOR THE SIXTH SUNDAY.

• ST. ALOYSIUS AN EXAMPLE OF THE LOVE WE OWE TO GOD.

ST. ALOYSIUS loved most tenderly the bounty and goodness of God — 1st, in itself; 2d, in Christ crucified; 3d, in Jesus Christ hidden in the most holy sacrament of the altar.

Consider, 1st, Aloysius, who excelled in all other virtues, was eminently conspicuous and truly seraphic in the love of God. He was so affected and transported with this holy flame, that when he thought of God, or heard others speak of him, his countenance was on fire, his voice and breath seemed to be intercepted, and his heart (struggling as it were to get out of its confinement) beat with violence. His superiors obliged him to moderate this heat, which exhausted and consumed the poor remains of strength left in him, and at certain intervals to divert his mind from a continual meditation on his Creator.

Consider, 2d, The goodness of God, which appears most remarkable in our crucified Saviour, was the nourishment that maintained and increased the love of God in Aloysius. If our saint was pleased with the thought and contemplation of the great humility, sufferings, and bitter passion of Christ crucified, he was not less delighted in the prospect and desire of following an example laid before him by so admirable an instructor. He seemed satisfied when reviled and cast off by others; and this his satisfac-

tion redoubled in proportion to the rudeness of the treatment he met with. For the same reason, he seemed to rejoice at the most excruciating pains, esteeming them as a participation of the sufferings of Christ. Thus the memory of what our blessed Saviour underwent gave a constant seasoning to his sufferings, which he deemed small and inconsiderable, because they fell short of what he contemplated in him, and far below the desire he had formed in his own heart of suffering for him.

Consider, 3d, The excessive goodness Christ shows in the holy sacrament of the eucharist was another spring and source of his love for God. "He has loved them to the end." (John xiii.) It truly was such to Aloysius. From the first time he received this pledge of love in holy communion, which was from the hands of St. Charles Borromeo, his care, concern, and endeavor was to live as one thoroughly sensible of so singular a favor. In the presence of the blessed sacrament, his soul melted and dissolved into the tenderest affections, and inspired all about him with the same sentiments of devotion. Three whole days were employed for the due receiving of so great a guest, and as many in returning thanks for so kind a visit, so excessive a bounty. Whenever he approached to this divine mystery he melted into tears; he humbled and annihilated himself in his presence, and commonly spent two hours in adoration after communion.

*Reflections and Resolutions for the Sixth Week's
Devotion in Honor of St. Aloysius.*

Who is not moved to the love of Almighty God, when he seriously considers all that God has done to gain his affections! St. Aloysius gives me a striking example how to love God. The moment St. Aloysius knew the goodness of Almighty God in his regard, he loved him, he gave him his whole heart, and

never redemanded it. The view of his crucified Saviour, his receiving him in the holy eucharist, excited in his tender heart the greatest effusions of love. I am that happy person whose affections Almighty God demands. He wishes to make me as happy as he made St. Aloysius. Can I refuse Almighty God the affections of my heart? How can I deny my soul that happiness which will come from the loving and possessing of her Creator? Nothing can destroy my soul; she is of the same nature as God himself, and like him she will exist forever and ever! What folly then for me to please myself with the deceitful objects and projects of this world! Where are those people who delighted in the pleasures of this world, and found fault with St. Aloysius because he loved God and gave himself to God? The world and its vanities have long forsaken them, and have left them in eternal misery. Reflect, devout Christian, on the great disparity between St. Aloysius and those unhappy worldlings. St. Aloysius loved Almighty God, and will be happy with him forever and ever. Those worldlings despised the choice St. Aloysius made; they loved the world and its vanities; their pleasures and follies are now past, and behold them in misery for all eternity. Whoever may read and consider this, let him resolve not to make this unhappy choice. Almighty God loves you; he wishes you would love him; if you will do it, he promises you eternal felicity. Engage yourself to begin to love God, and say to yourself: To be happy I must conclude to love him, and to demonstrate my love for him by my actions; he made me for this end. I will now begin, and I will love him at all times and in all places, that I may be secure of loving him for an endless eternity. I will often repeat: My heart, O my God, was made to love thee, and it never can be at rest but in loving and serving thee; I put it into thy sacred hands;

wish it to remain forever in thy possession. Moreover, I seriously resolve : 1st. To make frequent acts of divine love ; they ought (if possible) to be made as frequent as the drawing of my breath. 2d. All my actions shall be accompanied with aspirations of divine love. 3d. I will strive, when occasions occur, to engage others to this heavenly practice. 4th. I will often petition the saints to obtain for me this great blessing. I will unite my acts of love to theirs ; I will at all times wish that I could love my Creator as they do. If I admit of these sentiments and correspond with them, I am certain of being happy with Almighty God and his blessed saints for an endless eternity.



NOVENA AND LITANY OF ST. PATRICK.

NOVENA.

O BLESSED Apostle of Ireland, glorious St. Patrick, who didst become the father and benefactor of that land long before my birth, receive my prayers, and accept the sentiments of gratitude and veneration with which my heart is filled towards thee. Thou wert the channel of the greatest graces; deign them to become also the channel of my grateful thanksgivings to God for having granted, through thee, that precious gift of faith which is dearer to us than life. O most blessed father and patron of that country, do not, I beseech thee, despise my weakness. Remember that the cries of little children were the mysterious invitation that thou didst receive to go thither. Listen then to my most humble supplications; I unite them to the praises and blessings which will ever follow thy name and thy memory throughout the Irish church; I unite them to the prayers of the multitude of our ancestors, who now enjoy eternal bliss, and owe their salvation, under God, to thy zeal and charity. They will eternally share thy glory, because they listened to thy word, and followed thy example. Ah, since I am descended from saints, may I blush to differ from them; may I begin from this moment to love God with all my heart, and serve him with all my strength. For this end I most humbly beg thy blessing, O great St.

Patrick, and thy particular intercession for obtaining whatever grace thou seest to be most necessary for me, and also the particular intentions of this novena. [Name them.]

O charitable shepherd of the Irish flock, who wouldest have laid down a thousand lives to save one soul, take my soul, and the souls of all Christians, under thy special care, and preserve us from the dreadful misfortune of sin. Thy zealous preaching provided even the blessing of religious instructions which we now enjoy; obtain that none of us may receive them in vain. Thou didst teach that people how to connect the pursuit of virtue with that of science; deign also to take my studies under thy protection, and to obtain for me the grace to sanctify them by a pure motive of pleasing God and my superiors. I most humbly recommend to thee this country, with that which was so dear to thee while on earth. Protect them still; and above all, obtain for their pastors, particularly those who instruct us, the grace to walk in thy footsteps, that they may share in thy eternal bliss.

LITANY.

LORD, have mercy on us, &c., &c.
 Holy Mary, Mother of God,
 St. Patrick, apostle of Ireland,
 St. Patrick, vessel of election,
 St. Patrick, model of bishops,
 St. Patrick, enemy of infidelity,
 St. Patrick, profoundly humble,
 St. Patrick, consumed with zeal,
 St. Patrick, example of charity,
 St. Patrick, glory of Ireland,
 St. Patrick, instructor of little ones,
 St. Patrick, our powerful protector,
 St. Patrick, our compassionate advocate,
Lamb of God, &c., &c.

Pray for us.

V. Pray for us, O glorious St. Patrick.

R. That we may be made worthy of the promises of Christ.

Let us pray.

O GOD, who didst send thy blessed servant St. Patrick, to instruct and save thy people, and didst infuse into his heart so great a share of thine own tenderness, charity, and zeal, listen, we beseech thee, to the prayers which we now offer up in union with the prayers of this glorious patron and father in heaven, and grant us, through his intercession, the intentions of this novena, and the grace rather to die than to offend thee.



THE SEVEN PENITENTIAL PSALMS.

ANTHEM

REMEMBER not, O Lord, our offences, nor those of our parents, and take not revenge on our sins.

PSALM VI.

O Lord, rebuke me not in thy indignation, nor chastise me in thy wrath.

Have mercy on me, O Lord, for I am weak ; heal me, O Lord, for my bones are troubled.

And my soul is troubled exceedingly ; but thou, O Lord, how long ?

Turn to me, O Lord, and deliver my soul ; O, save me for thy mercy's sake.

For there is no one in death that is mindful of thee ; and who shall confess to thee in hell ?

I have labored in my groanings ; every night I will wash my bed ; I will water my couch with my tears.

My eye is troubled through indignation ; I have grown old amongst all my enemies.

Depart from me, all ye workers of iniquity ; for the Lord hath heard the voice of my weeping.

The Lord hath heard my supplication ; the Lord hath received my prayer.

Let all my enemies be ashamed, and be very much troubled ; let them be turned back, and be ashamed very speedily.

Glory be, &c.

PSALM XXXI.

Blessed are they whose iniquities are forgiven, and whose sins are covered.

Blessed is the man to whom the Lord hath not imputed sin, and in whose spirit there is no guile.

Because I was silent my bones grew old; whilst I cried out all the day long.

For day and night thy hand was heavy upon me; I am turned in my anguish, whilst the thorn is fastened.

I have acknowledged my sin to thee, and my injustice I have not concealed.

I said, I will confess against myself my injustice to the Lord; and thou hast forgiven the wickedness of my sin.

For this shall every one that is holy pray to thee, in a seasonable time.

And yet in a flood of many waters they shall not come nigh unto him.

Thou art my refuge from the trouble which hath encompassed me; my joy, deliver me from them that surround me.

I will give thee understanding, and I will instruct thee in this way in which thou shalt go; I will fix my eyes upon thee.

Do not become like the horse and the mule, who have no understanding.

With bit and bridle bind fast their jaws who come not near unto thee.

Many are the scourges of the sinner, but mercy shall encompass him that hopeth in the Lord.

Be glad in the Lord and rejoice, ye just; and glory, all ye right of heart. *Glory be, &c.*

PSALM XXXVII.

Rebuke me not, O Lord, in thy indignation, nor chastise me in thy wrath.

For thy arrows are fastened in me ; and thy hand hath been strong upon me.

There is no health in my flesh, because of thy wrath ; there is no peace for my bones, because of my sins.

For my iniquities are gone over my head, and as a heavy burden are become heavy upon me.

My sores are putrefied and corrupted, because of my foolishness.

I am become miserable, and am bowed down even to the end ; I walked sorrowful all the day long.

For my loins are filled with illusions ; and there is no health in my flesh.

I am afflicted and humbled exceedingly : I roared with the groaning of my heart.

Lord, all my desire is before thee ; and my groaning is not hidden from thee.

My heart is troubled, my strength has left me, and the light of mine eyes itself is not with me.

My friends and my neighbors have drawn near, and stood against me.

And they that were near me stood afar off ; and they that sought my soul used violence.

And they that sought evils to me spoke vain things, and studied deceits all the day long.

But I, as a deaf man, heard not ; and as a dumb man not opening his mouth.

And I became as a man that heareth not, and that hath no reproofs in his mouth.

For in thee, O Lord, have I hoped ; thou wilt hear me, O Lord my God.

For I said, Lest at any time my enemies rejoice over me ; and whilst my feet are moved, they speak great things against me.

For I am ready for scourges ; and my sorrow is continually before me.

For I will declare my iniquity ; and I will think for my sin.

But my enemies live, and are stronger than I ; and they that hate me wrongfully are multiplied.

They that rendered evil for good have detracted me, because I followed goodness.

Forsake me not, O Lord my God ; do not thou depart from me.

Attend unto my help, O Lord, the God of my salvation.

Glory be, &c.

PSALM L.

Have mercy on me, O God, according to thy great mercy,

And according to the multitude of thy tender mercies, blot out my iniquity.

Wash me yet more from my iniquity, and cleanse me from my sin.

For I know my iniquity, and my sin is always before me.

To thee only have I sinned, and have done evil before thee ; that thou mayest be justified in thy words, and mayest overcome when thou art judged.

For behold I was conceived in iniquities ; and in sins did my mother conceive me.

For behold thou hast loved truth ; the uncertain and hidden things of thy wisdom thou hast made manifest to me.

Thou shalt sprinkle me with hyssop, and I shall be cleansed ; thou shalt wash me, and I shall be made whiter than snow.

To my hearing thou shalt give joy and gladness ; and the bones that have been humbled shall rejoice.

Turn away thy face from my sins, and blot out all my iniquities.

Create a clean heart in me, O God, and renew a right spirit within my bowels.

Cast me not away from thy face, and take not thy Holy Spirit from me.

Restore unto me the joys of thy salvation, and strengthen me with a perfect spirit.

I will teach the unjust thy ways, and the wicked shall be converted to thee.

Deliver me from blood, O God, thou God of my salvation, and my tongue shall extol thy justice.

O Lord, thou wilt open my lips, and my mouth shall declare thy praise.

For if thou hadst desired sacrifice, I would indeed have given it: with burnt-offerings thou wilt not be delighted. A sacrifice to God is an afflicted spirit; a contrite and humble heart, O God, thou wilt not despise.

Deal favorably, O Lord, in thy good will, with Sion, that the walls of Jerusalem may be built up.

Then shalt thou accept the sacrifice of justice, oblations, and whole burnt-offerings; then shall they lay calves upon thy altar.

Glory be, &c.

PSALM CI.

Hear, O Lord, my prayer, and let my cry come to thee.

Turn not away thy face from me; in the day when I am in trouble, incline thy ear to me.

In what day soever I shall call upon thee, hear me speedily.

For my days are vanished like smoke, and my bones are grown dry like fuel for the fire.

I am smitten as grass, and my heart is withered, because I forgot to eat my bread.

Through the voice of my groaning, my bone hath cleaved to my flesh.

I am become like to a pelican of the wilderness ; I am like a night-raven in the house.

I have watched, and am become as a sparrow all alone on the house-top.

All the day long my enemies reproached me, and they that praised me did swear against me.

For I did eat ashes like bread, and mingled my drink with weeping,

Because of thy anger and indignation ; for having lifted me up, thou hast thrown me down.

My days have declined like a shadow, and I am withered like grass.

But thou, O Lord, endurest forever, and thy memorial to all generations.

Thou shalt arise, and have mercy on Sion ; for it is time to have mercy on it ; for the time is come.

For the stones thereof have pleased thy servants, and they shall have pity on the earth thereof.

And the Gentiles shall fear thy name, O Lord, and all the kings of the earth thy glory.

For the Lord hath built up Sion, and he shall be seen in his glory.

He hath had regard to the prayer of the humble, and he hath not despised their petition.

Let these things be written unto another generation, and the people that shall be created shall praise the Lord.

Because he hath looked forth from his high sanctuary ; from heaven the Lord hath looked upon the earth ;

That he might hear the groans of them that are in fetters ; that he might release the children of the slain,

That they may declare the name of the Lord in Sion, and his praise in Jerusalem.

When the people assembled together, and kings, to serve the Lord,

answered him in the way of his strength : de-
unto me the fewness of my days.

l me not away in the midst of my days ; thy
are unto generation and generation.

the beginning, O Lord, thou foundedst the earth,
he heavens are the works of thy hands.

ey shall perish, but thou remainest ; and all of
shall grow old like a garment ;

d as a vesture thou shalt change them, and they
be changed. But thou art always the selfsame,

hy years shall not fail.

e children of thy servants shall continue, and
seed shall be directed forever.

ry be to the Father, &c.

PSALM CXXIX.

t of the depths I have cried to thee, O Lord :
hear my voice.

thy ears be attentive to the voice of my sup-
plication.

thou, O Lord, wilt mark iniquities, Lord, who
stand it?

with thee there is merciful forgiveness ; and by
a of thy law I have waited for thee, O Lord.

soul hath relied on his word ; my soul hath
in the Lord.

om the morning watch even until night, let Israel
in the Lord.

cause with the Lord there is mercy ; and with
lenientful redemption.

d he shall redeem Israel from all his iniquities.

ry be to the Father, &c.

PSALM CXLII.

ar, O Lord, my prayer ; give ear to my suppli-
in thy truth ; hear me in thy justice,

And enter not into judgment with thy servant ; for in thy sight no man living shall be justified.

For the enemy hath persecuted my soul ; he hath brought down my life to the earth.

He hath made me to dwell in darkness, as those that have been dead of old ; and my spirit is in anguish within me ; my heart within me is troubled.

I remembered the days of old ; I meditated on all thy works ; I meditated upon the works of thy hands.

I stretched forth my hands to thee ; my soul is as earth without water unto thee.

Hear me speedily, O Lord : my spirit hath fainted away.

Turn not away thy face from me, lest I be like unto them that go down into the pit.

Cause me to hear thy mercy in the morning ; for in thee have I hoped.

Make thy way known to me, wherein I should walk ; for I have lifted up my soul to thee.

Deliver me from my enemies, O Lord ; to thee have I fled ; teach me to do thy will, for thou art my God.

Thy good Spirit shall lead me into the right land ; for thy name's sake, O Lord, thou wilt quicken me in thy justice.

Thou wilt bring my soul out of trouble ; and in thy mercy thou wilt destroy my enemies.

And thou wilt cut off all them that afflict my soul ; for I am thy servant.

Glory be to the Father, &c.

ANTHEM.

Remember not, O Lord, our offences, nor those of our parents, and take not revenge of our sins.

THE LITANY OF THE SAINTS.

ANTHEM.

REMEMBER not, O Lord, our offences, nor those of our parents, and take not revenge of our sins.

Kyrie eleison.

Christe eleison.

Kyrie eleison.

Christe audi nos.

Christe exaudi nos.

Pater de cœlis Deus, miserere nobis.

Fili Redemptor mundi
Deus, miserere nobis.

Spiritus Sancte Deus, miserere nobis.

Sancta Trinitas unus Deus, miserere nobis.

Sancta Maria, ora pro nobis.

Sancta Dei Genitrix,
Sancta Virgo virginum,

Sancte Michael,

Sancte Gabriel,

Sancte Raphael,

Omnes sancti angeli et archangeli, orate pro nobis.

Lord, have mercy on us.

Christ, have mercy on us.

Lord, have mercy on us.

Christ, hear us.

Christ, graciously hear us.

God the Father of heaven, have mercy on us.

God the Son, Redeemer of the world, have mercy on us.

God the Holy Ghost, have mercy on us.

Holy Trinity, one God, have mercy on us.

Holy Mary, pray for us.

Holy Mother of God,
Holy Virgin of virgins,

St. Michael,

St. Gabriel,

St. Raphael,

All ye holy angels and archangels,

Ora, etc.

Pray for us.

Omnes sancti beatorum
spirituum ordines, orate
pro nobis.

Sancte Joannes Baptista, } *Orate*

Sancte Joseph, } *pro nobis.*

Omnes sancti patriarchæ,
et prophetæ, orate pro
nobis.

Sancte Petre, } *Orate*

Sancte Paule, } *pro nobis.*

Sancte Andrea, } *Orate*

Sancte Jacobe, } *pro nobis.*

Sancte Joannes, } *Orate*

Sancte Thoma, } *pro nobis.*

Sancte Jacobe, } *Orate*

Sancte Philippe, } *pro nobis.*

Sancte Bartholomæe, } *Orate*

Sancte Matthæe, } *pro nobis.*

Sancte Simon, } *Orate*

Sancte Thaddæe, } *pro nobis.*

Sancte Mathia, } *Orate*

Sancte Barnaba, } *pro nobis.*

Sancte Luca, } *Orate*

Sancte Marce, } *pro nobis.*

Omnes sancti apostoli et
evangelistæ, orate pro
nobis.

Omnes sancti discipuli
Domini, orate pro nobis.

Omnes sancti innocentes,
orate pro nobis.

Sancte Stephane, } *Orate*

Sancte Laurenti, } *pro nobis.*

Sancte Vincenti, } *Orate*

Sancti Fabiane et Sebas-
tiane, orate pro nobis.

All ye holy orders of
blessed spirits,

St. John the Baptist,

St. Joseph,

All ye holy patriarchs
and prophets,

St. Peter,

St. Paul,

St. Andrew,

St. James,

St. John,

St. Thomas,

St. James,

St. Philip,

St. Bartholomew,

St. Matthew,

St. Simon,

St. Thaddeus,

St. Mathias,

St. Barnaby,

St. Luke,

St. Mark,

All ye holy apostles
and evangelists,

All ye holy disciples
of our Lord,

All ye holy innocents.

St. Stephen,

St. Lawrence,

St. Vincent,

SS. Fabian and Se-
bastian,

Pray for us.

Sancti Joannes et Paule, orate, etc.	SS. John and Paul,	} Pray for us.
Sancti Cosma et Damiane, orate, etc.	SS. Cosmas and Da- mian,	
Sancti Gervasi et Protasi, orate, etc.	SS. Gervase and Pro- tase,	
Omnes sancti martyres, orate, etc.	All ye holy martyrs,	
Sancte Sylvester,	St. Sylvester,	
Sancte Gregori,	St. Gregory,	
Sancte Ambrosi,	St. Ambrose,	
Sancto Augustine,	St. Augustine,	
Sancte Hieronyme,	St. Jerome,	
Sancte Martine,	St. Martin,	
Sancte Nicolae,	St. Nicholas,	
Omnes sancti pontifices et confessores, orate, etc.	All ye holy bishops and confessors,	
Omnes sancti doctores, orate, etc.	All ye holy doctors,	
Sancte Antoni,	St. Anthony,	
Sancte Benedicte,	St. Bennet,	
Sancte Bernarde,	St. Bernard,	
Sancte Dominice,	St. Dominic,	
Sancte Francisce,	St. Francis,	
Omnes sancti sacerdotes et levitæ, orate, etc.	All ye holy priests and levites,	
Omnes sancti monachi et eremitæ, orate, etc.	All ye holy monks and hermits,	
Sancta Maria Magda- lena,	St. Mary Magdalen,	
Sancta Agatha,	St. Agatha,	
Sancta Lucia,	St. Lucy,	
Sancta Agnes,	St. Agnes,	
Sancta Cæcilia,	St. Cecily,	
Sancta Catharina,	St. Catharine,	
Sancta Anastasia,	St. Anastasia,	
Omnes sanctæ virgines et viduæ, orate, etc.	All ye holy virgins and widows,	

Ora, etc.

Ora, etc.

Ora pro nobis.

Omnes sancti et sanctæ
Dei, intercedite pro no-
bis.

Propitius esto, parce no-
bis, Domine.

Propitius esto, exaudi
nos, Domine.

Ab omni malo, libera nos,
Domine.

Ab omni peccato,
Ab ira tua,
A subitanea et impro-
visa morte,
Ab insidiis diaboli,

Ab ira, et odio, et om-
ni mala voluntate,
A spiritu fornicationis,

A fulgure et tempes-
tate,
A morte perpetua,

Per mysterium sanctæ
incarnationis tuæ,

Per adventum tuum,
Per nativitatem tuam.

Per baptismum et sanc-
tum jejunium tuum,

Per crucem et passio-
nem tuam,

Per mortem et sepul-
turam tuam,

Per sanctam resurrec-
tionem tuam,

All ye men and women,
saints of God, make in-
tercession for us.

Be merciful unto us, spare
us, O Lord.

Be merciful unto us,
graciously hear us, O
Lord.

From all evil, O Lord,
deliver us.

From all sin,
From thy wrath,
From a sudden and
unprovided death,
From the deceits of
the devil,

From anger, hatred,
and all ill will,

From the spirit of for-
nication,

From lightning and
tempest,

From everlasting
death,

Through the mystery
of thy holy incarna-
tion,

Through thy coming,

Through thy nativity,

Through thy baptism
and holy fasting,

Through thy cross and
passion,

Through thy death and
burial,

Through thy holy res-
urrection,

Libera nos, Domine.

Lord, deliver us.

Per admirabilem as-
censionem tuam,
Per adventum Spiritus
Sancti Paracleti,

In die iudicii,

Peccatores, te rogamus,
audi nos,

Ut nobis parcas,
Ut nobis indulgeas,
Ut ad veram pœnitentiam
nos perducere digneris,

Ut Ecclesiam tuam
sanctam regere et
conservare digneris,

Ut dominum apostolicum
et omnes ecclesiasticos
ordines in sancta religione
conservare digneris,

Ut inimicos sanctæ Ec-
clesiæ humiliare dig-
neris,

Ut regibus et principi-
bus Christianis pa-
cem et veram con-
cordiam donare dig-
neris,

Ut cuncto populo
Christiano pacem et
unitatem largiri dig-
neris,

Ut nosmetipsos in tuo
sancto servitio con-

Libera nos, etc.

Te rogamus, audi nos.

Through thy admira-
ble ascension,

Through the coming
of the Holy Ghost,
the Comforter,

In the day of judg-
ment,

We sinners do beseech
thee to hear us.

That thou spare us,

That thou pardon us,

That thou vouchsafe
to bring us to true
penance,

That thou vouchsafe to
govern and preserve
thy holy Church,

That thou vouchsafe to
preserve our apos-
tolic prelate, and all
ecclesiastical orders
in holy religion,

That thou vouchsafe
to humble the ene-
mies of the holy
Church,

That thou vouchsafe
to give peace and
true concord to
Christian kings and
princes,

That thou vouchsafe
to grant peace and
unity to all Chris-
tian people,

That thou vouchsafe
to confirm and pre-

O Lord, &c.

We beseech thee to hear us.

fortare et conservare
 digneris,
 Ut mentes nostras ad
 celestia desideria
 erigas,
 Ut omnibus benefacto-
 ribus nostris sempi-
 terna bona retribu-
 as,
 Ut animas nostras, fra-
 trum, propinquo-
 rum, et benefacto-
 rum, nostrorum, ab
 æterna damnatione
 eripias,
 Ut fructus terræ dare
 et conservare digne-
 ris,
 Ut omnibus fidelibus
 defunctis requiem
 æternam donare dig-
 neris,
 Ut nos exaudire digneris,
 te, etc.

Fili Dei, te, etc.

Agnus Dei, qui tollis pec-
 cata mundi, parce nobis,
 Domine.

Agnus Dei, qui tollis pec-
 cata mundi, exaudi nos,
 Domine.

Agnus Dei, qui tollis pec-
 cata mundi, miserere

Te rogamus, audi nos.

serve us in thy holy
 service,
 That thou lift up our
 minds to heavenly
 desires,
 That thou render eter-
 nal good things to
 all our benefactors,

That thou deliver our
 souls, and those of
 our brethren, kins-
 folks, and benefac-
 tors, from eternal
 damnation,

That thou vouchsafe
 to give and preserve
 the fruits of the
 earth,

That thou vouchsafe
 to give eternal rest
 to all the faithful
 departed,

That thou vouchsafe gra-
 ciously to hear us, we,
 &c.

Son of God, we, &c.

Lamb of God, who takest
 away the sins of the
 world, spare us, O Lord.

Lamb of God, who takest
 away the sins of the
 world, graciously hear
 us, O Lord.

Lamb of God, who takest
 away the sins of the
 world, have mercy on us.

We beseech thee to hear us.

Christe, audi nos. Christe,
exaudi nos. Kyrie elei-
son. Christe eleison.
Kyrie eleison. Pater
noster, [secreto.]

Christ, hear us. Christ,
graciously hear us.
Lord, have mercy on us.
Christ, have mercy on
us. Lord, have mercy
on us. Our Father, [in
an undertone.]

V. Et ne nos inducas in
tentationem.

V. And lead us not into
temptation.

R. Sed libera nos a malo.

R. But deliver us from evil.

PSALM LXIX.

Deus, in adiutorium me-
um intende : * Domine,
ad adiuvandum me festina.

Confundantur et revere-
antur, * qui quæerunt ani-
mam meam :

Avertantur retrorsum,
et erubescant, * qui volunt
mihi mala :

Avertantur statim eru-
bescentes, * qui dicunt
mihi, Euge, euge.

Exultent et lætentur in
te omnes qui quæerunt te, *
et dicant semper, Magni-
ficetur Dominus ; qui dili-
gunt salutare tuum.

Ego vero egenus et pau-
per sum : * Deus, adjuva
me.

Adjutor meus et libera-
tor meus es tu : * Domine,
ne moreris.

Gloria Patri, etc.

O God, come to my as-
sistance ; * O Lord, make
haste to help me.

Let them be confounded
and ashamed * that seek
my soul.

Let them be turned back-
ward, and blush for shame,
* that desire evils to me.

Let them be presently
turned away blushing for
shame * that say to me,
'Tis well, 'tis well.

Let all that seek thee re-
joice and be glad in thee ;
* and let such as love thy
salvation say always, The
Lord be magnified.

But I am needy and
poor ; * O God, help me.

Thou art my helper and
my deliverer ; * O Lord,
make no delay.

Glory be, &c.

V. Salvos fac servos tuos.

R. Deus meus, sperantes in te.

V. Esto nobis, Domine, turris fortitudinis.

R. A facie inimici.

V. Nihil proficiat inimicus in nobis.

R. Et filius iniquitatis non apponat nocere nobis.

V. Domine, non secundum peccata nostra facias nobis.

R. Neque secundum iniquitates nostras retribuas nobis.

V. Oremus pro pontifice nostro *N.*

R. Dominus conservet eum, et vivificet eum, et beatum faciat eum in terra, et non tradat eum in animam inimicorum ejus.

V. Oremus pro benefactoribus nostris.

R. Retribuere dignare, Domine, omnibus nobis bona facientibus, propter nomen tuum, vitam æternam. Amen.

V. Oremus pro fidelibus defunctis.

R. Requiem æternam

V. Save thy servants.

R. Trusting in thee, O my God.

V. Be unto us, O Lord, a tower of strength.

R. From the face of the enemy.

V. Let not the enemy prevail against us at all.

R. Nor the son of iniquity have any power to hurt us.

V. O Lord, deal not with us according to our sins.

R. Neither reward us according to our iniquities.

V. Let us pray for our chief bishop, *N.*

R. The Lord preserve him, and give him life, and make him blessed upon earth, and deliver him not to the will of his enemies.

V. Let us pray for our benefactors.

R. Vouchsafe, O Lord, for thy name's sake, to reward with eternal life all those who have done us good. Amen.

V. Let us pray for the faithful departed.

R. Eternal rest give

dona eis, Domine : et lux
perpetua luceat eis.

V. Requiescant in pace.

R. Amen.

V. Pro fratribus nostris
absentibus.

R. Salvos fac servos
tuos, Deus meus, speran-
tes in te.

V. Mitte eis, Domine,
auxilium de sancto.

R. Et de Sion tuere
eos.

V. Domine, exaudi ora-
tionem meam.

R. Et clamor meus ad
te veniat.

them, O Lord ; and let per-
petual light shine upon
them.

V. May they rest in
peace.

R. Amen.

V. For our absent
brethren.

R. O my God, save thy
servants trusting in thee.

V. Send them help, O
Lord, from thy holy
place.

R. And from Sion pro-
tect them.

V. O Lord, hear my
prayer.

R. And let my cry
come unto thee.

Let us pray.

O GOD, whose property is always to have mercy,
and to spare, receive our petition, that we, and
all thy servants who are bound by the chains of sin,
may, by the compassion of thy goodness, be merci-
fully absolved.

Hear, we beseech thee, O Lord, the prayers of thy
suppliants, and pardon the sins of them that confess
to thee, that in thy bounty thou mayest give us par-
don and peace.

Out of thy clemency, O Lord, show thy unspeak-
able mercy to us, that so thou mayest both acquit us
of our sins, and deliver us from the punishments we
deserve for them.

O God, who by sin art offended, and by penance
pacified, mercifully regard the prayers of thy people

making supplication to thee, and turn away the scourges of thy anger, which we deserve for our sins.

O almighty and eternal God, have mercy on thy servant, *N.*, our chief bishop, and direct him according to thy clemency into the way of everlasting salvation, that, by thy grace, he may desire those things that are agreeable to thee, and perform them with all his strength.

O God, from whom are all holy desires, right counsels, and just works, give to thy servants that peace which the world cannot give, that our hearts may be disposed to keep thy commandments, and, the fear of enemies being removed, the times, by thy protection, may be peaceable.

Inflame, O Lord, our reins and hearts with the fire of thy Holy Spirit, that we may serve thee with chaste bodies, and please thee with clean hearts.

O God, the Creator and Redeemer of all the faithful, give to the souls of thy servants departed the remission of all their sins, that, through pious supplications, they may obtain the pardon which they have always desired.

Direct, we beseech thee, O Lord, our actions by thy holy inspirations, and carry them on by thy gracious assistance, that every prayer and work of ours may begin always from thee, and by thee be happily ended.

O almighty and eternal God, who hast dominion over the living and the dead, and art merciful to all whom thou foreknowest shall be thine by faith and good works, we humbly beseech thee that they for whom we have determined to offer up our prayers, whether this world still detains them in the flesh, or the world to come has already received them out of their bodies, may, by the clemency of thy goodness, all thy saints interceding for them, obtain pardon and remission of all their sins, through our Lord Jesus

Christ, thy Son, who liveth and reigneth, one God with thee and the Holy Ghost, world without end. Amen.

V. O Lord, hear our prayer.

R. And let our cry come unto thee.

V. May the almighty and most merciful Lord graciously hear us.

R. Amen.

V. And may the souls of the faithful departed, through the mercy of God, rest in peace.

R. Amen.



THE LITANY OF THE BLESSED TRINITY.

There are three that give testimony in heaven, the Father, the Word, and the Holy Ghost, and these three are one.—1 JOHN v. 7.

A PRAYER TO THE MOST HOLY TRINITY.

GLORY be to the Father, who, by his power, hath brought me forth from nothing, and created me to his own likeness. Glory be to the Son, who, by his wisdom, hath delivered me from hell, and opened heaven for me. Glory be to the Holy Ghost, who, by his mercy, hath sanctified me in baptism, and still continueth to sanctify me, by the graces which I every day receive from him. Glory to the three adorable Persons of the blessed Trinity, as great now, and forever, as it was from the beginning. We adore thee, O holy Trinity, we worship thee; we most humbly give thee thanks for having revealed to us this glorious, incomprehensible mystery. Grant that, by continuing to profess, to the last moment of our lives, this holy faith, we may behold and glorify eternally in heaven, what we are now believing on earth,—One God in three Persons, the Father, the Son, and the Holy Ghost. Amen.

THE LITANY OF THE BLESSED TRINITY.

LORD, have mercy on us.

Christ, have mercy on us.

Lord, have mercy on us.

Christ, hear us.

Christ, graciously hear us.

God the Father of heaven,
God the Son, Redeemer of the world,
God the Holy Ghost,
Holy Trinity, one God,
O sacred Trinity, undivided Godhead of Father,
Son, and Holy Ghost,
O sacred Trinity, true and only Deity,
O sacred Trinity, holy and perfect unity,
O sacred Trinity, three Persons in one God of
equal glory and eternal majesty,
O sacred Trinity, from whom, by whom, and in
whom are all things,
O sacred Trinity, the essential Being, the uner-
ring Truth, and the true Life,
O sacred Trinity, our first principle and our last
end,
O sacred Trinity, who hast created man to thy
image and likeness,
O God the Father, eternal fountain of all being,
O God, the Father of our Lord Jesus Christ,
O God the Father, of whom all paternity in
heaven and earth is named,
O God the Father, who hast chosen us in thy
Son before the creation of the world,
O God the Father, who didst so love the world
as to give thy only-begotten Son to re-
deem it,
O God the Father, who seekest such as adore
thee in spirit and in truth,
O God the Father, who hast adopted us as thy
children in Jesus Christ,
O God the Father, who hast prepared for us a
glorious inheritance, if we love thee and keep
thy commandments,
O God the Son, born of the Father before all ages,
O God the Son, light of light, true God of true
God,

Have mercy on us.

- O God the Son, begotten, not made, equal and consubstantial to the Father,
O God the Son, image of the invisible God, the splendor of his glory, and the figure of his substance,
O God the Son, the eternal Word of the Father,
O God the Son, by whom all things were made,
O God the Son, who art in the bosom of the Father,
O God the Son, who, to save us sinners, tookest upon thyself the frail nature of man,
O God the Son, who hast been seen upon earth, and hast conversed with men,
O God the Son, in whom it hath pleased the Father that all fulness should dwell,
O God the Son, of whose fulness we all have received,
O God the Son, who, for our redemption, became obedient unto death, even the death of the cross,
O God the Son, to whom all power in heaven and earth is given by the Father,
O God the Son, who, at the last and dreadful day, wilt come with glory to judge the living and the dead,
O God the Holy Ghost, proceeding from the Father and the Son,
O God the Holy Ghost, the eternal love of the Father and the Son,
O God the Holy Ghost, by whom was wrought the glorious mystery of our Saviour's incarnation,
O God the Holy Ghost, best gift of the Father and the Son,
O God the Holy Ghost, source of all goodness and dispenser of all graces,

Have mercy on us.

O God the Holy Ghost, the strength and com-
 forter of our souls,
 O God the Holy Ghost, by whom the charity of
 God is poured into our hearts,
 O God the Holy Ghost, the sanctifier and per-
 fecter of our souls,
 Spirit of wisdom and understanding,
 Spirit of counsel and fortitude,
 Spirit of knowledge and godliness,
 Spirit of the fear of the Lord,
 O sacred Trinity, the object of our faith, hope,
 and love upon earth,
 O sacred Trinity, whom we now see through a
 glass in an obscure manner,
 O sacred Trinity, whom we shall behold face to
 face in heaven,
 Lamb of God, &c.
 Lord, have mercy on us.
 Christ, have mercy on us.
 Lord, have mercy on us.

Have mercy on us.

V. Let us bless the Father and the Son, with the Holy Ghost.

R. Let us praise and magnify him forever.

Let us pray.

ALMIGHTY and eternal God, by whose gift thy servants, in the confession of the true faith, acknowledge the glory of an eternal Trinity, and in the power of majesty adore a unity, we beseech thee that, by the firmness of the same faith, we may be secured from all adversities, through our Lord Jesus Christ. Amen.

MOST holy Trinity, one God: I humbly offer to thee, in union with the infinite merits of our Lord Jesus Christ, all my prayers, actions, and suf-

ferings of this day, for thy greater glory and the accomplishment of thy holy will; in honor of the Blessed Virgin Mary, my holy Angel Guardian, and all my patron saints; for the propagation of the devotion to the Sacred Hearts of Jesus and Mary; in full remission and satisfaction for my sins; for the conversion of sinners, and the perseverance of the just; for the gaining of indulgences; for the repose of the souls in Purgatory; for the spiritual profit and perfection of the members of our Confraternity, and for all those for whom I am bound to pray; and in thanksgiving for all the graces which thou hast hitherto conferred on me, or that thou wilt hereafter bestow on me through the same merits of Jesus Christ, our Lord. Amen.



PRAYERS AND MEDITATIONS.



A PARAPHRASE ON THE LORD'S PRAYER.

“Our Father who art in heaven.”

O ALMIGHTY Lord, and maker of heaven and earth, infinite in majesty, is it possible that thy love and goodness for us should be so great as to suffer such poor worms as we are to call thee Father? O, make us ever dutiful children to such a Parent. O most holy Father, who dwellest in heaven, raise my heart to thee, and teach me, by thy interior grace, to pray to thee with attention, devotion, humility, and faith.

“Hallowed be thy name.”

O Heavenly Father, honor and glory be to thy name. I rejoice that thou art infinitely glorious, and eternally adored, praised, and glorified by angels and saints in heaven. But alas! O Lord, how little art thou known, how little art thou loved, how little art thou served, in this miserable world! How is thy name blasphemed, even by those who call themselves Christians! How many millions of souls throughout the world, though made to thy image and likeness, and redeemed by the precious blood of thy only Son, live and die in infidelity, error, and vice! O, when shall this great evil be remedied? O that, like the blessed in heaven, we were all united in praising, blessing, and loving thee! But this must be t^h

work of thy grace, O Lord; and this grace I this day beg of thee, that all may adore, praise, and love thee, and not in words only, but in deeds, show forth the glory of thy name.

“Thy kingdom come.”

Heaven, O Lord, is the seat of thy eternal kingdom; there thou livest and reignest forever. But whilst we are here in this mortal life, thy *kingdom is within us* as often as thou reignest within our souls by thy grace and love. I earnestly beg, both for myself and for all others, a share in thy eternal kingdom, that we may there be witnesses of thy glory, and see, love, praise, and enjoy thee forever. In the meanwhile, I beg that the kingdom of thy grace and love may henceforth reign within us, and that we may nevermore rebel against thee, but be ever faithful servants and subjects of thy love.

“Thy will be done on earth as it is in heaven.”

The blessed in heaven have no other will, O Lord, but thine. This they ever adore; this they eternally love; this they readily and cheerfully obey. O that we poor, banished children of Adam did equally adore, embrace, and love thy holy will! O Lord, it is my sincere desire and fervent prayer that thy holy will may be henceforth done in all things. Grant that, for the future, thy will be the rule of all our actions, and that in all our deliberations, like the blessed St. Paul, we may ever cry to thee, “Lord, what wouldest thou have me do?” O, grant that, in all our sufferings, we may ever conform ourselves to thy holy will.

“Give us this day our daily bread.”

The bread of our souls, which is to support us during this day of our mortality, and to nourish us

to life everlasting, is no other, O Lord, than thy only Son, who has said, "I am the living bread that came down from heaven; he that eateth of this bread shall live forever; and the bread that I will give is my flesh, for the life of the world." This bread of life we earnestly beg of thee; this we desire often to receive sacramentally; this we desire daily to receive spiritually, for the nourishing of our souls with thy heavenly grace. O, come, dearest Jesus, to our poor souls; satisfy our hunger here with this heavenly bread, till we come to the more happy day of eternity, where all veils being removed, we shall forever feed upon thy divinity.

"And forgive us our trespasses, as we forgive them that trespass against us."

Our sins, O Lord, are innumerable; the debt that we owe thee is infinite; and, poor and miserable, we are unable of ourselves to discharge the least part of this debt, or make satisfaction for the least of these sins. But, prostrate in spirit before thee, we humbly implore thy mercy. We desire to offer thee the sacrifice of a contrite and humble heart. We offer thee the death and passion of thy only Son, which he suffered for us. And as he has promised forgiveness to them who forgive, we here, from our hearts, forgive all who have offended us, and hope through him to find forgiveness from thee.

"Lead us not into temptation."

Alas! O Lord, man's life upon earth is a continual temptation. We are encompassed on all sides with mortal enemies — the world, the flesh, and the devil. Our only hope, in all these dangers and conflicts, is in thy protection. We believe that thou art faithful, and wilt not permit us to be tempted above our strength. Arm us, then, O Lord, both against the

terrors and flatteries of the world, and the dangers of our passions and concupiscences. And, whatever trials thou art pleased to send upon us, let thy supporting grace ever assist us, that, by thy favor and mercy, we may be faithful till death, and thus merit to receive the crown of life.

“ But deliver us from evil. Amen.”

O sovereign Good, the Fountain of grace, deliver us from all evils ; from our sins, and the punishments we deserve for them ; from wars, plagues, famines, and such like visitations, which we have too much reason to apprehend hanging over our heads in consequence of our impenitence ; from heresy and schism, and all blindness of soul to which self-conceit and pride expose us — in fine, from obduracy of heart, from final impenitence, and everlasting damnation. From all these evils, for thy own sake, O Lord, deliver us, through Jesus Christ thy Son. Amen.



MEDITATIONS ON THE PASSION OF OUR SAVIOUR JESUS CHRIST.

O GOOD and gracious Jesus, who, being most high in the glory of thy Father, and of one essence with him, didst vouchsafe of thy infinite love to be made man, to be born in a stable, to be laid in a manger, to be circumcised, and to fly into Egypt ; afterwards to be baptized, to be tempted, to fast, to watch, to teach the ignorant, and to heal the diseased : in thy whole life to suffer continual afflictions and persecutions, and at length voluntarily to suffer death upon the cross ; and all this for me and such wretched creatures as myself.

2. O good and gracious Jesus, who, having eaten the paschal lamb with thy dearly-beloved disciples,

didst arise from supper, gird thyself with a towel, pour water into a basin, and on bended knees didst humbly wash the feet of thy disciples, and wipe them with thy own hands.

3. O good and gracious Jesus, who, when the time of thy death approached, didst bequeath a most excellent legacy to thy children, leaving us thy most sacred body to be our meat, and thy most precious blood to be our drink; no wit can teach, nor understanding penetrate, the bottomless depth of this thy charity.

4. O good and gracious Jesus, who, having entered into the Garden of Olives, beganst to fear and to be heavy; whereupon thou saidst to thy disciples, "My soul is sorrowful, even unto death;" and then, leaving them, kneeledst upon the ground, and falling flat on thy face, prayedst to thy Father, "If it be possible, let this chalice pass from me." And yet, with perfect submission, wholly resignedst thyself to him, saying, "Father, not my will, but thine be done;" and at length, through most painful agony, thy afflicted and fainting body sweated drops of blood.

5. O good and gracious Jesus, who, inflamed with an ineffable desire to redeem me, didst go to meet thine enemies, and sufferedst Judas the traitor to kiss thee, and thyself to be taken and bound with cords, and as a malefactor disgracefully led by the basest of the people to Annas, where, with admirable meekness, thou receivedst a cruel stroke on thy face, most unjustly given thee by a vile wretch and slave.

6. O good and gracious Jesus, who wast led, fast bound like a notorious malefactor, from Annas to the house of Caiaphas the high-priest, where the Jews most unjustly accused thee, and with barbarous insolence spat upon thy meek and amiable face, buffeting thy cheeks and blindfolding thine eyes, scornfully

mocking, and maliciously affronting thee with injuries all that night.

7. O good and gracious Jesus, who in the morning wast brought to the presence of Pilate, and, with a most sweet and humble countenance, casting thine eyes down, stoodest before him in the judgment hall, and, when thou wast most falsely calumniated by the Jews, and many insults and provocations were given thee, thou meekly bekelest thy peace, and patiently sufferedst their unjust proceedings.

8. O good and gracious Jesus, who wast sent from Pilate to Herod; he, out of vain curiosity, coveting to see some miracle at thy hand, demanded many things of thee, and the Jews continuing their perverseness against thee; but to all these thy meekness replied not a word; wherefore Herod and all his court despised thee, and, putting on thee a white garment in scorn and derision, sent thee thus back again to Pilate. O unspeakable humility and obedience to the will of thine enemies, thou wentest forth and returnedst again, and wast led up and down from place to place without gainsaying, but suffering them to do whatever they would.

9. O good and gracious Jesus, who, in the judgment hall, wast stripped naked, and, without any compassion, most cruelly scourged. There was thy blessed virginal and tender flesh torn with stripes, and altogether mangled and deformed, so that the streams of thy most precious blood ran down on every side upon the earth.

10. O good and gracious Jesus, after thy sharp and bloody scourging, to put thee to more shame and confusion, as also to increase thy torments, they clothed thee with an old purple garment, and plating a crown of thorns, pressed it on thy holy head, till the sharp points pierced thy temples, and thy most precious blood ran down and covered thy face and

neck : they gave thee in derision a reed for thy sceptre, and, kneeling down before thee in scorn, saluted thee, saying, " Hail, king of the Jews ;" then took they the reed out of thy hand, and with it struck thy sacred head, and again spat upon thy sacred face.

11. O good and gracious Jesus, who wast brought forth from Pilate to the Jews to be gazed on, wearing the crown of thorns and purple garment, Pilate showing thee to the people, and saying, " Behold the man ;" but they cried out with a loud voice and insatiable malice, " Crucify him, crucify him !"

12. O good and gracious Jesus, thou wast delivered up to the will and pleasure of the Jews, who immediately led thee to be crucified, laying thy heavy cross upon thy sore and bloody shoulders : thus didst thou humbly bear thy own cross, whose weight pained thee excessively, and coming to the place all weary and breathless, thou refusedst not to taste wine mingled with gall and myrrh, which was the only relief there given thee.

13. O good and gracious Jesus, being come to Mount Calvary, thou wast again stripped naked, when thy wounds were renewed by the violent pulling off of thy clothes. What bitter pains didst thou suffer, when thou wast fastened to the cross with rough nails, and the joints of thy limbs stretched as on a rack ! O, with what love and sweetness of charity didst thou suffer thy hands and feet to be pierced through, whence, as from a fountain, thy precious blood gushed out !

14. O good and gracious Jesus, who, hanging on the cross between two thieves, wast assailed with blasphemies, and after so long a continuance of thy tortures, prayedst to thy Father to forgive them ; and even when their fury was at the highest, didst exercise the greatest bounty, promising paradise to the *repenting thief*, and bequeathing thy dearly-beloved

Mother (who, pierced with sorrow, stood by the cross) to thy beloved disciple John, and in him to us all; and after thou hadst suffered for three long hours intolerable pains and extreme thirst, they gave thee vinegar to drink, which, when thou hadst tasted, bowing down thy venerable head, thou yieldedst up thy spirit.

15. O good and gracious Jesus, O good Shepherd, thus thou bestowedst thy life for thy sheep; and even after death still thou wouldest suffer for us, the sacred side of thy dead body being opened with a spear, out of which flowed water and blood. Thus at last ended all thy sufferings; and thy enemies, having slaked their thirst for thy blood, and being gone away, thy disciples came and took thy immaculate body down from the cross, reposed it on the knees of thy blessed Mother, and after all imaginable expressions of piety, reverence, and love, wrapped it up in linen, and laid it in a sepulchre.

Prayer.

O MILD and innocent Lamb of God, thus heartily thou didst love me; these things thou didst for me; these pains most patiently and lovingly thou sufferedst for me. What shall I render unto thee? I adore and glorify thee, I praise thee and give thee thanks with all the powers of my soul. Jesus, Son of the living God, King of kings, and Lord of lords. Hail, most glorious Redeemer of our souls, whose death quickens and gives life to the world.

O blessed Saviour, have mercy on me, for thy goodness' sake; forgive me all my sins, destroy and mortify in me whatever displeaseth thee. Make me one according to thy heart, and grant that to the utmost of my power I may most diligently imitate thy holy life. O blessed Father of heaven, behold, I offer the most holy incarnation, life, and passion of thy dearly-

beloved Son Jesus Christ, in full satisfaction for all my sins, and perfect amendment of my life. Grant, most merciful Father, for the merits of thy only-begotten Son, to the living mercy and grace, and to the souls departed rest and life everlasting. Amen.

THIRTY DAYS' PRAYER

TO OUR BLESSED REDEEMER, IN HONOR OF HIS BITTER PASSION.

GLORY, honor, and praise be to our Lord Jesus Christ; may all the world adore thee. Blessed be thy holy name, who for us sinners vouchsafedst to be born of a humble Virgin; and blessed be thine infinite goodness, who didst die upon the cross for our redemption.

O Jesus, Son of God, and Saviour of mankind, we beseech thee to have mercy on us, and so dispose our lives here by thy grace, that we may hereafter rejoice with thee forever in thy heavenly kingdom. Amen.

O DEAR Jesus, my blessed Saviour and Redeemer, the sweet comforter of all sad, desolate, and distressed souls, behold thy poor servant, humbly prostrate at the foot of thy holy cross, bewailing her misery, imploring thy mercy, and beseeching thee to take pity and compassion upon her in this her present and pressing affliction, (infirmity, poverty, temptation, trouble, or whatsoever other spiritual or corporal necessity.)

Hear my prayers, O assured refuge of all afflicted wretches, behold my tears, consider my sorrows, and remedy my distresses; for, finding myself encompassed with very grievous calamities, by reason of my great crimes, I know not whither to fly for succor,

or to whom I may make my moan, but to thee, my meek and merciful Saviour, with a full hope and confidence that thou, O my loving Redeemer, wilt vouchsafe to lend the ears of thy accustomed clemency to the humble petition of thy poor child. This blessing I earnestly beg of thee, by that sweetness which thy blessed soul experienced at the time of thy alliance with our human nature, when thou remainedst true God and true man for the space of nine months, in the chaste womb of thy blessed Mother.

By the anguish thou enduredst, when, the time of thy passion drawing nigh, thou prayedst to thy eternal Father, that, if it accorded with his most divine providence, thou desiredst that the bitter chalice might pass away from thee; yet concluding with a perfect act of resignation, "Father, not my will, but thine be done."

By the outrageous injuries, shameful disgraces, cruel blows, contumelious blasphemies, false accusations, and unjust judgments, which thou, innocent Lamb, patiently enduredst; by the shackles which fettered thy limbs, the tears which flowed from thine eyes, the blood which trickled from thy whole body; by the fears, sorrows, and sadness of thy heart; by the shame thou didst experience in being stripped of thy garments, to hang naked on the cross, in the sight of thy sorrowful Mother, and in the presence of all the people.

By thy royal head crowned with thorns, and smitten with a reed; by thy thirst quenched with vinegar and gall; by thy side opened with a spear, whence issued blood and water, to refresh our souls with that living fountain of thy love and mercy; by the sharp nails wherewith thy tender hands and feet were cruelly pierced and fastened to the cross; by the recommendation of thy departing soul to thy heavenly Father, saying, "Into thy hands I commend my

spirit ; ” by thy praying for thy enemies, “ Father, forgive them, for they know not what they do ; ” by thy giving up the ghost, when thou criedst out with a loud voice, “ My God, my God, why hast thou forsaken me ? ” and then, bowing down thy most blessed head to impart the kiss of peace, saidst, “ It is consummated. ”

By the great mercy thou showedst towards the penitent thief, saying, “ This day thou shalt be with me in paradise ; ” by thy descent into limbo, and the joy thou communicatedst to the just souls therein detained ; by the glory of thy triumphant resurrection, and the consoling apparition thou frequently didst make, for forty days’ space, to thy sacred Virgin Mother, to thy apostles, and thy other chosen friends and servants ; by thy admirable ascension, when, in the sight of thy Mother and thy apostles, thou wast elevated into heaven ; by the miraculous coming down of the Holy Ghost in the form of fiery tongues, whereby thou replenishedst the hearts of thy disciples with thy love, gavest them strength and courage to plant thy faith in the whole world ; by the dreadful day of general judgment, on which thou art to pass sentence on all mankind.

By all those sorrows, joys, passions, compassions, and whatsoever else is near and dear to thee in heaven and on earth, take pity on me. O compassionate Redeemer, hear my prayers, and grant me that for which I now most humbly and heartily petition thee.

[Mention here the thing you desire, or reflect mentally upon it.]

Give me, O gracious Saviour, speedy and efficacious feelings of thy divine succor and comfort, who, according to the accustomed sweetness of thy tender heart, art wont to grant the requests of those who

really fear and love thee, even to their souls' desire and satisfaction; bestow on me also, O my blessed Lord Jesus, a lively and firm faith, a confident hope, a perfect charity, a true contrition, a sincere confession, a competent satisfaction, a diligent custody of myself from all future failings, an heroic contempt of the world, a complete conquest of my passions, a zealous imitation of thy exemplary life and conversation, an entire accomplishment of my vows, an absolute mortification of my self-will, a willing readiness to die for thy love and honor, final perseverance in grace and good works, a happy departure of my soul out of this world, with my perfect senses about me, thy holy sacraments to strengthen me; thyself, O dear Jesus, to comfort me; thy sacred Virgin Mother, with the saints, my particular patrons, to pray for me; and my good angel to conduct me to eternal rest, eternal life, eternal happiness. Amen.

THE THIRTY DAYS' PRAYER

TO THE BLESSED VIRGIN MARY, IN HONOR OF THE PASSION
OF OUR LORD JESUS CHRIST.

It is particularly recommended as a proper devotion for every day in Lent, and all the Fridays throughout the year.

EVER-GLORIOUS and blessed Mary, Queen of virgins, Mother of mercy, hope and comfort of dejected and desolate souls, through that sword of sorrow which pierced thy tender heart whilst thine only Son, Christ Jesus our Lord, suffered death and ignominy on the cross; through that filial tenderness and pure love he had for thee, grieving in thy grief, whilst from his cross he recommended thee to the care and protection of his beloved disciple St. John, — take pity, I beseech thee, on my poverty and necessities; have compassion on my anxieties and cares; assist and comfort me in all my infirmities and mis-

eries, of what kind soever. Thou art the Mother of mercies, the sweet comforter and only refuge of the needy and the orphan, of the desolate and the afflicted. Cast, therefore, an eye of pity on a miserable and forlorn child of Eve, and hear my prayer; for since, in just punishment of my sins, I find myself encompassed by a multitude of evils, and oppressed with much anguish of spirit, whither can I fly for more secure shelter, O amiable Mother of my Lord and Saviour Jesus Christ, than under the wings of thy maternal protection? Attend, therefore, I beseech thee, with pity and compassion, to my humble and earnest request. I ask it through the bowels of mercy of thy dear Son; through that love and condescension wherewith he embraced our nature, when, in compliance with the divine will, thou gavest thy consent, and whom, after the expiration of nine months, thou didst bring forth from the chaste enclosure of thy womb, to visit this world, and bless it with his presence. I ask it through that anguish of mind wherewith thy beloved Son, our dear Saviour, was overwhelmed on Mount Olivet, when he besought his eternal Father to remove from him, if possible, the bitter chalice of his future passion. I ask it through the threefold repetition of his prayer in the garden, whence afterwards, with dolorous steps and mournful tears, thou didst accompany him to the theatre of his death and sufferings. I ask it through the stripes and bruises of his virginal flesh, occasioned by the cords and whips wherewith he was bound and scourged when stripped of his seamless garment, for which his executioners afterwards cast lots. I ask it through the scoffs and ignominies by which he was insulted; the false accusations and unjust sentence by which he was condemned to death, and which he bore with heavenly patience. I ask it through his bitter tears and bloody sweat, his silence and resignation,

his sadness and grief of heart. I ask it through the blood which trickled from his royal and sacred head when struck with his sceptre of a reed, and pierced with his crown of thorns. I ask it through the excruciating torments he suffered when his hands and feet were fastened with gross nails to the tree of the cross. I ask it through his vehement thirst and bitter potion of vinegar and gall. I ask it through his dereliction on the cross when he exclaimed, "My God, my God, why hast thou forsaken me?" I ask it through his mercy extended to the good thief, and through his recommending his precious soul into the hands of his eternal Father before he expired, saying, "All is consummated." I ask it through the blood mixed with water which issued from his sacred side when pierced with a lance, whence also a flood of grace and mercy has flowed to us. I ask it through his immaculate life, bitter passion, and ignominious death on the cross, at which nature itself was thrown into convulsions by the bursting of rocks, the rending of the veil of the temple, the earthquake, and the darkness of the sun and moon. I ask it through his descent into hell, where he comforted the saints of the old law with his presence, and led captivity captive. I ask it through his glorious victory over death when he rose again to life on the third day, and through the joy which his appearance for forty days after gave thee, his blessed Mother, his apostles, and the rest of his disciples, when, in thine and their presence, he miraculously ascended into heaven. I ask it through the grace of the Holy Ghost infused into the hearts of the disciples when he descended upon them in the form of fiery tongues, by which they were inspired with zeal for the conversion of the world. I ask it through the awful appearance of thy Son at the last dreadful day, when he shall come to judge the living and the dead, and the world by fire. I ask it

through the compassion he bore thee in his life, and the ineffable joy thou didst feel at thine assumption into heaven, where thou art eternally absorbed in the sweet contemplation of his divine perfections. O glorious and ever-blessed Virgin, comfort the heart of thy suppliant by obtaining for me —.* As I am persuaded my divine Saviour doth honor thee as his beloved Mother, to whom he can refuse nothing, so let me speedily experience the efficacy of thy powerful intercession, according to the tenderness of thy maternal affection and his filial, loving heart, who mercifully granteth the requests, and complieth with the desires, of those that love and fear him. O most blessed Virgin, besides the object of my present petition, and whatsoever else I may stand in need of, obtain for me also of thy dear Son, our Lord and our God, a lively faith, firm hope, perfect charity, true contrition of heart, unfeigned tears of compunction, sincere confession, condign satisfaction, abstinence from sin, love of God and my neighbor, contempt of the world, patience to suffer affronts and ignominies; nay, even, if necessary, an opprobrious death itself — for the love of thy Son our Saviour Jesus Christ. Obtain likewise for me, O sacred Mother of God, perseverance in good works, performance of good resolutions, mortification of self-will, a pious conversation through life, and, at my last moments, strong and sincere repentance, accompanied by such a lively and attentive presence of mind as may enable me to receive the last sacraments of the Church worthily, and die in thy friendship and favor. Lastly, obtain, I beseech thee, for the souls of my parents, brethren, relations, and benefactors, both living and dead, life everlasting Amen.

* Here mention or reflect on your lawful request, with the reservation of its being agreeable to the will of God, who sees whether it will contribute towards your spiritual good.

PRAYER ASSOCIATION.

By a rescript, dated 5th September, 1852, our Holy Father Pius IX., at the instance of the national council of Baltimore, sanctions, by the grant of indulgences, the institution of a society whose members shall especially pray for the conversion of all who are out of the communion of the Church in the United States.

1. **A** PLENARY indulgence on receiving the Easter communion to all the members, who shall daily recite, in any language, the following prayer :

Almighty and eternal God, who savest all, and wilt have none to perish, have regard to those souls who are led astray by the deceits of the devil, that, rejecting all errors, the hearts of those who err may be converted, and may return to the unity of thy truth ; through Christ our Lord. Amen.

2. A plenary indulgence in the hour of death, on condition of receiving the holy eucharist, after confessing their sins with true sorrow ; or, if they cannot receive it, on their invoking the name of Jesus with their lips, or at least in their heart.

3. An indulgence of a hundred days every time the members recite the above prayer.

4. Those who cannot recite the above prayer may obtain the same indulgences by saying daily in its stead the " Our Father," " Hail Mary," and " Glory be to the Father," with the same intention.

SIX PRAYERS OF ST. BRIDGET,

TO BE SAID IN HONOR OF THE SACRED WOUNDS OF OUR
BLESSED SAVIOUR.

1. **O** MOST sweet Lord Jesus Christ, the eternal sweetness of those who love thee, the joy, desire, and firm hope of the hopeless, solace of the sorrowful, and most merciful Lover of all penitent sinners, who hast said thy delight is to be with the sons of men, for the love of whom thou didst assume human nature in the fulness of time ; remember, most sweet Lord Jesus, all those sharp sorrows which did pierce thy sacred soul, from the first instant of thy incarnation until the time of thy sorrowful passion, preordained from all eternity. Remember, O most amiable Saviour, all that bitter anguish thou didst suffer, when, at thy last supper, thou didst wash the feet of thy disciples, didst feed them with the sacred banquet of thy precious body and blood, and, most sweetly comforting them, didst foretell them thy ensuing passion, after which, going to Mount Olivet, thou saidst, “ My soul is sorrowful unto death.” Remember, I beseech thee, O most sweet Saviour, that bitter grief and anguish which thy sacred soul did suffer, when, praying three several times to thy heavenly Father, thou didst sweat water and blood, thou wast betrayed by thy own disciple, apprehended by thy chosen people, accused by false witnesses, unjustly arraigned before three judges, and in thy chosen city, in the paschal solemnity, in the flourishing age of thy youth, wrongfully condemned, bound, beaten, spurned, spit upon, despoiled of thy garments, and clothed with others in scorn ; wast blindfolded, buffeted, spit upon again, bound naked to a pillar, most cruelly scourged, crowned with thorns, struck with a reed, and afflicted with innumerable other torments, pains, and injuries.

O my Lord Jesus, by the memory and merit of all that bitter pain and anguish before thou breathedst thy last upon the cross, vouchsafe to grant me, before my death, true contrition, entire confession, a flowing fountain of tears, full satisfaction, and plenary remission of all my sins. Amen.

O most gracious Lord Jesus, be propitious to me a sinner.

Our Father, &c. Hail Mary, &c.

2. O most sweet Lord Jesus, ever-flowing fountain of heavenly delights, remember, I beseech thee, that grief and sorrow which thou didst suffer when thy cruel enemies, like fierce lions, with furious and dreadful looks, compassing thee round about, did tear off thy hair, spit upon thy sacred face, scratch, buffet thee, and with all manner of unheard-of injuries, outrages, and torments, did most cruelly and basely blaspheme, scorn, and affront thee. O most sweet Lord Jesus, by all those most barbarous and inhuman outrages which thou didst suffer, vouchsafe to deliver me from all my enemies, visible and invisible, that, protected under the shadow of thy wings, I may safely arrive at the port of eternal glory. Amen.

O most gracious Lord Jesus, &c.

3. O most sweet Lord Jesus, omnipotent Creator and Fabricator of the world, and Repairer of mankind, who containest both heaven and earth in thy hand, and whose immensity no bounds can limit, remember, I beseech thee, that bitter pain and anguish which thou didst endure when the perfidious Jews pierced thy delicate and tender hands and feet with most rough and blunt nails, stretching them forth plentifully with cords to the holes they had made in the cross. Thus they heaped dolours upon dolours, most

cruelly disjoining all thy bones, breaking all thy veins, and renewing all thy sacred wounds. O most sweet Jesus, by the memory of all these pains and torments on the cross, vouchsafe to give me thy fear and love, with perfect charity towards my neighbor. Amen.

O most pious Lord Jesus, &c.

4. O most sweet Lord Jesus, heavenly Physician of human nature, and eternal King, remember, I beseech thee, all those bitter pains which thou didst endure in thy sacred members, who, being raised up upon the cross, with all thy precious body rent and torn, all thy bones being so disjoined that not one remained in its right place, not having, from the crown of thy head unto the soles of thy feet, any part left whole, so that no dolor could be compared to thine, at which time, being unmindful of thine own torments, thou didst mercifully pray to thy heavenly Father for thy cruel enemies, saying, "Father, forgive them, for they know not what they do." O most meek and merciful Lord Jesus, by this thy admirable benignity, goodness, love, and mercy, and by all thy bitter pains and torments, grant that the memory of thy dolorous passion may be to me a most powerful protection of my soul and body against all the deceits, temptations, and molestations of the devils, my cruel enemies. Amen.

O most merciful Lord Jesus, &c.

5. O most sweet Lord Jesus Christ, mirror of eternal brightness, and wisdom of the omnipotent Father, remember the bitter grief and sorrow thy sacred soul did feel when beholding in the clear mirror of thy divine presence the predestination of the elect, who, through the merits of thy most wholesome passion, were to be saved, and the reprobation of the wicked,

who, for their ingratitude, were to be damned, and the abyss of thy immense mercy, by which thou didst commiserate and shed tears for us miserable, lost, forlorn sinners; and chiefly by that mercy thou didst show to the thief upon the cross, saying to him, “This day thou shalt be with me in paradise,” I beseech thee, O most sweet Lord Jesus, my Lord and my God, to show the like mercy to me, now and at the hour of my death. Amen.

O most sweet Lord Jesus, &c.

6. O most sweet Lord Jesus, omnipotent King, and most amiable Friend, remember the bitter grief and sorrow thy sacred soul did suffer, when, being forsaken by all thy friends and acquaintances, thou didst hang naked, rent, and torn upon the cross, not having any to comfort or compassionate thee, but only the blessed Virgin Mary, thy Mother, who, standing under the cross, in the bitterness of her soul, accompanied thee in all thy torments, unto whom thou didst commend thy beloved disciple St. John in thy place, saying unto her, “Woman, behold thy son,” and after to that disciple, “Behold thy mother.” O most sweet Lord Jesus, by that sword which did then transpierce her sacred soul, and by the tender love and compassion wherewith thou didst behold the sad distress of thy sorrowful Mother, have pity and compassion on me, I beseech thee, my dearest Lord, and mercifully help, comfort, succor, and assist me in all my tribulations, adversities, necessities, sorrows, and sufferings, both spiritual and corporal. Amen.

O most blessed Lord Jesus, &c.

PRAYERS TO JESUS, SUFFERING FOR THE
REDEMPTION OF MANKIND.

TO BE RECITED IN PASSION TIME, ON FRIDAYS, ETC.

O MOST sweet Jesus, praying to thy Father in the garden, and in thy agony shedding drops of thy sacred blood, have mercy on us.

The congregation answer, after every verse :

Have mercy on us, O Lord ; have mercy on us.

O most sweet Jesus, delivered by the traitor's kiss into the hands of the impious, taken and bound as a thief, and forsaken by thy disciples, have mercy on us.

Have mercy on us, O Lord ; have mercy on us.

O most sweet Jesus, condemned to death by the unjust council of the Jews, led to Pilate as a malefactor, and disdained and mocked by impious Herod, have mercy on us.

Have mercy on us, O Lord ; have mercy on us.

O most sweet Jesus, stripped of thy garments, and most cruelly scourged with whips at the pillar, have mercy on us.

Have mercy on us, O Lord ; have mercy on us.

O most sweet Jesus, crowned with thorns, buffeted, struck with a reed, blindfolded, clothed with a purple garment, and many ways scorned and loaded with reproaches, have mercy on us.

Have mercy on us, O Lord ; have mercy on us.

O most sweet Jesus, less esteemed than the murderer Barabbas, rejected by the Jews, and condemned to the cruel death of the cross, have mercy on us.

Have mercy on us, O Lord ; have mercy on us.

O most sweet Jesus, loaded with a heavy cross, and led to the place of punishment as a sheep to the slaughter, have mercy on us.

Have mercy on us, O Lord ; have mercy on us.

O most sweet Jesus, hanging between two thieves, blasphemed and derided, drinking gall and vinegar, and suffering most dreadful torments on the cross from the sixth to the ninth hour, have mercy on us.

Have mercy on us, O Lord ; have mercy on us.

O most sweet Jesus, dying on the cross, and pierced with a spear in the sight of thy holy Mother, and shedding blood and water from thy sacred side, have mercy on us.

Have mercy on us, O Lord ; have mercy on us.

O most sweet Jesus, whose body was taken down from the cross, and bedewed with the tears of thy most sorrowful Virgin Mother, have mercy on us.

Have mercy on us, O Lord ; have mercy on us.

O most sweet Jesus, torn and bruised all over thy body, marked with five wounds, embalmed with spices, and laid in the sepulchre, have mercy on us.

Have mercy on us, O Lord ; have mercy on us.

V. He was wounded for our iniquities.

R. He was bruised for our sins.

Let us pray.

O God, who, for the redemption of the world, didst vouchsafe to be born ; to be circumcised, rejected by the Jews, and betrayed with a kiss by Judas ; to be bound with fetters, led as an innocent lamb to the slaughter, and ignominiously brought before Annas, Caiaphas, Pilate, and Herod ; to be accused by false witnesses, scourged with whips, and buffeted ; to be reproached, spit upon, crowned with thorns, struck with a reed, blindfolded, stripped of thy clothes, nailed on the cross, and placed between two thieves ; to drink gall and vinegar ; and to be pierced in thy side with a spear,—thou, O Lord, by these most holy pains, which we, unworthy, commemorate, and by the most holy passion and death, deliver us from the

pains of hell, and vouchsafe to conduct us whither thou didst conduct the good thief crucified with thee.

O Lord Jesus Christ, O God of my heart, by those five wounds which the love of us inflicted upon thee on the cross, assist thy servant whom thou hast redeemed with thy precious blood; thou, who, with the Father and Holy Ghost, livest and reignest one God, world without end. Amen.

Look down, O Lord, we beseech thee, on this thy family, for which our Lord Jesus Christ scrupled not to be delivered into the hands of wicked men, and to undergo the punishment of the cross; who liveth, &c.



VIA CRUCIS, OR PRAYERS FOR THE STATIONS.*

Preparatory Prayer.

RECEIVE, O holy Trinity, this my dutiful service, which I offer unto thee, in union with the merits of our Lord Jesus Christ, of the blessed Virgin, and all the saints, to the glory of thy divine majesty, in satisfaction for my sins, in remembrance of our redemption, and to obtain for the departed rest, for the living grace, and for all everlasting glory. To thee be praise, and honor, and glory, O blessed Trinity, forever and ever. Amen.

STATION FIRST.

Christ is condemned to death.

HE willingly submitted to that unjust judgment, that he might deliver thee from the sentence of everlasting damnation.

Ant. The wicked have said, reasoning with themselves, but not right, Let us lie in wait for the just,

* For the many indulgences attached to this devotion, see *Raccolta*.

for he is contrary to our doing ; he boasteth that he hath the knowledge of God, and calleth God his Father. Let us see if his words be true. If he be indeed the Son of God, he will deliver him out of our hands. Let us condemn him to a most shameful death.

Lord, have mercy. Christ, have mercy. Lord, have mercy.

Our Father. Hail Mary.

V. God spared not his own Son.

R. But delivered him up for us all.

V. He was offered up because he himself desired it.

R. And he opened not his mouth.

V. Lord, hear my prayer.

R. And let my cry come unto thee.

Prayer.

O Lord Jesus Christ, who, out of the bosom of the Father, didst descend from heaven to earth, and didst shed thy most precious blood for the remission of our sins, we humbly beseech thee, that in the day of judgment we may be found worthy to stand at thy right hand, and to hear thee say unto us : "Come, ye blessed," &c. ; who livest and reignest with the Father, in the unity of the Holy Ghost, God forever and ever. Amen.

STATION SECOND.

The cross is laid upon Christ.

THE wicked have wrought upon my back." (Ps. cxxviii.) Hail our King ! thou only hadst pity on our sins, and wast led, in obedience to thy Father, to be crucified, and as a gentle lamb to the slaughter. To thee be glory, hosanna ; to thee be triumph and victory ; to thee the crown of highest praise and honor.

Lord, have mercy. Christ, have mercy. Lord, have mercy.

Our Father. Hail Mary.

V. The chastisement of our peace was upon him.

R. And by his bruises we are healed.

V. The Lord hath laid on him the iniquity of us all.

R. For the wickedness of his people hath he struck him.

V. O Lord, hear my prayer.

R. And let my cry come unto thee.

Prayer as before, "O Lord Jesus Christ," &c.

STATION THIRD.

Christ falls the first time under the cross.

HOW great must be the weight of our sins, under which he fell, who bears all things by the word of his power!

Ant. Our Lord Jesus Christ humbled himself unto death, even the death of the cross; for which cause God also hath exalted him, and hath given him a name which is above all names.

Lord, have mercy, &c.

Our Father. Hail Mary.

V. Surely he hath borne our infirmities.

R. And carried our sorrows.

V. He was branded for our iniquities.

R. He was bruised for our sins.

V. O Lord, hear my prayer.

R. And let my cry come unto thee.

STATION FOURTH.

Christ is met on his way by his blessed Mother and St. John.

O HOW sharp a sword of grief must have pierced the heart of his mother, and of his loving disciple, when they met Jesus thus! Dost thou, too, share with them their sorrow and grief?

Ant. O all ye that pass by, attend and see if there be any sorrow like to my sorrow; therefore do I weep, and my eyes run down with water, because the Comforter, the relief of my soul, is far from me. My eyes have failed for weeping; my bowels are troubled; my heart is turned within me, for the desolation of my Son, because the enemy hath prevailed.

Lord, have mercy, &c.

Our Father. Hail Mary.

V. Great as the sea is thy grief.

R. Who shall heal thee?

V. A sword of grief hath pierced thine own soul.

R. That out of many hearts thoughts may be revealed.

V. O Lord, hear my prayer.

R. And let my cry come unto thee.

Prayer.

O Lord Jesus Christ, &c.

STATION FIFTH.

The cross is laid upon Simon of Cyrene.

THIS man was compelled to carry the cross after Jesus. How great an honor to have carried it willingly! Art thou ready to bear the cross of Christ?

Ant. It behooveth us to glory in the cross of our Lord Jesus Christ, in whom is our salvation, who is our life and resurrection, and through whom we are saved and delivered.

Lord, have mercy, &c.

Our Father. Hail Mary.

V. God forbid that I should glory, save in the cross of our Lord Jesus Christ.

R. By whom the world is crucified unto me, and I unto the world.

V. O faithful cross, thou peerless tree.

R. No forest yields the like of thee, leaf, flower, or bud.

V. O Lord, hear my prayer.

R. And let my cry come unto thee.

Prayer.

O Lord Jesus Christ, &c.

STATION SIXTH.

Christ is met by Veronica.

HOW excellent a mirror did Veronica obtain in the image of the face of Christ! Do thou ever contemplate thyself in that mirror.

Ant. Behold, we have seen him without beauty or comeliness, despised and the most abject of men; a man of sorrows and acquainted with infirmity, and his look was as it were hidden and despised; whereupon we esteemed him not. His appearance is without honor among the living, and his beauty among the sons of men; yet he is beautiful above all the children of men; by whose bruises we are healed.

Lord, have mercy, &c.

Our Father. Hail Mary.

V. O Lord God of hosts, correct us.

R. Show us thy face, and we shall be saved.

V. Turn not away thy face from us.

R. Neither leave thy servants in displeasure.

V. O Lord, hear my prayer.

R. And let my cry come unto thee.

Prayer.

O Lord Jesus Christ, &c.

STATION SEVENTH.

Christ falls down at the gate of judgment.

HOW wilt thou be able to stand before him in the day of judgment?

Ant. They delivered me into the hands of the ungodly, and thrust me among the wicked, and did not spare my soul. The strong men gathered themselves against me, and stood over me like giants, gazing upon me with fierce looks; and, beating me with cruel stripes, they mocked me.

Lord, have mercy, &c.

Our Father. Hail Mary.

V. But I am a worm, and no man.

R. The scorn of men, and the outcast of the people.

V. All they that see me laugh at me.

R. They spake against me with their lips, and wagged their heads.

V. Lord, hear my prayer.

R. And let my cry come unto thee.

Prayer.

O Lord Jesus Christ, &c.

STATION EIGHTH.

Women lament over Christ.

WHERE are the tears with which thou dost bewail thy sins, rather than the loss of any earthly good?

Ant. Daughters of Jerusalem, weep not for me, but weep for yourselves and for your children. For behold, the days shall come in which they say, **Blessed** are the barren, and the wombs that have not borne, and the paps that have not given suck. Then

shall they begin to say to the mountains, Fall upon us; and to the hills, Cover us. For if in the green wood they do these things, what shall be done in the dry?

Lord, have mercy, &c.

Our Father. Hail Mary.

V. The breath of our nostrils, Christ the Lord,

R. Is taken in our sins.

V. The crown of our head hath fallen.

R. Woe unto us, for we have sinned.

V. O Lord, hear my prayer.

R. And let my cry come unto thee.

Prayer.

O Lord Jesus Christ, &c.

STATION NINTH.

Christ falls for the last time at Mount Calvary.

O HOW often is Christ pressed down by the weight of our sins!

Ant. O my people, what have I done to thee, or wherein have I molested thee? Answer thou me. I brought thee up out of the land of Egypt, and thou hast prepared for me a cross; I led thee through the wilderness forty years, and fed thee with manna, and thou hast beaten me with buffets and scourges; I gave thee a royal sceptre, and thou hast given my head a crown of thorns. What could I have done more for thee, that I have not done?

Lord, have mercy, &c.

Our Father. Hail Mary.

V. He is led like a sheep to the slaughter.

R. And as a lamb before his shearers, he is dumb.

V. He delivered his soul unto death.

R. That he might give life unto his people.

V. O Lord, hear my prayer.

R. And let my cry come unto thee.

Prayer.

O Lord Jesus Christ, &c.

STATION TENTH.

Christ is stripped of his garments, and is given vinegar and gall to drink.

ART thou unkind and inconsiderate to the poor? What thou dost to them, thou dost to Christ.

Ant. O my people, what have I done to thee, or wherein have I molested thee? Answer thou me. I brought thee out from the house of bondage to the promised land; and when I came to thee from the bosom of my Father, thou didst lead me to the death of the cross. I planted thee my choicest vine, and thou wast made unto me exceeding bitter; I gave thee to drink out of the rock the water of salvation, and thou madest me to drink vinegar and gall. What could I have done for thee, that I have not done?

Lord, have mercy, &c.

Our Father. Hail Mary.

V. My strength hath dried up like a potsherd.

R. And my tongue hath cleaved to my jaws.

V. They gave me gall to eat.

R. And when I was thirsty, they gave me vinegar to drink.

V. O Lord, hear my prayer.

R. And let my cry come unto thee.

Prayer.

O Lord Jesus Christ, &c.

STATION ELEVENTH.

Christ is fastened to the cross with dreadful nails.

HOW strong are the bands of love with which Jesus hath bound himself unto thee! How dost thou bind thyself in return unto him?

Ant. O my people, what have I done unto thee? I exalted thee with great power, and thou didst hang me on the gibbet of the cross; I made thee higher than all nations, and thou hast loaded me with reproaches and curses; I opened before thee the Red Sea, and thou hast opened my side with a spear. What could I have done more for thee, that I have not done?

Lord, have mercy, &c.

Our Father. Hail Mary.

V. What are these wounds in the middle of thy hands?

R. With them was I wounded in the house of those that loved me.

V. They have pierced my hands and my feet.

R. And have numbered all my bones.

V. O Lord, hear my prayer.

R. And let my cry come unto thee.

Prayer.

O Lord Jesus Christ, &c.

STATION TWELFTH.

Christ dies upon the cross.

CONSIDER what Jesus said and did when he was dying. O that thou, too, mayest die like him!

Ant. Behold how the just man dieth, and no man layeth it to heart; and the righteous are taken away.

and no one considereth. The just man is taken away from before the face of evil, and the memory of him shall be in peace.

Lord, have mercy, &c.

Our Father. Hail Mary.

V. Christ became obedient unto death for us.

R. Even the death of the cross.

V. We adore thee, O Christ, and we bless thee.

R. Because by thy holy cross thou hast redeemed the world.

V. O Lord, hear my prayer.

R. And let my cry come unto thee.

Prayer.

O Lord Jesus Christ, &c.

STATION THIRTEENTH.

The body of Christ is taken down from the cross, and laid upon the knees of his Mother.

CONSIDER the vehement anguish of Mary's soul when she received in her arms the dead body of her Son taken down from the cross, and laid him on her knees. Love caused her so great grief, and made her truly a martyr. What love and sympathy dost thou feel for thy Saviour?

Ant. To what shall I compare thee, or to whom shall I liken thee, O Daughter of Jerusalem? To what shall I equal thee. O Virgin Daughter of Zion? Great as the sea is thy desolation. O Mother of mercy, make me to share with thee the death of Christ; make me a partaker of his passion.

Lord, have mercy, &c.

Our Father. Hail Mary.

V. Through thee, O Virgin Mary, may we obtain salvation.

R. From the wounds of Christ.

V. O holy Jesus, grant me to obtain, through thy Mother,

R. The crown of victory.

V. O Lord, hear my prayer.

R. And let my cry come unto thee.

Prayer.

O Lord Jesus Christ, &c.

STATION FOURTEENTH.

The body of Jesus is buried.

CONSIDER, O my soul, how the body of Jesus was wrapped in spices, and laid in a new tomb. With what honor dost thou receive Jesus thy Redeemer daily, either sacramentally or spiritually? or art thou always endeavoring to be, as it were, a new tomb for the reception of Jesus, bright with the beautiful ornaments of virtue?

Ant. I am counted among them that go down to the pit; I am become as a man without help, free among the dead. O good Jesus, I come here with the women to thy tomb, sorrowing and lamenting that hitherto I have shown myself so unworthy; confirm and establish the kingdom of thy grace in my heart.

Lord, have mercy, &c.

Our Father. Hail Mary.

V. My flesh shall rest in hope.

R. Thou wilt not give thy holy one to see corruption.

V. Arise, O Lord, and help me.

R. And deliver me from my sins.

V. O Lord, hear my prayer.

R. And let my cry come unto thee.

Prayer.

O Lord Jesus Christ, &c.

Commendation.

LOOK down, O Lord, we beseech thee, upon this thy family, for which our Lord Jesus Christ did not refuse to be delivered into the hands of wicked men, and to endure the torment of the cross; who liveth and reigneth with thee in the unity of the Holy Ghost, God forever and ever. Amen.

Let us pray.

O GOD, at whose death and passion, according to the prophecy of Simeon, a sword of sorrow did pierce through the soul of thy ever-glorious and Virgin Mother Mary, mercifully grant, that we, who devoutly celebrate her sorrows and sufferings, may, by the merits and prayers of all the saints who stood faithfully beneath thy cross, obtain the blessed fruit of thy passion, who livest, &c. Amen.

For gaining the indulgences granted by the Sovereign Pontiffs, say five "Our Fathers," five "Hail Marys," five "Glory be to the Father," &c.



THE
LITANY OF THE HOLY ANGELS.

LORD, have mercy on us.
Christ, have mercy on us.

Lord, have mercy on us.

Christ, hear us.

Christ, graciously hear us.

God the Father of heaven, have mercy on us.

God the Son, Redeemer of the world, have mercy
on us.

God the Holy Ghost, have mercy on us.

Holy Trinity, one God, have mercy on us.

Holy Mary, Queen of angels, pray for us.

St. Michael, who always wast the defender of
the people of God,

St. Gabriel, who wast appointed to announce
the incarnation of the eternal Word,

St. Raphael, the conductor of Tobias,

Holy Seraphim,

Holy Cherubim,

Holy Thrones,

Holy Dominations,

Holy Virtues,

Holy Powers,

Holy Principalities,

Holy Archangels,

Holy Angels,

O ye, who stand around the throne of the most
high God,

Pray for us.

O ye, who always see the face of the heavenly Father,

O ye, to whom God has committed the care and guardianship of mankind,

O ye, who brought forth Lot and his family from the midst of the wicked,

O ye, who ministered to Christ in the desert, when he had put the tempter to flight,

O ye, who carried Lazarus into Abraham's bosom,

O ye, who often delivered the servants of God from prison and dangers,

O ye, who often comforted the holy martyrs in the midst of torments,

O ye, who carry up and offer to God the prayers of his servants,

O ye, who have joy in heaven upon one sinner's doing penance,

O ye, who have been set over nations, kingdoms, and provinces,

O ye, who will attend upon Jesus Christ when he comes to judge the world,

O ye ministering spirits, sent to minister for those who shall receive the inheritance of salvation,

O ye angels of the Lord, who are mighty in strength, and execute his word, hearkening to the voice of his orders,

O ye, the hosts of the Lord, his ministers, who do his will,

O thou holy angel, my faithful guardian,

Holy angel, my guide and my friend,

Holy angel, my counsellor and powerful intercessor,

Holy angel, my protector and comforter,

All ye orders of blessed spirits,

Be merciful unto us; spare us, O Lord.

Pray for us.

Be merciful unto us ; hear us, O Lord.

From all dangers, by thy holy angels, O Lord, deliver us.

From the snares of the devil, by thy holy angels, O Lord, deliver us.

From all sin, by thy holy angels, O Lord, deliver us.

From a sudden and unprovided death, by thy holy angels, O Lord, deliver us.

We sinners do beseech thee to hear us.

Through the intercession of thy holy angels, we beseech thee to hear us.

That thou spare us, we beseech thee to hear us.



THE LITANY

FOR OBTAINING A GOOD DEATH.

LORD JESUS, gracious God, Father of mercy, I present myself before thee with a humble and contrite heart. I recommend my last hour, and all that shall follow, into thy hands.

When my immovable feet will warn me that my course in this life will soon be finished,

When my eyes, obscured at the approach of death, shall cast their dying looks towards thee,

When my lips, cold and trembling, will pronounce for the last time thy adorable name,

When my pale and livid cheeks will inspire the beholders with compassion,

When the cold sweat of death will announce my approaching end,

When my ears shall be about to close to every human voice, and open only to hear the irrevocable sentence of thy justice, which shall separate me from the number of the living,

When my imagination, agitated by dark and terrifying phantoms, will be plunged in cruel sadness,

When my mind, troubled at the sight of my iniquities, and by the fear of thy justice, shall contend with the angel of darkness, who would hide thy mercies from me, and cast me into despair,

Merciful Jesus, have pity on me.

When my weak heart, overpowered by the pains of sickness, will be seized with the horrors of death,

When I shall be surrounded by my relatives and friends, lamenting my sad condition, and offering up their supplications in my behalf,

When I shall shed my last tears, the forerunners of my dissolution, receiving them as a tribute of penance,

When I shall have lost the use of my senses, and the whole world shall disappear from my view,

When the last sighs of my heart shall force my soul from my body, accepting them as expressive of a holy impatience to be thine,

When my soul shall be on my lips, departing from this world, and shall leave my body cold and lifeless, accepting the destruction of my being as a homage paid to thy divine majesty,

When my soul shall appear before thee, and for the first time behold the glory of thy countenance, O that it may not be then cast from thee, but that it may be received into the bosom of thy mercy, to sing thy praises forever,

Merciful Jesus, have pity on me.

Let us pray.

O GOD, who, condemning us to death, hast concealed from us the moment of its occurrence, grant that, spending all the days of our lives in justice and holiness, we may have the happiness to breathe our last in thy love, through Jesus Christ our Lord. Amen.

INSTRUCTIONS AND PRAYERS

FOR THE SICK, DYING, DEAD,

ETC.

WHENEVER God shall please to visit you with sickness, you ought to prepare diligently to die well. For that purpose, endeavor to disengage your heart from the cares of this world, and from all inordinate attachments; receive devoutly the sacraments of the Church, and implore the Almighty most earnestly to grant you all the graces you stand in need of.

Recall to mind the passion and death of our Redeemer Jesus Christ, embrace in your heart his cross, kiss his sacred feet, take refuge in his wounds, that you may now escape the snares which beset you, earnestly beseeching him to cleanse your soul with his precious blood, and to pardon you all your transgressions; but, inasmuch as your own life has been unprofitable and imperfect, be careful to offer up to the Father of mercies the infinite merits of his eternal Son, his incarnation, his labors, his agonies, his sufferings, and his death.

Recommend yourself moreover to the powerful intercession of his Virgin Mother, and to the prayers of all the saints, hoping most confidently that if you are truly sorry for your sins, if you detest them from your heart, these charitable intercessors will obtain for you the graces most necessary to conduct you safely through this dangerous passage.

A PROFESSION TO BE MADE BY THE SICK.

I SINCERELY profess and acknowledge, O my God, that the pains I now suffer are most justly due to my manifold offences. I accept them at thy hand with the most profound submission, abandoning myself entirely to thy will. I forgive from my heart

all those who at any time have offended or injured me; and I humbly entreat all those whom I have unhappily offended to vouchsafe to pardon me in turn.

PRAYER.

O MY God, behold, I receive this sickness with which thou art pleased to visit me, as coming from thy hand. It is thy will it should be thus with me, and therefore I submit. Thy will be done on earth as it is in heaven. May this sickness be to the honor of thy holy name, and for the good of my soul. For this end I offer myself with an entire submission to all thy appointments, to suffer whatever thou pleasest, as long as thou pleasest, and in what manner thou pleasest; for I am thy creature, O Lord, who have most ungratefully offended thee; and since my sins have a long time cried to heaven for justice, why shall I now complain if I feel thy hand upon me? No, my God; thou art just in all thy ways; I have truly deserved this punishment, and therefore I have no reason to complain of thee, but only of my own wickedness.

Rebuke me not, O Lord, in thy fury, nor chastise me in thy wrath, but have regard to my weakness. Thou knowest how frail I am; that I am nothing but dust and ashes. Deal not with me according to my sins, neither punish me according to my iniquities, but according to the multitude of thy most tender mercies have compassion on me. O, let thy justice be tempered with mercy, and let thy heavenly grace come to my assistance, to support me in this my illness. Confirm my soul with strength from above, that I may bear with true Christian patience all the uneasiness, pains, disquiets, and difficulties of my sickness, and that I may cheerfully accept them as the just punishments of my offences. Preserve me from all temptations, and be thou my defence against

all the assaults of the enemy, that in this illness I may nowise offend thee. And if this is to be my last, I beg of thee so to direct me by thy grace that I may never neglect thee, nor be deprived of those helps which thou hast, in thy mercy, ordained for the good of my soul, to prepare it for its passage into eternity; that, being perfectly cleansed from all my sins, I may believe in thee, put my whole trust in thee, love thee above all things, and, through the merits of the death and passion of thy most beloved Son, be admitted into the company of the blessed, where I may praise thee forever. Amen.

O BLESSED Jesus, the fountain of mercy, I humbly crave thy grace so effectually to spend this my transitory life in virtuous and holy exercises, that when the day of my death shall arrive, though I should feel pain in my body, grant that I may find comfort in my soul, and with a lively hope in thy mercy, a sincere love of thee, and in perfect charity with the whole world, depart out of this vale of misery, and be received into the mansions of everlasting glory and happiness. Amen.

PRAYER OF ST. VINCENT FOR A HAPPY DEATH.

O MY sovereign Lord Jesus, who diedst for the salvation of the whole world, and desirest not that any one should perish, to whom I never present my prayers without confidence, relying on thy gracious promise that whatsoever shall be asked in thy name shall be granted; I beseech thee, by that sweet and sacred name, that, at the hour of my death, thou wilt be pleased to give me the perfect use of my senses, true contrition for my sins, a lively faith, a firm hope, and a perfect charity, that I may then say to thee, with a pure and sincere heart: "Into thy hands, O my Saviour Jesus, I commend my spirit."

A PRAYER BEFORE RECEIVING THE VIATICUM, OR THE
HOLY COMMUNION.

O DEAR Jesus, I adore thee with all my heart ; I give thee thanks for that infinite love which thou showedst to poor sinners in dying for them on the cross, and for thy unspeakable goodness displayed in this heavenly banquet. Hither thou art now pleased to invite me ; but how can I approach—I who have so ungratefully offended thee, and who have lived so unworthy of my profession?

I acknowledge, O God, that I am a sinner, a poor, miserable sinner. Thou alone art my hope. To thee I raise my eyes, who art rich in mercy, who art my Advocate and most powerful Mediator. I commit my cause into thy hands. Help me now in my distress. Let thy precious blood, the infinite treasure of thy merits, supply all my deficiencies; while I partake of this sacred food. Thou knowest my weakness; thou knowest my unworthiness; thou seest how unfit I am, through the multitude and enormity of my sins, to appear before thy judgment-seat. I tremble at that dreadful hour, when my manifold ingratitude shall be laid before me. What shall I do, then, O Keeper of men? What must become of me, if my iniquities are to decide my eternal destiny? O Jesus, let me not go alone into that place of terror. Come thou into my soul; accompany it to the tribunal of God; there let all thy mercies plead for me. Though I have nothing to trust to in myself, yet upon thy infinite goodness I have every reason to rely. Let us, then, my soul, confidently recur to the mercies of our Lord; there let us shelter ourselves in the virtue of his blessed wounds; then, though our sins cry aloud for justice, his precious blood cries still louder for mercy. It is on this mercy I depend; in this I hope;

and in this hope I desire to die. Come, dear Jesus, now into my soul, and possess it forever.

Thou art my Lord and my God; behold, I am thy servant. Give me understanding, and strengthen me, that I may ever conform to thy holy will.

Thou art the Lamb of God, the spotless Lamb, who takest away the sins of the world. Take from me all that is sinful, and give me that which is pleasing in thy sight.

Thou art my love and my joy, my God and my all; thou art my portion and inheritance; it is thou who wilt restore my inheritance to me.

Let the powerful force of thy love affect all my faculties; let it entirely change my heart, that, for love of thee, I may die to the world, who, for the love of me, wast pleased to die on the cross.

Into thy hands I commit and surrender my spirit, and remainder of my life, and my whole being, whilst I am in possession of it, and have the power of making the offer and sacrifice.

SHORT ACTS OF THANKSGIVING, AFTER HAVING RECEIVED THE HOLY COMMUNION, OR VIATICUM.

GLORY and thanksgiving be to thee, O Lord, who, in thy sweetness, hast been pleased to visit and refresh my poor soul. Now let thy servant depart in peace, according to thy word.

Give me thy blessing, O Jesus, and establish my soul in everlasting peace—such peace as only thou canst give; such peace as it may not be in the power of man to destroy.

O that I were happily united to thee forever! O that my soul were at rest in thy happiness, and in the enjoyment of thee, my God, forever!

Into thy hands I commend my spirit. Receive me,

sweet Jesus ; in thee may I rest, and in thy happiness rejoice without end. Amen.

For other prayers after communion, see page 486.

A PRAYER BEFORE EXTREME UNCTION.

LORD Jesus Christ, who, in thy great mercy, hast provided powerful resources for all our necessities, grant me grace to have recourse to them with such dispositions that my soul may partake of all those great advantages and salutary effects which thou hast appointed in their institution. Thou hast instituted the sacrament of extreme unction for the benefit of the sick, who, in their extremity, stand more particularly in need of grace and consolation. I now desire to receive this heavenly medicine for the ends for which it has been instituted. Grant, I beseech thee, that this holy unction may produce in me all its happy fruits, by healing my soul, by fortifying me against all temptations, by supporting me in the hour of anguish and distress, and by preparing me for a happy passage, or for whatever may be thy holy will. If thou foreseest that my health will be conducive to thy greater glory, and expedient for my eternal salvation, let this be the means to restore it. I absolutely submit to thy will ; I wish not so much to live as to serve thee. Dispose of me as thou knowest best ; all I desire is the accomplishment of thy will. Give me health or sickness, life or death ; give me whatever thou pleasest ; not my will, but thine be done. It is a greater happiness to fulfil thy will than to enjoy ten thousand lives. How happy should I be, if the destruction of my body could repair the injuries I have offered to thy divine majesty ! My eyes, alas ! have seen vanities ; my ears have been open to detractions, to profane and unprofitable discourses ; my tongue has many ways offended, both in

speaking and tasting ; my hands have contributed to many follies ; my feet have often gone astray in the paths of vanity and sin. By this holy anointing, and by the prayers of thy Church, pardon me, O Lord, all the sins which I have committed by my senses. Let those avenues, through which sin has made its way into my soul, be now shut to the world. Let my eyes be open to thee above. Let my ears be attentive to thy commandments. Let my tongue be solely employed in soliciting for mercy. Let my prayers ascend like incense in thy sight. Let my hands be lifted up to heaven for pardon. Let my feet walk in thy ways, and let my heart be the living temple of the Holy Ghost. Into thy hands, O dear Jesus, I commend my spirit. In thee I will live, in thee I will die, in thee I will abide, and in thee I hope to possess eternal rest forever and ever. Amen.

A PRAYER AFTER EXTREME UNCTION.

O MY God, thou hast created, redeemed, and sanctified me ; thou hast preserved me in many dangers, both of soul and body. Thou hast nourished me with the adorable sacrament of thy body and blood, and granted me to receive the rites of thy Church, preferably to so many others, who were carried off by a sudden death, without having been favored with those succors which thou hast bestowed upon me, a most ungrateful sinner. For these and all other blessings I offer thee innumerable thanks ; to thee I resign my heart ; receive it for a holocaust. I do not desire to be freed from my pains ; thou knowest what is best for me. Take from me all murmuring ; give me patience to suffer whatever thou pleasest ; if it be thy divine pleasure to inflict on my weak body greater punishments than I now suffer, my heart is ready, O Lord, my heart is ready to accept them, and to suffer

in whatever manner and measure shall be most conformable to thy will. This one grace I most earnestly beg of thee, my God, that I may die the death of thy elect, and be admitted, after the sufferings and tribulations of this transitory life, into the kingdom of thy glory, there to see and enjoy thee, in the company of the blessed, for all eternity. Amen.

If the dying Christian is unable to recite the following prayers, let them be suggested by some charitable assistant, distinctly, and at intervals.

I ADORE thee, O good Jesus, who by thy sufferings hast redeemed the world. Save me now, O my Jesus, who hast redeemed me by thy blood. Draw me to thee, who hast promised to draw all things to thee. Hold me fast, and let no power of the enemy take me out of thy hands ; let nothing any more divide me from thee.

Merciful Jesus, I beseech thee, by thy precious blood, which thou wast pleased to shed for sinners, wash me, purify me, and cleanse me from all my iniquities.

O soul of Christ, sanctify me ; blood of Christ, purify me ; body of Christ, save me ; water from the side of Christ, wash me ; passion of Christ, comfort and strengthen me. O good Jesus, graciously hear me ; hide me within thy wounds ; be ever with me ; call me at the hour of death ; command me to come to thee, that I may, with thy blessed, praise thee without end.

My Lord and Creator, my Redeemer Jesus Christ, I deliver myself into thy hands ; refuse not, I beseech thee, the offer I make ; to thee I come ; cast me not away from thee.

Cast me not away from thy presence. and take not thy Holy Spirit from me ; let not my wickedness destroy the work of thy infinite goodness.

Look on me with eyes of mercy, my Lord Jesus Christ, eternal King, God and Man, who wast crucified for man. Give ear to my cry, because I put my trust in thee. Have mercy on me, who am covered over with misery ; thou who art the fountain of mercy, a fountain ever flowing. Hail, sacred Victim, who for me, and the sins of the whole world, wast offered on the cross.

Hail, generous and precious blood, flowing from the wounds of my crucified Lord, and washing away the sins of the world ! Be mindful, O Lord, of me, thy poor creature, whom thou hast redeemed with thy blood.

Far be it from me to glory, except in the cross of our Lord Jesus Christ, by whom the world is crucified to me, and I to the world.

I see thee, my dear Redeemer, fastened on the cross, with thy arms stretched forth, and thy head bowing down, as ready to receive us into thy embraces. I hear thee, in words of full compassion, inviting all to come to thee : " Come to me, all ye that labor and are heavy-laden, and I will refresh you."

Behold I come, Lord ; do with me according to thy word, and mercifully refresh me. I come weary and tired under the weight of my sins ; but deal mercifully with thy servant, for thou hast borne all our infirmities on the cross, and to obtain pardon for us hast laid down thy life.

TO OUR LORD JESUS CHRIST.

JESUS CHRIST, fountain of mercy, have compassion on thy poor servant, and help me in this time of my distress. Let thy death and passion plead for me, and stand betwixt my soul and thy justice.

I give myself wholly into thy hands ; reject me not. Now, Lord, according to thy good will, show mercy

to me ; command my soul to be received in peace, for thou hast redeemed me, O God of truth. Lord Jesus, let those sweet words sound in my ears : “ This day thou shalt be with me in paradise.”

Receive me, my crucified Jesus, into thy loving arms, which were stretched forth on the cross for me ; receive me into those embraces of thy infinite charity, and draw my soul to thee ; receive me, good Jesus, in thy mercy ; receive my soul in peace.

Enlighten, O Jesus, my eyes, that I sleep not in death ; that my enemy may never say he has prevailed against me.

Remember not, O Lord, my iniquities ; let thy mercies make haste to help me ; for behold, I am poor and miserable.

Lord Jesus, by the merits of thy sufferings, command me to be received among the number of thy chosen servants.

Enter not, Lord, into judgment with thy servant, for in thy sight no man can be justified but by thee.

This one thing I ask of our Lord, that I may dwell in his house forever.

Receive me according to thy promise, and I shall live, and not be disappointed of my hope.

OTHER SHORT PRAYERS.

ETERNAL Father, I am that unworthy servant whom thou hast so loved as to give thy only Son for me. Show mercy to me now at this hour, and let not his precious blood be lost on me.

JESUS CHRIST, I am that lost sheep whom thou hast sought with so much pains, and brought back upon thy shoulders. I have run astray like a lost sheep ; but thou art the good Shepherd, who givest thy life for thy sheep. Seek now thy servant, and

let me be lost no more ; let the enemy have no more power over me, but take me into thy protection.

O JESUS, I am that miserable one, who, going from Jerusalem, fell among thieves, was wounded and left half dead ; thou art my Physician, and that good Samaritan, who, having compassion on me, hast bound up my wounds, and healed them with thy blood ; thou hast borne all our infirmities, and by thy anguish have we been healed. Have mercy on me, Lord, in this my last hour. Lord, make haste to help me, that my soul die not forever.

O JESUS, I am an unhappy sinner, and guilty of many crimes ; but thou art my advocate with the Father, and the propitiation for my offences. Thou wilt not the death of a sinner, but that he live ; thy coming into this world was to save us sinners ; have mercy therefore on me in this my extremity ; be now my Mediator and Advocate with the Father. O good Jesus, be merciful to me, a sinner. Into thy hands I commend my spirit.

PRAYER OF ST. JEROME, IN TIME OF AGONY.

MERCIFUL Jesus, thou art my strength, my refuge, and my deliverer. In thee I have believed and hoped ; thee have I loved. Call me now, I beseech thee, and I will answer ; stretch forth thy hand of mercy to the work of thy hands, and let me not perish, whom thou hast redeemed with thy sacred blood.

It is now time for dust to return to dust, and my spirit to thee, who gavest it. Open then, O Lord, the gates of life and receive me. Receive me, most merciful Lord, according to the multitude of thy tender mercies, who received the thief on the cross, and pre-

pare my soul for hearing the same consoling promise of mercy which he did. I am sick, O Lord, and my life is withering away; therefore I am come to thee, my Physician; heal me, then, my God, and I shall be healed. Let me not be confounded, because I put my trust in thee: in thee have I hoped; let me not be cast off forever.

Thou knowest, O Lord, my life has been filled with sin and misery, but thou aboundest in mercy; therefore, in the spirit of humility, and a contrite heart, I now beseech thee to receive me. O good Jesus, the life and health of my soul, take me now into thy protection, and let me be entirely thine; let me enjoy thee forever.

When the sick person draws so near towards his death that no further applications can be made to him, let the devout assistants charitably pray for him in this or the like manner:

O MOST compassionate Jesus, take pity on him. O Jesus, the Redeemer, lover, and life of Christian souls, have mercy on him.

O Jesus, the sweet comforter of all desolate and distressed sinners, comfort, encourage, and strengthen him.

O holy Mary, the refuge of sinners, pray for him.

O Mother of mercy, Mother of grace, Mother of Jesus, Mother of power, pity him, protect him, defend him, assist him, in this his greatest extremity.

O glorious St. Joseph, the nursing father of Jesus, and virginal spouse of the Virgin Mary, pray for him.

O angelical spirit, who has been hitherto his faithful guardian, do not now abandon him, but conduct his soul to its prepared place of eternal rest and happiness.

O all ye holy saints and angels, and you, St. N., his special patron, receive him into your happy company.

O Jesus, be thou to him a Jesus, and save him.

LORD Jesus Christ, we beseech thee by thy bitter agony and prayer in the garden, that thou wouldest be pleased to be an advocate with thy eternal Father, in behalf of this thy servant. Lay before him all those drops of blood which, in thy anguish of spirit, flowed from thy body, and offer them for the remission of all his sins ; that so, in this hour of his extremity, he may be discharged from that handwriting which stands against him, and from all that punishment which he fears too justly due to his sins. *Our Father. Hail Mary.*

LORD Jesus Christ, who wast pleased to suffer death on the cross for us, we beseech thee to offer up all that anguish and pain which thou then didst endure, and most especially at the hour of thy death, in behalf of this thy servant, that they may be accepted in his favor, for the good of his soul, for the obtaining a happy hour, and for the release from that punishment which he has deserved for his sins. *Our Father. Hail Mary.*

LORD Jesus Christ, who hadst that love for us as to become man for our salvation, we beseech thee to show thy charity and goodness to the eternal Father ; let it appear for this thy servant, and plead his cause, that by this powerful mediation he may be freed from all his sins ; that he may be safe at the hour of his departure, and find the gate of life open to him. *Our Father. Hail Mary.*

LORD Jesus Christ, who by thy precious blood hast redeemed us, we beseech thee to imprint deep in the soul of this thy servant the memory of thy most sacred wounds, that having them in his sight, he may be encouraged to suffer with patience and resolution, and be armed against all the pangs

of death. Thus let him cheerfully submit to all the difficulties of his condition, and begin even here to be united to thee with a love that shall never end.

Grant him now to partake of the fruit of thy holy incarnation, of thy bitter passion, of thy glorious resurrection, and admirable ascension.

Grant he may be sensible of the effects of thy holy mysteries and sacraments, and of all the prayers which are offered to thee by thy whole Church.

Remember, Lord, that thou once wast in the straits of death; that in thy extremity thou didst cry out to thy eternal Father, commending thy spirit to him, and so expiredst. Behold, now, this thy servant in his anguish cries aloud to thee; stand thou by him, defend and comfort him in this his distress, and receive his soul in mercy.

Remember, O Jesus, that thy arms were stretched forth upon the cross, thy side was opened, and thy sacred head bowed down. Have regard now, we beseech thee, to the soul of this thy servant, which, departing out of this world, seeks refuge in thee; receive it into thy arms, give it shelter in thy breast, and there let it hide itself, secure from all enemies, till the anger of God pass over. Into thy hands we commend his spirit, which has been created and redeemed by thee; despise not, we beseech thee, the work of thy hands.

CHRIST JESUS, who wast crucified for our redemption, we beseech thee, by that love which brought thee from heaven, to have compassion on the soul of this thy servant; forgive him all his sins, and by the merits of thy bitter passion satisfy for all his failings, and supply his defects; let him now experience the multitude of thy tender mercies, and be sensible how good his Lord is. Dispose now his soul by thy grace, that he may be prepared at thy call to go

forth to meet thee. Grant him, we beseech thee, true patience and perfect resignation in his pains and anguish. Give him a full discharge from all his sins; confirm his faith, strengthen him in hope, and perfect his charity, that, departing hence, his soul may be received into thy mercy. O dear Redeemer, by that distress which thou sufferedst on the cross when thou didst cry out to thy eternal Father, we pray thee show mercy to this thy servant in his extremity; hear the sighs and desires of his heart, and since he cannot now speak for himself, speak thou for him, we beseech thee, who art the eternal Word, and to whom the Father will refuse nothing.

By thy victory over death, and the infinite merit of thy passion, we beg thee, in behalf of this thy servant, to have no other thoughts but of peace, of mercy, and comfort, and not of affliction. Bear him up against all distrust and despair; deliver him from his necessities, and be his comforter in his distress. Let those hands which were once nailed to the cross now plead for him, and obtaining his pardon, conduct him into thy eternal rest. Amen.

INTERCESSION OF THE BLESSED VIRGIN.

O HOLY Mother of Jesus, by that sword of sorrow which pierced thy tender heart, when standing by thy dear Son hanging on the cross, and heard him uttering his last words, and beheld him expiring, we beseech thee to assist this dying child with thy prayers, whom his brother Jesus recommended to thy peculiar care, with, "O woman, behold thy son." Turn thy eyes of pity and compassion towards him, O blessed Mother; pray for him in this his extreme misery and affliction, in this his last and greatest necessity, O clement, O pious, O sweet Virgin Mary.

THE RECOMMENDATION OF A SOUL DEPARTING.

LORD, have mercy on us.

Christ, have mercy on us.

Lord, have mercy on us.

Holy Mary,

All ye holy angels and archangels,

Holy Abel,

All ye choir of the just,

Holy Abraham,

St. John Baptist,

All ye patriarchs and prophets,

St. Peter,

St. Paul,

St. Andrew,

St. John,

All ye holy apostles and evangelists,

All ye holy disciples of our Lord,

All ye holy innocents,

St. Stephen,

St. Laurence,

All ye holy martyrs,

St. Sylvester,

St. Gregory,

St. Augustine,

All ye holy bishops and confessors,

St. Benedict,

St. Dominic,

St. Francis,

All ye holy monks and hermits,

St. Mary Magdalen,

St. Lucy,

All ye holy virgins and widows,

All ye saints of God, make intercession for him, (her.)

Be merciful, spare him, (her,) O Lord.

Be merciful, deliver him, (her,) O Lord.

Be merciful, deliver him, (her,) O Lord.

Pray for him, (her.)

From thy anger,
 From the danger of death,
 From an evil end,
 From the pains of hell,
 From the power of the devil,
 By thy nativity,
 By thy cross and passion,
 By thy death and burial,
 By thy glorious resurrection,
 By thy admirable ascension,
 By the grace of the Holy Ghost, the Comforter,
 In the day of judgment,
 We sinners beseech thee to hear us.
 That thou spare him, we beseech thee to hear us.
 Lord, have mercy on us.
 Christ, have mercy on us.
 Lord, have mercy on us.

Deliver him, (her,) O Lord.

Let us pray.

DEPART, Christian soul, out of this world, in the name of God the Father Almighty, who created thee; in the name of Jesus Christ, Son of the living God, who suffered for thee; in the name of the Holy Ghost, who sanctified thee; in the name of the angels, archangels, thrones and dominations, cherubim and seraphim; in the name of the patriarchs and prophets, of the holy apostles and evangelists, of the holy martyrs and confessors, of the holy monks and hermits, of the holy virgins, and of all the saints of God. Let thy place be this day in peace, and thy abode in holy Zion, through Christ our Lord. Amen.

WE commend to thee, O Lord, the soul of this thy servant, and beseech thee, Jesus Christ, Redeemer of the world, that as, in mercy to him, thou becamest man, so now thou wouldest vouchsafe to admit him into the number of the blessed. Remem-

ber, Lord, he is thy creature, not made by strange gods, but by thee, the only true and living God ; for there is no other God but thee, none that can work thy wonders. Let his soul find comfort in thy sight, and remember not his former sins, nor any of those excesses which he has fallen into through the violence of passion and corruption ; for, although he has sinned, yet he has still retained a true faith in thee, Father, Son, and Holy Ghost ; he has had a zeal for thy honor, and faithfully adored thee, his God, and the Creator of all things.

Remember not, O Lord, we beseech thee, the sins and ignorances of his youth ; but according to thy great mercy be mindful of him in thy eternal glory. Let the heavens be open to him, and the angels rejoice with him. Receive, O Lord, thy servant into thy kingdom. Let the archangel St. Michael, the chief of the heavenly host, conduct him ; let the holy angels of God meet him, and bring him into the city of the heavenly Jerusalem ; may blessed Peter, the apostle to whom were given the keys of the kingdom of heaven, receive him ; may holy Paul, the apostle who was a vessel of election, help him ; may St. John, the beloved disciple to whom God revealed the secrets of heaven, intercede for him ; may all the holy apostles to whom was given the power of binding and loosing pray for him ; may all the blessed and chosen servants of God who in this world have suffered torments for the name of Christ pray for him, that, being delivered from this body of corruption, he may be admitted into the kingdom of heaven, through the assistance and merits of our Lord Jesus Christ, who liveth and reigneth, with the Father and the Holy Ghost, world without end. Amen.

If the sick party still continues in distress of agony, it may be proper for the assistants to continue on in prayer by repeating what is above, or saying the penitential psalms.

The soul being now departed, the following responsory is said :

COME to his assistance, all you saints of God ; meet him, all you angels of God ; receive his soul, and present it now before its Lord. May Jesus Christ receive thee, and the angels conduct thee to thy place of rest. May they receive his soul, and present it now before its Lord.

R. Eternal rest grant him, O Lord, and let perpetual light shine upon him. May they present him now before his Lord.

Lord, have mercy on us.

Christ, have mercy on us.

Lord, have mercy on us. *Our Father, &c.*

V. And lead us not into temptation.

R. But deliver us from evil.

V. Eternal rest grant him, O Lord.

R. And let perpetual light shine upon him.

V. From the gates of hell,

R. Deliver his soul, O Lord.

V. May he rest in peace.

R. Amen.

V. O Lord, hear my prayer.

R. And let my cry come to thee.

Let us pray.

TO thee, O Lord, we recommend the soul of thy servant *N.*, that, being dead to this world, he may live to thee ; and whatever sins he has committed through human frailty, we beseech thee, in thy goodness, mercifully to pardon, through Christ our Lord. Amen.

Then, for a conclusion, may be added the following prayer for the assistants :

GRANT, O God, that while we here lament the departure of thy servant, we may ever remember that we are most certainly to follow him. Give

us grace to prepare for that last hour by a good life, that we may not be surprised by sudden death, but be ever watching when thou shalt call, that so with the spouse we may enter into eternal glory, through Christ our Lord. Amen.

THANKSGIVING UPON RECOVERY.

ALMIGHTY and everlasting God, I here acknowledge thy blessing in the recovery of my health, and return thee my hearty thanks for it. I beg thy grace for the making better use of it than hitherto I have done, that I may correct all the errors of my past life, that I may improve in virtue, be an example to others, and sanctify that health to thee which is now thy special gift, that, thus living to thee, I may ever be prepared for my last hour, through Jesus Christ our Lord. Amen.

TE DEUM.

(See page 205.)

BENEDICITE.

BLESS the Lord, O my soul; may he be praised and glorified forever.

Bless the Lord, O my soul, and forget not all his benefits.

Blessed be the Lord God of our fathers; let praise and glory be given to him forever.

I will praise thee, O my God, while I live; I will glorify thy holy name while I have my being.

O, magnify the Lord with me, all ye holy angels; praise him, all ye saints.

I will bless the Lord at all times; his praise shall be ever in my mouth.

Give glory to the Lord, for he is good, for his mercy endureth forever.

Blessed be the name of the Lord, from henceforth, now, and forever.

From the rising of the sun unto the going down of the same, the name of the Lord is worthy of praise.

Glory be to the Father, &c.

A PRAYER FOR DECEASED PARENTS.

O ALMIGHTY GOD, my good Father, thou who gavest to us, in our parents, only a weak image of thy own tender solicitude and watchful providence over each of thy creatures, receive my fervent thanksgivings for all the blessings thou didst bestow on me in and through them, to whom, under thee, I am indebted for my being. It was thou, O Lord, who gavest, and thou hast taken away; nor shall that stroke which deprived me of parents (of a father, of a mother) prevent my blessing thy holy name. I am not an orphan while I can call thee my Father, and look up with confidence to that blessed Virgin whom thy divine Son gave me for a Mother when expiring on the cross; on the contrary, the less resource I have on earth, the more claim I have on thy protection, my good Father, who art in heaven. To thee, then, I raise my heart; into the arms of thy mercy I cast my whole being; with all the confidence of a child I run to thee, and implore thy protection in my journey through this wretched life. To thee I offer my most humble and fervent supplications for the repose of my dear deceased parents. I trust, O my God, that they have found favor in thy sight, and that they now repose in thy bosom, and rejoice in thy adorable presence. But, O God of all holiness, if they be not as yet in possession of that glory for which they were created, if any stain of sin exclude them still from the kingdom where nothing defiled can enter, O, let the earnest prayer of their child prevail on their behalf, or, rather,

let the sacred blood which Jesus Christ shed for them cancel all their debts, and purify them from every stain. Give them, O my God, eternal rest for the sake of Him who died for them. Let perpetual light shine on them, and let the view of thy ancient beauty and adorable perfections fill them speedily with ineffable joys. Hear my voice for them, O Lord, for they cannot now plead for themselves. Deign to give me, in the dear parents I have had on earth, protectors and advocates in heaven, and mercifully grant me the grace to dispose myself by a holy life for being reunited to them in a happy eternity, through the infinite merits of Jesus Christ our Lord. Amen.

A PRAYER FOR THE SOULS SUFFERING IN PURGATORY.

It is a holy and wholesome thought to pray for the dead, that they may be loosed from sins. — 2 MACH. xii. 46.

O GOD of all consolation, sole Author of the salvation of souls, have mercy on those who suffer in purgatory. Look with compassion on the greatness of their torments : they are more keenly devoured by their ardent desire of being united to thee than by the purging flames wherein they are plunged. With them I adore thy avenging justice, and confess the equity of thy judgments. But since thou art pleased favorably to hear the prayers which the members of thy holy Church offer to thee in behalf of their brethren, graciously hear the supplications which I now address to thee for those suffering souls. Remember, O Lord, thou art their father, and they are thy children. Forget the faults which, through the frailty of human nature, they have committed against thee during the course of their mortal pilgrimage. Adorable Jesus, Victim of propitiation both for the living and the dead, vouchsafe, in thy quality of Redeemer, to apply the merits of thy passion and death

to the relief of those souls whom thou punishest as their sovereign Judge. Remember thy faithful followers and thy spouses. Let some drops of that precious blood which thou hast shed for their salvation flow on those devouring flames; and let the infinite price of that sacred blood afford a full satisfaction for their offences. Deliver them, O most merciful God, from that place of darkness and torture, and call them to a place of refreshment, light, and peace. Grant them the possession of the sovereign good after which they so ardently sigh, and for which thou hast created them. Receive them into thy paternal bosom, where they will praise and love thee to all eternity. Amen.

THE LITANY FOR THE DEAD.

LORD, have mercy on us. Christ, have mercy on us. Lord, have mercy on us.

Christ, hear us. Christ, graciously hear us.

God the Father of heaven, have mercy on the souls of the faithful departed.

God the Son, the Redeemer of the world, have mercy, &c.

God the Holy Ghost, have mercy, &c.

Holy Trinity, one God, have mercy, &c.

Holy Mary, pray for the souls, &c.

Holy Mother of God,

Holy Virgin of virgins,

St. Michael,

All ye holy angels and archangels,

St. John the Baptist,

St. Joseph,

All ye holy patriarchs and prophets,

St. Peter,

St. Paul,

St. John,

All ye holy apostles and evangelists,

Pray for the souls of the faithful departed.

St. Stephen,
St. Lawrence,
All ye holy martyrs,
St. Gregory,
St. Ambrose,
All ye holy bishops and confessors,
St. Mary Magdalen,
St. Catharine,
All ye holy virgins and widows,
All ye saints of God, make intercession for the souls
of the faithful departed.

*Pray for the souls of the
faithful departed.*

Be merciful ; spare them, O Lord.
Be merciful ; hear them, O Lord.
From all evil,
From thy wrath,
From the flame of fire,
From the region of the shadow of death,
Through thy immaculate conception,
Through thy nativity,
Through thy most holy name,
Through the multitude of thy tender mercies,
Through thy most bitter passion,
Through thy most sacred wounds,
Through thy most precious blood,
Through thy ignominious death, by which thou
hast destroyed our death,

O Lord, deliver them.

We sinners do beseech thee to hear us.
O thou who didst absolve the sinner woman, and
didst hear the prayer of the good thief,
That thou vouchsafe to release our deceased
parents, relations, and benefactors from the
bonds of their sins, and from the punishment
thereof,
That thou vouchsafe to hasten the day of visiting
thy faithful detained in the receptacles of sor-
row, and transport them to the city of eternal
peace,

We beseech thee to hear us.

That thou vouchsafe to shorten the time of expiation of their sins, and graciously admit them into the holy sanctuary, in which no unclean thing can enter, we beseech thee to hear us.

That thou vouchsafe, through the prayers and alms of thy Church, and especially the inestimable sacrifice of thy holy altar, to receive them into the tabernacles of rest, and to crown their longing hopes with everlasting fruition, we beseech thee to hear us.

Son of God, we beseech thee to hear us.

O Lamb of God, who takest away the sins of the world, give them rest.

O Lamb of God, who takest away the sins of the world, give them rest.

O Lamb of God, who takest away the sins of the world, give them eternal rest.

Christ, hear us. Christ, graciously hear us.

Lord, have mercy on us. Christ, have mercy on us.

Lord, have mercy on us.

Our Father, &c.

V. And lead us not into temptation.

R. But deliver us from evil. Amen.

V. From the gates of hell,

R. Deliver their souls, O Lord.

V. May they rest in peace.

R. Amen.

V. O Lord, hear my prayer.

R. And let my supplication come unto thee.

Let us pray.

O GOD, the Creator and Redeemer of all the faithful, give to the souls of thy servants departed the remission of all their sins, that, through pious supplications, they may obtain the pardon which they have always desired, through Jesus Christ our Lord. Amen.

O God, the Giver of pardon, and the Lover of the salvation of men, we beseech thy clemency in behalf of our brethren, kinsfolks, and benefactors who have departed this life, that, by the intercession of the blessed Virgin Mary, and of all the saints, thou wouldest receive them into the joys of thy everlasting kingdom, through Jesus Christ our Lord. Amen.

O God, whose property is always to have mercy, and to spare, be favorably propitious to the souls of thy servants, and grant them the remission of all their sins, that, being delivered from the bonds of this mortal life, they may be admitted to life everlasting, through Jesus Christ our Lord. Amen.

A PRAYER TO ST. MICHAEL.

GLORIOUS St. Michael, prince of the heavenly host, who standest always ready to give assistance to the people of God, who didst fight with the dragon, the old serpent, and didst cast him out of heaven, and now valiantly defendest the Church of God, that the gates of hell may never prevail against her, I earnestly entreat thee to assist me also in the painful and dangerous conflict which I have to sustain against the same formidable foe. Be with me, O mighty prince, that I may courageously fight and happily vanquish that proud dragon, whom thou hast, by the divine power, so gloriously overcome, and whom our powerful King, Jesus Christ, has, in our nature, so completely overthrown, to the end that, having triumphed over the enemy of my salvation, I may, with thee and the holy angels, praise the clemency of God, who, having refused mercy to the revolted angels after their fall, has granted repentance and forgiveness to fallen man.

REFLECTIONS

ON

THE PASSION OF JESUS CHRIST.

THERE is no subject of reflection more fitted for persons of every degree, than the Passion and Death of Jesus our Redeemer. Therein sinners find trust and encouragement for their conversion, and just souls assistance and strength for their progress in virtue. Therein all find consolation amid their efforts, patience in adversities, refuge in temptations, and every good for their souls. Here, then, is the passion and death of our Redeemer presented in a few brief reflections, which may be used for each day of the week.

FIRST REFLECTION.

Jesus' Suffering merits our Love and Compassion.

A GOD dies amid boundless sufferings and pains for mankind. How powerful a motive to oblige us to the tenderest compassion, to the strongest love! Who is this God who submits to so many racking tortures? And men, what are they, that a God should suffer for them thus? My soul, this thought should absorb your affections. God is greatness itself, infinite majesty itself, he is infinite Omnipotence. Man is misery itself, baseness itself, a most vile nothing. And yet, for love of this wretched nothingness, Jesus, the Son of God, sacrifices his precious life, and with agony expires transfixed upon a cross. Ah, how should we not love a God so loving and compassionate! God so greatly desires the heart of man, that to gain it he spends the infinite treasure of his blood.

God so greatly thirsts for man's salvation, that to purchase it he reckons as cheaply spent a life of toils, of sufferings — a death of shame and pain. And thou, O my soul, wilt thou remain hard and unfeeling, with such tender proofs of the love of thy God in love with thee? Wilt thou not melt with feelings of love and compassion?

Ah, my dear Jesus, love of my soul, tell me, I beseech thee, wherefore suffer so much for me! Wherefore shed the last drop of thy precious blood? Wherefore sacrifice thy life? O love! O love! And shall I go so far in my ingratitude as to deny thee my love? Never, my dear Jesus, never. I will love thee henceforward with all my power; this I promise, O Lord; this, with thy help, I shall perform.

A God suffering — a God put to death for man. This has always been to pious souls the most abiding thought; this has been always the most forcible and pressing motive for bringing their hearts to the love of the suffering Jesus, This thought — *a God put to death for man* — will be the great cause of the confusion and despair of the damned in hell. My soul, if thou refusest now to love and be grateful to a God, torn and languishing for thee on a cross, deservedly wilt thou burn in the everlasting flames. Wouldst thou rather choose these tormenting flames than the sweet flames of love for thy suffering God? Ah, no; resolve to consecrate thy whole heart to this loving Redeemer, who sacrificed himself wholly for thy salvation. Fix the eyes of thy mind upon thy crucified Lord, and say to thyself: Behold a God upon the cross for the love of me and for my benefit! Behold his wounds, so many mouths bleeding piteously for compassion and love.

Most amiable Lord, ah! enkindle in my heart one spark of charity and compassion for thee. Let it never be said, my dear Redeemer, that this soul of

mine, which has cost thee so many pains, is lost. Too justly do I deserve hell for not having loved thee, and for having lived so forgetful of thee and thy sufferings; but henceforth, O Lord, be thou the sole object of my love — and do thou engrave deeply upon my heart thy most bitter pains.

SECOND REFLECTION.

Jesus' Agony in the Garden.

JESUS having entered the Garden of Gethsemane, there to begin his sorrowful passion, falls prostrate on the ground, and begins his prayers. Approach, my soul, thy blessed Redeemer, and meditate on the unspeakable anguish that his spirit experiences in this prayer. His soul is assailed by a mortal sadness, and such painful agonies as the human mind cannot conceive. Tormenting fears, sorrowful thoughts, and bitter anguish rend him interiorly. The most afflicted Jesus, being reduced to such a pitiable state, raises his tearful eyes to heaven, and asks for some comfort from his divine Father; he turns to his disciples, and says, I am sorrowful even unto death, do not abandon me. The anguish of Jesus reaches its height; his face grows pale; he faints, and falls into a mortal agony. My soul, do thou at least hasten with feelings of love and compassion to bring him some comfort in his afflictions. O Jesus, delight of the saints, joy of Paradise, consoler of the afflicted, wherefore endure such sorrow, an agony so painful! Jesus brings himself to this in order to merit consolation for us in our troubles, and the endless joys of heaven. What goodness, what love of Jesus for us!

Ah! my dear Jesus, can I ever be forgetful of thy love? Can I ever thank thee sufficiently, O loving Saviour, for the mortal anguish thy soul has been pleased to endure for love of me? Ah! for pity's

sake, cause thy sufferings to be so deeply impressed upon my soul that I may never forget them.

Consider what were the painful objects that, like so many cruel executioners, afflicted the heart of Jesus. The first and most appalling were our sins. The vivid knowledge of all the sins of men, a sight of their enormity, a most intense horror of their malignity, filled his heart, pressed upon it with such piercing intensity, as to produce a sorrow and a sadness that can not be imagined. Jesus knows, and comprehends the entire malice and atrocity of sin, the enormity of the insult thereby offered to his heavenly Father; and loving his Father with a supreme love, he experiences a grief so poignant, a horror so excessive of human wickedness — all portrayed before him in such deformity — that he is ready to expire of intense grief. The sins, then, of all men, past, present, and to come, were the cruel tormentors which rent without pity the sad heart of our agonizing Redeemer. My soul, what share had thy misdeeds in embittering the heart of thy Jesus? Those sins that seemed to thee once so trivial, agonized thy Jesus with unalloyed grief. Those sins thou hast committed for amusement, for nothing, have barbarously rent the heart of Jesus. His sadness, his anguish, his agony, were increased by thy sins, by the malice of thy iniquities. O, how much less would Jesus have suffered, hadst thou but sinned less! Ah! weep bitter tears now for thy crimes, detest thy malice, and resolve never more to offend so loving a Redeemer.

THIRD REFLECTION.

Jesus scourged at the Pillar.

PREPARE thyself, my soul, for affliction and tears, as thou comest to contemplate the frightful tortures practised on thy Redeemer. Enter a

moment, in thought, into the hall of Pilate, and look at that innocent Lamb given up to the ferocity and inhuman fury of those merciless enemies, to be tormented by them. O God, what a cruel carnage is made of the virginal flesh of the Son of God! A shower of most furious blows rains down upon every spot of his immaculate body from heavy lashes; with such ferocity do they strike, that they rend his flesh, and open wounds in every part, and tear and strike into the very wounds again and again. What spectacle has heaven seen more pitiful than this? From the sole of his foot to the crown of his head, he is all torn and wounded. The blood gushes out on every side, and already the pavement is covered with it. Look, my soul, at thy Jesus, torn, bleeding, and all but expiring through the horrible torture inflicted. See if there be any suffering like to his. Look, and read in these wounds the love that Jesus bears to thee, and conclude from this how much thou hast cost him. Oh, my most loving Redeemer, my most patient Jesus, hast thou purchased my soul at such a price? Graciously deign, dear Saviour, to impress upon my heart lively sentiments of love and compassion for thy sufferings, so that I may never forget what thou hast endured for me, and never cease to bewail my sins, which have caused thee so much grief.

Consider, my soul, the feelings of the loving heart of Jesus in the midst of his scourging. He stands bound to a pillar, under countless stripes, like an innocent victim upon an altar, offering his bitter torments for thee. He turns his pitiful looks now to the earth, now to heaven, to beg with their entreating expression mercy from his eternal Father for the grievous sins I have committed. Behold, my soul, how Jesus suffers, and what an example he gives thee of suffering profitably! See how much thou art bound

to so loving a heart, which, in the midst of torments so excessive, only loves thee the more tenderly.

I thank thee, O sweet Jesus, with my whole soul, for the pains thou hast endured for me in thy scourging, and endured with so much patience and love. O Lord, great, indeed, is the love thou bearest me; ardent, indeed, is the desire thou hast of my salvation. Ah! grant that I may correspond with thy wishes; grant, that so much blood be not shed for me in vain; grant for pity's sake, grant that I may save my soul, which thou hast loved so intensely. Make me, dear Jesus, like thee in patience, in humility, in long-suffering; give me grace to embrace with the spirit of true penance whatever shall happen to me painful or afflictive; let me always bear thee in mind, who has suffered so much to satisfy for my sins.

FOURTH REFLECTION.

Jesus crowned with Thorns.

CONSIDER how, the scourging being over, one torment succeeds another in racking our suffering Lord. The executioners, with unheard-of cruelty, take a bundle of sharp thorns, and plaiting them together in the shape of a crown, they place them on his sacred head. They then pitilessly press them down with repeated blows, the points enter in, and, piercing the flesh and the nerves, cause spasms of pain to our blessed Jesus. Oh, what a horrible garland is this, my heart, and what intense pains must it cause the adorable head of our Redeemer!

My soul, wilt thou go and crown thyself with roses after beholding thy God crowned with thorns? Wilt thou refuse him some light suffering when he has been satiated with pains for thee? Ah, for once be ashamed of living in sensuality and sin, whilst thou seest thy King pierced with thorns!

O my Jesus, the most aggrieved of all men, by right it is not on thine, but on my proud and guilty head, ought to be placed those thorns which pierced thy adorable temples. Yet, O most innocent Saviour, thou wouldst have thyself crowned with thorns, in order that thou mightest crown me with glory. I thank thee, O my God ; and in order to become like thee, I shall try to endure the troubles and tribulations of the present life. I renounce forever pastimes and delights of earth, in order to follow thee, suffering Redeemer.

His tormentors, not content with deriding and insulting our afflicted Redeemer, and making him the butt of their sport, they cover his face with spittle. Behold this most meek lamb in the midst of these savage men—his humble deportment—his cast-down look—bearing, with the most wonderful patience and profound humility, the greatest ignominies the perfidy of men can invent and offer.

Consider why Jesus wished to be crowned with thorns. It was to blot out, by shedding of his blood, our sins of thought especially. He came down from heaven to wash out sin by his blood, to satisfy for it by his passion, and to abolish it by his death. One source of sin is the head ; there are formed thoughts of impurity, of ambition, of injustice, of hatred, of revenge. It was meet, therefore, that his sacred head should pay their penalty by ignominy and pain. The love of Jesus could not allow this noble part of his sacred body to be without its particular torture. Hence it is that he willingly submits it to the piercing of the thorns. See, my soul, how this innocent victim, destined to be immolated for thy sins, is entirely consumed by suffering. Recognize in these cruel thorns, which transfix his sacred head, the wicked effects of thy sinful thoughts. These have formed a more painful crown for Jesus' head than the thorns

themselves. For these transfix the heart, the very soul, of Jesus, with the most intense pangs of agony. The thoughts of vanity, of self-conceit, of pride, of impurity, which have so often been formed and encouraged in thy mind, were the cruel tormentors of the head of thy Jesus. Ah! my heart, weep for grief, and pour out a torrent of tears for thy sins; weep also with compassion and love for thy Saviour, who has paid so dearly for thy misdeeds. But, O! never return to those abominable thoughts, which are so many additional thorns in Jesus' crown, and pierce anew his loving heart.

FIFTH REFLECTION.

Jesus takes up his Cross and goes to Calvary.

THE unjust sentence of death is scarcely pronounced by the wicked judge against our innocent Saviour, when his enemies show the utmost eagerness to carry it into execution. Having put together in a short time a large and heavy cross, they presented it to the suffering and almost expiring Jesus as the instrument of his ignominious passion. Meditate, my soul, with what thoughts our Saviour looks on, and with what feelings he embraces this painful gibbet. Enter into the heart of Jesus, and see what thanks he offers his divine Father for having prepared for him a throne upon which, satiated with ignominies, he can extinguish the ardent thirst he has of suffering and dying for men. Observe with what love, with what zeal, he stretches forth his hands to embrace his beloved cross; he presses it, he kisses it, places it on his bleeding shoulders, that thereby he may convince us of the exquisite perfection of his love for us. What dost thou say, my soul, at the sight of a love so strong, so generous? Thou vexest thyself at the slightest inconvenience. Thou shrinkest from, and

flies from the little crosses Jesus, from time to time, presenteth to thee. What resemblance canst thou ever claim to Jesus crucified, if there be nothing seen in thee but an abhorrence of suffering and mortifications? Ah! unite thyself with Jesus in embracing the cross of troubles and afflictions, of evils and tribulations, all sanctified by Jesus having embraced his cross.

The executioners, impatient to see the loving, and yet so much hated, Lord nailed to the cross, having loaded him with its weight, and bound him with ropes, they hastily drag him along to Calvary. Follow with thy heart and mind your suffering Jesus in his painful journey, and with sentiments of tender compassion bear his company. He, though fainting and weary by his agony, by the loss of so much blood, by so many stripes and blows, all torn and wounded, does not refuse to follow, with his heavy load, his enemies who hurry him up the hill. Our beloved Saviour proceeds, and although every step causes him new torture, yet conquering by its charity the weakness of his flesh, he hastens on. Consider, O my heart, how the whole way through which Jesus passes is stained with blood, until he is completely exhausted. The cross he bears is painful, heavy, and unjust, and yet he cheerfully carries it, inviting thee to carry your cross after him to Paradise. No cross will ever be so weighty or painful for thee as Jesus' was. Wilt thou, then, refuse to accept it from his hands? Wilt thou shrink from bearing it in his company? Without the cross the way to heaven is not open to thee; without the cross thou canst not be a follower of Jesus. Courage, then, and follow in his footsteps with cheerfulness. Do not fear that he will not lighten its weight; he will cheer thee and assist thee.

Jesus, tottering under the heavy weight of his cross, and no longer able, from sheer weariness and faint-

ness as well as the painfulness of his wounds, to hold out, falls under its weight.

O most loving Jesus, thou art the true Son of God, the adorable Creator of heaven and earth — infinitely great and powerful. How is it, therefore, that thou languishest and fallest under the weight of the cross? O Lord, what a terrible evil must sin be, since, when placed on thy divine shoulders, it makes thee fall to the earth for very horror! The cross weighed thee down only when on the way to Calvary; but my sins have weighed on thee night and day during the whole of thy mortal life, painting thee with their deformity, and present to thy mind in all their malice. I am sorry for having committed them; and would to God they had never been committed! I thank thee for having, with so much love, taken upon thyself the burden of my sins, to free me from the chastisement due to them. I love thee, O loving Lord; I love thee, my amiable Redeemer; I wish always to love thee, and never more to offend thee.

SIXTH REFLECTION.

Jesus nailed to the Cross.

THE sorrowful Jesus having arrived with extreme difficulty on Calvary, the executioners strip him of his clothes, tearing them violently from his sacred body, to which they adhered closely by the wounds and clotted blood. Meditate, O my soul, what pain must have been caused to our suffering Lord in opening his wounds in this manner. Then say to thyself: Behold the repose that is given to my suffering Redeemer, after so long and painful a journey! See the comfort they provide for him before his cruel crucifixion! Jesus, the victim destined for the sacrifice, having received orders to lie down upon the gibbet prepared for him, in obedience and silence

lays his bleeding body upon the altar of the cross, and sweetly presents his hands and feet to be nailed to this rough bed of death. Observe, O Christian soul, thy Redeemer, how he raises his eyes to heaven, and, with sublime sentiments of humility and submission, offers himself in sacrifice to his eternal Father for thy salvation. O, how much dost thou owe Jesus ; and at the same time how ungrateful and insensible art thou in return ! The executioners draw near, and with rough nails, by the blows of heavy hammers, they pierce through the hands and feet of our beloved Redeemer. The spasms of pain that Jesus then endured at this new torture cannot be described for intensity ; we can only compassionate them with tears. His flesh is rent with awful wounds ; the nerves, the veins, the arteries are wrenched asunder. The more the nails are driven the wider are the wounds made, until four rivers of blood flow from his hands and feet, to wash our souls from the filth of sin. In what, my soul, have these hands and feet of thy dear Jesus sinned, that they should be subject to such torture ? Ask not the innocent Jesus, but ask thyself. On account of thy wicked and sinful actions, on account of the steps thou hast taken in the way of evil, Jesus' hands and feet are pierced. To satisfy for the abuse thou hast made of thy liberty, Jesus is nailed to the cross. Look upon thy Saviour fixed to this hard wood, to which the vehemence of his love for thee and obedience to his divine Father, far more than the nails, keep him attached. Ah ! if thou hadst loved thy God thou wouldst have subjected thyself to the hardest obedience, thou wouldst not have violated his holy law, thou wouldst have crucified thy rebellious flesh by mortification and penance, rather than offend the Lord and Father. Resolve to-day, at the foot of the crucifix, to do so.

My crucified Redeemer, I adore thee, I love thee,

I thank thee. I kiss reverently those hands and feet nailed for me to the painful tree of the cross. I detest, with all my heart, my many offences against thy infinite goodness; and I beseech thee to blot them out with this precious blood which flows so copiously from thy wounds for my salvation. Pour it, dear Jesus, upon my soul, that it may be purified and sanctified by it, and may become, through thy merits, rich in virtue and heavenly gifts. Bless me, O loving Saviour, with those hands which are pierced for my love, and let thy blessing be an earnest of my eternal salvation. So fill my heart with thy divine love, that every love which is not for thee may be completely extinguished in me; and that I may have no other wish but that of pleasing thee. O infinite good, my crucified love, thee alone do I wish to love, thee alone do I wish to please, in my every thought, and in my every action.

SEVENTH REFLECTION.

Jesus' Agony and Death.

THREE hours did our loving Redeemer hang nailed to the cross to satisfy the divine justice for the sins of men; and during that time he did nothing but writhe and suffer in fearful agony, without the least consolation. Before Jesus dies, come near, my soul, reverently to his cross, to meditate on and compassionate his last pains. Look at his tearful eyes, his pallid features, his livid, pierced limbs, his whole body, with life ebbing out of it by slow degrees of pain. Observe his loving heart, how its palpitation grows weaker, how the divine blood no longer flows, but issues drop by drop. Observe how his adorable head, being no longer able to keep up for weakness and pain, slowly and sweetly droops, as if to give the last kiss of peace and reconciliation to

men, and thereby assure them of his love. Consider how his soul, merged in a sea of bitter sadness, is about leaving his exhausted, bleeding body. What does thy heart feel at such a sight? Does it not feel itself moved by love and compassion for thy dear Spouse — thy loving Brother, who is dying for love of thee? Wilt thou be harder than the rocks, which, at the death of their Creator, burst asunder, as it were, for pity? Look again, for the last time. O my soul, upon thy Redeemer, alive upon his bed of torment, upon his throne of ignominy, and reflect that this God of infinite majesty is dying for thee, a monster of ingratitude, so guilty, so wicked. Yes, a God dies for thee — dies for the love of thee. Arouse thyself, and come with confidence and love to the throne of his goodness, and see, in thy dying Saviour, what thy sins have done. Consider what thou hast cost Jesus, and what thou owest him. Thou hast cost the life of a God! Thou owest thy whole self to a God who has so loved thee as to lay down his life for thee. Ah! consecrate thyself speedily to the service and love of thy dying Lord. Tell him and declare to him, that thou never again wilt offend so loving a Father, so good a God.

O Saviour of men, to what extremes has thy love brought thee! Oh, excess of the divine mercy! Oh, infinite greatness of the love of God! And what shall I do, O Saviour, to correspond with so much, such excessive love? I thank thee with my whole soul for having willed to die for me, and save me from the eternal pains of hell. I thank thy loving heart for having loved me so tenderly, and having shed so much blood to blot out my sins, and merit heaven for me. I am sorry for having loved thee so little, my Saviour, up to this, for having corresponded so little, nay, returned injuries for thy goodness. I wish and resolve to love thee with my whole heart.

I wish and resolve never more to forget thee crucified for me.

Consider the thoughts and affections of the loving heart of the dying Jesus. This great High Priest remains upon the altar of the cross, offering, with infinite love, the great sacrifice of himself for the salvation of men. Then his mind, his heart, was entirely occupied in beseeching his Father, with sighs and groans, to pardon sinners, and you among them. He besought him, with most feeling tenderness, not to regard the demerits, the ingratitude of men, but his own sufferings, his wounds, and the sacrifice of his life. At the same time he loved men so much as to declare that he died joyfully, and was ready to suffer more, and shed more blood, if possible, for their sakes. He pressed all men to his bosom, with the burning desire of making all partakers of his death and passion. He tenderly compassionated their miseries, and prepared a bath of his own divine blood for the wounds of their souls. To men he left as an inheritance, the infinite treasure of his merits, of his labors, his sufferings, and his death, that they might therewith be enriched with heavenly gifts, and purchase to themselves the glory of Paradise. One thing alone remained to Jesus dying, and that was his beloved mother, Mary ; her, too, he left in legacy, as a loving mother to all men. Oh, love of Jesus for men ! What more could Jesus have done for you ? What more could he have given you, after he had given you himself, and shed the last drop of blood from his veins for you ? Oh, how much are you under obligation to this divine Redeemer ! On account of him and of his death, you have been made an adopted child of God, destined to the inheritance of heaven, and have had your sins pardoned so many times. Through Jesus you have enjoyed so many good things, so many graces, and would have obtained

many more if you had not ungratefully refused to accept them, and despised them. Through Jesus you hope to have a share in the endless happiness of the saints. Through Jesus you are not now in hell, where you deserved to be so often. See now, if Jesus, dying on the cross, does not love you specially; he prays particularly for you, and entreats his Father for singular favors for you! And you, how do you love Jesus? How have you at heart the giving of him pleasure, by a virtuous and Christian life, by works of piety and of mercy, by the faithful practice of his teaching? A friend who loves you, and bestows a gift on you now and again, can bind your heart to his, and fill you with love for him; and Jesus who has loved you so much, bestowed so many priceless blessings on you, who is dying on a cross for you, can not gain a little of your love! Ah! before he expires, beg of him to place your heart in his, and inflame it with love in this burning furnace of charity. Beseech him to detach it from all earthly affections, so that it may be wholly consecrated to the love of Jesus — Jesus crucified.

I would offer thee something, my most amiable and agonizing Redeemer, in return for so much love, for so many blessings; but I have nothing but a soul covered with the leprosy of sin, and a cold, carnal heart. This is the soul which thou hast loved even unto death, and for which thou hast shed thy blood. This soul I offer thee, that thou mayest purify it, sanctify it, and make it worthy of thee. I offer thee my heart, that thou mayest cleanse it from its guilty passions, from its evil affections, and inflame it entirely with thy love. Bind me, press me to thyself, so that I may never more be separated from thee. The world, creatures, earth, shall rob me no more of my heart; thou alone wilt for ever be the God of my heart; thee alone shall I love henceforth. Take

away from my heart every affection that might possibly hinder me from loving thee, and cause, by thy powerful grace, that all my love may be for thee, my crucified lover.

Now that the last moment of his mortal existence is drawing nigh, Jesus collects the last efforts of his weak and exhausted spirits, and, in a dying voice, commends his soul into the hands of his eternal Father. He offers himself once more as a victim to the divine justice for the salvation of men; he bows his languid head in token of the profound submission with which he accepts death; he shuts his divine eyes, and between the arms of the cross gives up the ghost. Jesus is dead! After so many and such cruel tortures, being satiated with reproach and ignominy, and drowned in an ocean of suffering—Jesus dies! The loving Jesus, consumed no less by the atrocity of his pains than by the fire of his love, dies! Oh! which of us who has to live can wish to live for aught than solely to love our Jesus? Which of us, who has to suffer, would not wish to suffer for the love of Jesus? Who will refuse to stand at the foot of the cross, to contemplate and love his beloved crucified, to lament the sins that made him die, and die of grief for Jesus, and with Jesus? Jesus dies for our sins: who will be so cruel, so inhuman, as to renew his death by sinning again? This most loving shepherd dies, to give his life for his dear sheep, who will be so ungrateful as to take no share in his sorrows, in his death? Who at the sight of a God dead of love and sorrow, can give himself up a prey to the foolish pleasures of the world, to vanities, frivolities, and sin? Ah, my Jesus, Calvary will be for the future my sojourn; thy death shall be the continual subject of my reflections, my feelings, and my tears. At the death of Jesus, the sky is darkened, the sun eclipsed, the earth quakes, the mountains split open,

the veil of the temple is rent, all nature seems convulsed with desolation at the sight of a God dying. And thou, my soul, wilt thou be insensible to so sad and fearful a spectacle? Will not thy heart also heave and burst with tenderness and sorrow? Look upon the lifeless and torn body of thy dead Saviour, and know for once what an evil sin is, since it has done this deed. What a blessing Paradise is, which has cost such a price! What is thy own worth and value, since so much has been given for thy redemption? Oh, what a crying injustice wilt thou be guilty of if thou continuest to love the devil, the world, and sin, instead of this God, dead upon the cross for thee? Oh, how monstrous must be thy hardness of heart, if thou be not moved to compassion and tears at such a sight! Consider well, my soul, that the devil has not died for thee, the world has not shed one drop of blood for thee; therefore not to them, but to him who did this for thee, dost thou belong. Jesus thou oughtest to love, for Jesus thou oughtest to live, Jesus' servant thou oughtest to be. Resolve to be so this moment.

O Jesus, crucified and dead for the love of me, thou alone art infinitely amiable and worthy of all love. I do not intend to love the world any more; I do not wish to love creatures; I wish to love only thee, who hast loved me so excessively. Thee I choose for the sole and eternal object of my whole love. I wish to think always of thee, of thee suffering and dying for my sake. To thee shall I raise up my sighs, to thee shall I breathe my affections, to thee shall I direct my desires, nor shall this heart of mine ever long but for thee, to whom I now offer and consecrate it. I am resolved never more, dear Jesus, to offend thee, never more to displease thee. Oh, how it grieves me to have lived so long, forgetful of thee, a stranger to thee, an enemy to thee, who hast loved me with a love

so boundless ! I do not deserve to live any longer ; but if thy goodness deigns to prolong my life, it shall all be employed in loving thee, in meditating on thy sufferings, in bewailing my sins. Here, O Jesus, is my soul ; since it has been dearly purchased by thee, make it to be thine forever, and do not let me ever again abandon it to the devil and to sin, which I hate and detest above all evils, and never shall commit, even at the peril of my life.

PIOUS PRACTICE.

LOOK often on your crucifix, kiss lovingly and reverently the sacred wounds, and press it to your heart. Consecrate yourself to-day to meditating in a more particular manner on the death Jesus endured for your sake. Abstain from some useless diversion, and sacrifice it to Jesus. When going to rest, think in what state you would wish to be found at the hour of death, and if you be not in that state now, try to regain, as soon as possible, the grace and friendship of Almighty God, and ask of Jesus, through the merits of his painful death, to give you the grace of a holy death.





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PRAYER

IN BEHALF OF EDITORS AND CATHOLIC PUBLISHERS.

DIVINE Heart of Jesus, I offer to Thee, through the Immaculate Heart of Mary, all my prayers, actions, and sufferings of this day, for the same intentions for which Thou dost daily offer Thyself a victim on our altars. I offer them to Thee, in particular, for our writers who, placed as they are in the vanguard, are every moment called upon to beat off the ever-renewed attacks of Thy enemies. Bless, divine Saviour, their labors, and raise up to them helpers in their work; and never suffer that our enemies in their efforts to kill, show more zeal than we in our endeavors to save. Amen.

Let us pray for the Pope.

LORD Jesus, shield with the protection of Thy divine Heart our Holy Father the Pope.
Hearts of Jesus and Mary, save the Church.
Forty days' indulgence.









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